HOBSON-JOBSON

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

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NEW EDITION EDITED BY
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G. U. Y.
FRATRI OPTIMO DILECTISSIMO
AMICO JUCUNDISSIMO
HOC TRIMUM FERME LUSTBORUM
OBLECTAMENTUM ET SOLATIUM
NEC PARVI LABORIS OPUS
ABSOLUTUM TANDEM
SENEX SENI
DEDICAT

H. Y.
PREFACE.

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

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

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

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

The work has been so long the companion of my *horae subseivae*, 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.†

* 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 Cooperie; and Mr. E. Colborne Baber, at present Consul-General in Corea. Dr. J. A. H. Murray, editor of the
great English Dictionary, has also been most kind and courteous in the interchange of communications, a circumstance which will account for a few cases in which the passages cited in both works are the same.

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

H. YULE.

5th January 1886.
PREFACE TO THE SECOND EDITION.

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

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

I have to acknowledge valuable assistance from many friends. Mr. W. W. Skeat has read the articles on Malay words, and has supplied many notes. Col. Sir R. Temple has permitted me to use several of his papers on Anglo-Indian words, and has kindly sent me advance sheets of that portion of the Analytical Index to the first edition by Mr. C. Partridge, which is being published in the *Indian Antiquary*. Mr. R. S. Whiteway has given me numerous extracts from Portuguese writers; Mr. W. Foster, quotations from unpublished records in the India Office; Mr. W. Irvine, notes on the later Moghul period. For valuable suggestions and information on disputed points I am indebted to Mr.
PREFACE.

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 180 years ago, when, soon after the middle of last century, the numbers of Englishmen in the Indian services, civil and military, expanded with the great acquisition of dominion then made by the Company; and we meet them in vastly greater abundance now.

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

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

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

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

Of words that seem to have been admitted to full franchise, we may give examples in curry, toddy, veranda, cheroot, loot, nabob, teapoy, sepoy, cowry; and of others familiar enough to the English ear, though hardly yet received into citizenship, compound, batta, pucka, chowry, baboo, mahout, aya, 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, palangquin,† &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'; sup posed to be vernacular and profane—e.g. 'I don't care a dam'—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables.

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

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

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

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* 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 mine, 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 palangquin has, in this passage, received solemn sanction by its introduction into the Revised Version.

‡ See these words in Gloss.
bovinense, 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, Gourdehui, Malabar, Moluccas, Zanzibar, Pegu, Sumatra, Quilon, Seychelles, Ceylon, Java, Ava, Japan, Doab, Punjab, &c., illustrating these, like every other class of word, by quotations given in chronological series.

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

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various currents of external influence that have washed the shores of India during twenty centuries and more. Rejecting that derivation of elephant* which would connect it with the Ophir trade of Solomon, we find no existing Western term traceable to that episode of communication; but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted. Agallochum, carbasua, camphor, sandal, musk, nard, pepper (strem, from Skt. pippali, 'long pepper'), ginger (fiyizeps, see under Ginger), lac, costus, opal, malabathrum or folium indicum, beryl, sugar (axap, from Skt. sarkara, Prak. sakṣaṇa), rice (boja, 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 Brahma, Zapatv (drumamah, or Buddhist ascetics), tira srgalna t kal sarap (logs of teak and shaham), the ogyapa (rafts) of the Peripus (see Jangar in Gloss.); whilst dindra, drama, perhaps kastara (tin, kasttropor), kastari ('musk,' kastrover, 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, caza, hummaul, brinjaul, gingely, safflower, grab, maramul, dewan (dogana, douane, &c.). Of others which are found in medieval literature, either West-Asiatic or European, and which still have a place in Anglo-Indian or English vocabulary, we may mention amber-gris, chank, junk, jogy, kincob, kedgeroe, fanam, calay, bankshall, mudiher, tindal, cranny.

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

The conquests and long occupation of the Portuguese, who by the year 1540 had established themselves in all the chief ports of India and the East, have, as might have been expected, bequeathed a large number of expressions to the European nations who have followed, and in great part supersede 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 the Portuguese Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of Bengal there are to be found not less than eight or nine thousand families of Franquis, Portugals, and these either Natives or Mesticks.” (Bernier, E.T. of 1684, p. 27.)

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

“Along the Sea-costs the Portugese 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 kind of Lingua Franca in all the Sea Ports in India, of great use to other Europeans, who would find it difficult in many places to be well understood without it.” (An Account of the Trade in India, 1711, p. 286.)

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

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

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

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

‡ See “Notices of Madras and Cuddalore, &c., by the earlier Missionaries.” Longman, 1858, passim. See also Manual, &c., in Book-List, infra p. xxxix. Dr Carey, writing from Serampore as late as 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 form used by Europeans. This is because we have adopted the Portuguese orthography. Only in this way it can be explained how Colladam has become Gollerum, Solamandalam, Coromandel, and Tutukkudi, Tutukorin.” (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, munter, caste, peon, padre, mistry or majesty, almyra, aya, cobra, mosquito, pomfret, camees, palmyra, still in general use; picolta, rolong, pial, fogass, margosa, preserved in the South; batel, brab, foras, oart, eellard in Bombay; joss, comrador, 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; Gentoo, still partially kept up, I believe, at Madras in application to the Telugu language, mustees, castees, bandeja ('a tray'), Kittysol ('an umbrella,' and this survived ten years ago in the Calcutta customs tariff), cuespador ('a spittoon'), and covit ('a cubit or ell').

Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as palanquin, mandarin, mangelin (a small weight for pearls), &c.) monsoon, typhoon, mango, mangosteen, jack-fruit, batta, curry, chop, congee, coir, cutch, catamaran, cassanar, nabob, avadaav, betel, areca, benzoin, corge, copra.* A few examples of Hindustani words borrowed from the Portuguese are chabbi ('a key'), batola ('a portmanteau'), badi ('a bucket'), martol ('a hammer'), toaliga ('a towel'), Port. soldha ('soap'), basan ('plate' from Port. bacia), lidam and nildm ('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. Peterally, 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, cheroor, mungoose, pariah, bandicoot, teak, patcharee, chatty, catechu, tope ('a grove'), curry, multigawamy, congee. Mamoony (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 Cockin before the Portuguese time (see p. 225), whilst the conversion of Pacsi, in Sumatra, into Pacem, as the Portuguese call it, is already indicated in the Banam of Marco Polo.
service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, *mannatti*, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are *hackery* (which arose apparently in Bombay), *florican*, *topaz*.

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

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law. Hindustani *verbs* which are thus used are habitually adopted into the quasi-English by converting the imperative into an infinitive. Thus to *bunow*, to *luguw*, to *foestrów*, to *pukarow*, to *dumbcow*, to *sumjow*, and so on, almost *ad libitum*, are formed as we have indicated.*

It is curious to note that several of our most common adoptions are due to what may be most especially called the Oordoo (Urdu) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—e.g. "The old *Bukshée* is an awful *báhadur*, 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), *daroga*, oordoo itself, are other examples.

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahomedan 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, *banksháll*, rattan, durian, *a-muck*, *proo*, 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

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* The first five examples will be found in Gloss. *Bando*, is imperative of *báná-má*, 'to fabricate' ; *lagdo* of *lágá-má*, 'to lay alongside,' &c. ; *sumjáo*, of *sumjáká-má*, 'to cause to understand,' &c.
other products which have been imported, such as loquat, lechee, 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 outcry, buggy, home, interloper, rogue (-elephant), tiffin, furlough, elk, roundel ('an umbrella,' obsolete), pish-pash, earth-oil, hog-deer, flying-fox, garden-house, musk-rat, nor-wester, iron-wood, long-drawers, barking-deer, custard-apple, grass-cutter, &c.

Other terms again are corruptions, more or less violent, of Oriental words and phrases which have put on an English mask. Such are mauynd, foot's rack, bearer, cot, boy, belly-band, Penang-lawyer, buckshaw, goddess (in the Malay region, representing Malay gadis, *a maiden*), compound, college- pheasant, chopper, summer-head, *eagle-wood, jackass-copal, bobbery, Upper Roger (used in a correspondence given by Dalrymple, for Yuva Raja, the ‘Young King,’ or Caesar, of Indo-Chinese monarchies), Isle-o'-Bats (for Allahabad or Allahabad as the natives often call it), hobson-jobson (see Preface), St. John's. The last proper name has at least three applications. There is “St. John's” in Guzerat, viz. Sanjān, the landing-place of the Parsee immigration in the 8th century; there is another “St. John's” which is a corruption of Shang-Chuang, the name of that island off the southern coast of China whence the pure and ardent spirit of Francis Xavier fled to a better world: there is the group of “St. John's Islands” near Singapore, the chief of which is properly Pulau-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-pāni, apil, rasid, tumlet (a tumbler), gīlā ('glass,' for drinking vessels of sorts), rail-gāri, lumber-dār, jail-khāna, bottle-khāna, buggy-khāna, ‘et omne quod exit in' khāna, including gymkhāna, a very modern concoction (q.v.), and many more.

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

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

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

An example of this is *boy*, in its application to a native servant. To this application have contributed both the old English use of *boy* (analogous to that of *puer*, *garçon*, *Knabe*) for a camp-servant, or for a slave, and the Hindi *bhōi*, 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. *bōy de sombrero*, *bōy d'aguada*), 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 Osmalian Turkish, *kol* is a word for a slave, and in the latter also there is *kāleh*, 'a male slave, a bondsman.' *Khol* is, in Tibetan, also, a word for a slave or servant.

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

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

*Mangrove*, John Crawford tells us, has been adopted from the Malay *manggiri-manggri*, 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*.

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*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, cotswal, 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 schwanckende yutsiche Orthographie. Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General Maclagan, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the scientific Will-o' the Wisp into such bogs as the use in English composition of sipahi and jangal, and verandah—nay, I have not only heard of bugs, but have recently seen it—instead of the good English words 'sepoy,' and 'jungle,' 'veranda,' and 'buggy,' my dread of pedantic usage becomes the greater.*

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

NOTE A.—LIST OF GLOSSARIES.

1. Appended to the Boteiro de Vasco da Gama (see Book-list, p. xliii.) is a Vocabulary of 338 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-Goux (Book-list, p. xxxii.), is an Explication de plusieurs mots dont l'intelligence est nécessaire au Lecteur (pp. 27).

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

4. "Indian Vocabulary, to which is prefixed the Forms of Impeachment." 12mo. Stockdale, 1788 (pp. 136).


6. "A Dictionary of Mohammedan Law, Bengal Revenue Terms, Shanscrit, Hindoo, and other words used in the East Indies, with full explanations, the leading word used in each article being printed in a new Nastuluk Type," &c. By S. Rousseau. London, 1802. 12mo. (pp. lxxiv.-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 verando, good English words; and so I regard them, just as good as alligator, or hurricane, or canoe, or Jerusalem artichoke, or cheroot. What would my friends think of spelling these in English books as alagarto, and huracan, and canoe, and girasole, and sherriffu!
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INTRODUCTORY REMARKS.

7. Glossary prepared for the Fifth Report (see Book-list, p. xxxiv.), by Sir Charles Wilkins. This is dated in the preface "E. I. House, 1813." The copy used is a Parliamentary reprint, dated 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. "Kachchri 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, 1855 (pp. xv—350).

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. xxx.).
23. In "Grose’s Voyage," 1772 (Book-list, p. xxxv.).
24. In "Carracciolli’s Life of Clive" (Book-list, p. xxx.).
25. In "Bp. Hawkins’s Narrative" (Book-list, p. xxxvi.).
26. In Herkilot’s "Qanoon-e-Islam" (Book-list, p. xxxiv.).
27. In "Veletis’ View of Bengal," 1772.
29. "Manual of the Administration of the Madras Presidency," Vol. I., Career, 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 Malayalam words will be found in Logan, "Manual of Malabar."]
NOTE B.—THE INDO-PORTUGUESE PATOIS

(By A. C. Burrell.)

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 poca (Mat. i. 21); sua nome (id. i. 23); sua filha (id. i. 25); sua filhos (id. ii. 18); sua othos (Acts, ix. 8); o dias (Mat. ii. 1); o rey (id. ii. 2); hum voz tinhá 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 morre (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, nosostros; minha, nossos, &c.; tu, ti, vosotros; tua, vosso; El, ella, ellos, elles, sua, suas, la, la.

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

7. Verbs are conjugated by adding, for the present, $t$ to the only form, viz., the infinitive, which loses its final $r$. Thus, te falá; te faze; te vi. The past is formed by adding $j$—e.g. ja falá; 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 (s), and, as in Wilson's Glossary, no distinction is marked between the Indian aspirated k, g, and the Arabic gutturals kh, gh. Also, in words transliterated from Arabic, the sixteenth letter of the Arabic alphabet is expressed by (t). This is the same type that is used for the cerebral Indian (ṭ). Though it can hardly give rise to any confusion, it would have been better to mark them by distinct types. The fact is, that it was wished at first to make as few demands as possible for distinct types, and, having begun so, change could not be made.

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

Also, in some of Mr. Burnell's transliterations from S. Indian languages, he has used (ṅ) for the peculiar Tamil hard (r), elsewhere (r), and (γ) for the Tamil and Malayālam (k) 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 Portugues.


Acosta, Christ. Tractado de las Drogas y Medicinas de las Indias Orientales. 4to. Burgos, 1678.


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 Aeliani, De Natura Animalium, Libri XVII.


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

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


Aisb-al-Hindi. See Miracullles.

Albright, Chronology of Ancient Nations E.T. by Dr. C. E. Sachau (Or. Transl. Fund). 4to. 1879.


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

[All, Mrs Moor Hassan, Observations on the Mussulmauns of India. 2 vols. London, 1832.


[Allen, B. C. Monograph on the Silk Cloths of Assain. Shillong, 1889.]

Amari. I Diplomi Arabi del R. Archivio Fiorentino. 4to. Firenze, 1863.


Andriess, G. Beschrijving der Reyzen. 4to. Amsterdam, 1870.


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


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


Archivio Storico Italiano.

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


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


Aylen Ashbery. By this spelling are distinguished quotations from the tr. of Francis Gildain, first published at Calcutta in 1755. Most of the quotations are from the London edition, 2 Vols. 4to. 1800.


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


Balbi, Gasparo. Viaggio dell'India Orintalii. 12mo. Venetia, 1590.


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

Banaras, Narrative of Insurrection at, in 1781. 4to. Calcutta, 1782. Reprinted at Roorkee, 1858.

Báynan 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 tomo. ii. of Ramusio.


Barros, João de. Descidas de Asia, Dois feitos que os Portuguezes fizeram na Conquista e Descubrimento das Terras e Mares do Oriente.

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

The first Decad was originally printed in 1552, the 2nd in 1553, the 3rd in 1563, the 4th as completed by Lavanha in 1613 (Barbosa-Machado, Bibl. Lusit. ii., pp. 606-607, as corrected by Figaniere, Bibliogr. Hist. Port. p. 169). A. B.

In some of Burnell’s quotations he uses the 2nd ed. of Desa. 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.

Bastian, Adolf, Dr. Die Völker des Oestlichen Asien, Studien und Reisen. 8vo. Leipzig, 1866—Jena, 1871.

Beale, Rev. Samuel. Travels of Fah-hian and Sung-yan, Buddhist Pilgrims from China to India. Sm. 8vo. 1829.


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


[Bengal Annual, or Literary Keesakes, 1831-32.]
[Bengal Obituary. Calcutta, 1848. This was I believe an extended edition of De Rozerio's 'Complete Monumental Register,' Calcutta, 1815. But I have not been able to recover trace of the book.]
[Berncastile, 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.]
[Bhutan and the History of the Doorar War. By Surgeon Bennie, M. D. 1866.]
[Bird's Japan. Unbeaten Tracks in J. by Isabella B. 2 vols. 1890.]
[Birdwood (Sir) George, C.S.I., M. D. The Industrial Arts of India. 1860.]
[Blumentritt, Ferd. Vocabular einzeller Ausdrücke und Redensarten, welche dem Spanischen der Philippinen In-
FULLER TITLES OF BOOKS QUOTED.


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. 1891.


[Also see Eastern India.

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

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


Burns, Alexander. Travels into Bokhara. 3 vols. 2nd ed. 1855.

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


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

— Sind Revisited. 2 vols. 1877.


— Goa and the Blue Mountains. 1851.


[Buyers, Rev. W. Recollections of North India. London, 1848.]
1833 (8 vols. sm. 4to). This last ed. is used in quotations of the Port. text.
Castañeda was the first writer on Indian affairs (Barbosa Machado, Bibli
Luna, ii. p, 30. See also Faganiere, Bibliographia Hist. Port., pp. 165-167).
He went to Goa in 1528, and died in Portugal in 1559.
Castañeda, The First Books of the Hist-
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 1553. It is possible, however, that Litchfield had the first ed. of the first book (1551) before him, whereas the ed. of 1553 is a reprint of 1554. (A.B.).
Cavengers, Lt.-Gen. Sir Orfeur. Reminisc-
ces of an Indian Official. 8vo. 1854.
Chardin, Voyages en Perse. Several editions are quoted, e.g. Amsterdam, 4 vols. 4to, 1735; by Langles, 10 vols. 8vo. 1811.
Charnock's Hist. of Marine Architecture. 2 vols. 1801.
Charters, &c., of the East India Company (a vol. in India Office without date).
Chandour, Baron Stan. Aperçu sur les Mon-
aies Russes, &c. 4to. St. Pétersburg, 1836-37.
[Chevers, N. A. A Manual of Medical Juris-
prudence for India. Calcutta, 1870.]
Childers, R. A Dictionary of the Pali
Language. 1875.
Chitty, S. C. The Ceylon Gazetteer. Cey-
lon, 1834.
Chow Chow, being Selections from a Journal kept in India, &c., by Viscountess Falk-
land. 2 vols. 1857.
Clavijo, Itinerario de l'Ambassade Espa-
gole à Samarcande, in 1408-1406 (ori-
ginal Spanish, with Russian version by I. Sreenevessky). St. Petersburg, 1851.
Embassy of Ruy Gonzales de, to the Court of Timour. E.T. by C. Markham. Hak. Soc. 1859.
Cleghorn, Dr. Hugh. Forests and Gardens of S. India. 8vo. 1861.
Coast of Coromandel: Regulations for the Hon. Comp.'s Black Troops on the. 1787.
Cobarruivas, Tesoro de la Lengua Castellana o Española, compuesto por el Licenciado Don Sebastian de. Folio. Madrid, 1611.
Cocks, Richard. Diary of——, Cape-
Cogan. See Pinto.
Colebrooke, Life of, forming the first vol. of the collection of his Essays, by his son, Sir E. Colebrooke. 1873.
Collingwood, C. Rambles of a Naturalist on Shores and Waters of the China Sea. 8vo. 1888.
Colomb, Capt. R.N. Slave-catching in the Indian Ocean. 8vo. 1873.
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<th>Fuller Titles of Books Quoted.</th>
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<td>Manual ou Breve Instrucção que serve por Uso D'as Crianças, que Aprendem Lerd, e começam resar nas Escolas Portuguezas, que são em India Oriental; e especialmente na Costa dos Malabares que se chama Coromandel. Anno 1713. (In Br. Museum. No place or Printer. It is a Protestant work, no doubt of the first Danish missionaries of the S.P.G. It contains a prayer “A oração por a Ilustrissima Companhia da India Oriental.”)</td>
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Neither Mr. Winter Jones nor my friend Dr. Badger, in editing Varthema, seem to have been aware of the dispassionate cast on his veracity in the famous Colloquios of Garcia de Orta (f. 29v. and f. 30). These affect his statements as to his voyages in the further East; and deny his ever having gone beyond Calicut and Cochin; 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 bō (pronounced bō-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 "Adawlvnt" read "Adawlāt."

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

565 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.—For "Sowar" read "Sonar, a goldsmith."

920 b.—Tiffin add:

1784.—"Each temperate day
With health glides away,
No Triflings* 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 Tifins and noisy parties."—Metcalfe, to J. W. Sherer, in Kaye, Life of Lord Metcalfe, I. 81.

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

ABADA

ABADA

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

1541. — "Mynes of Silver, Copper, Tin, and Lead, from whence great quantities thereof were continually drawn, which the Merchants carried away with Troops of Elephants and Rhinoceroses (em caixas de elefantos e badas) for to transport into the Kingdoms of Sornau, by us called Siam, Pasceloco, Saraday, (Sawady in orig.), Tanu, Prome, Calaminha, and other Provinces..." — Pinto (orig. cap. xii.) in Cosmas, p. 49. The kingdoms named here are Siam (see under SARNAU); Pitchalok and Sawati (now two provinces of Siam); Taungu and Prome in B. Burma; Calaminha, in the interior of Indo-China, more or less fabulous.

1544. — "Now the King of Tartary was fallen upon the city of Poyquis with so great an army as the like had never been seen since Adam's time; in this army... were seven and twenty Kings, under whom marched 1,800,000 men... with four score thousand Rhinoceroses" (dono partirão com ostenta mil badas). — Ibid. (orig. cap. civii.) in Cosmas, p. 149.

[1560. — See quotation under LAOS.]

1585. — "It is a very fertile country, with great store of provisou; 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 horn." — Mendonça, ii. 311.

1592. — "We sent commodities to their king to barter for Amber-grease, and for the horns of Abath, wherof the Kings onely hath the traffiqe in his hands. Now this Abath is a beast that hath one horn only in her forehead, and is thought to be the female Vnicornes, and is highly esteemed of all the Moore in those parts as a most soveraigne remedy against poysen." — Barker in Bakt. ii. 591.

1598. — "The Abada, or Rhinoceros, is not in India,* but only in Bengala and Patane." — Linneothem, 88. [Hak. Soc. ii. 8.]

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

c. 1608. — "... ove portano le loro mercanzie per venderle a Cinesi, particolarmente... molti corni della Bada, detto Rinoceronte..." — Carletti, p. 199.

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

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

1618. — "And the woods give great timber, and in them are produced elephants, badas..." —Godinho de Eredia, 10 v.

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

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


1628. — "Abada, s. f. La hembra del Rhinoceronte."—Dic. de la Lengua Castellana.

ABCÁREE, ABKÁRY. H. from P. ab-kář, the business of distilling or selling (strong) waters, and hence elliptically the excuse 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 'Abkáry System.' The system has often been attacked as promoting tippling, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal—Sir G. U. Yule.

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

In any case exaggeration is abundant. All Sanskrit literature shows that tippling is no absolute novelty in India. [See the article on "Spirituous Drinks in Ancient India," by Rajendralala Mitra, Indo-Aryan, i. 359 seqq.]

1790. — "In respect to Abkáry, or Tax on Spirituos 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 'Abcáre Licensing' inscribed in the Persian and Hindu languages and character."—Bengal Regulations, x. 38.

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

1736. — "What you write concerning the death of 500 Koogs from small-pox is understood... they must be kept where the climate [ab-o-hawa] may best agree with them."—Teppoo's Letters, 269.

ABYSSINTIA, n.p. This geographical name is a 16th-century Latinisation of the Arabic Habilat, through the Portuguese Abes, bearing much the same pronunciation, minus the aspirate. [See HUBSHEE.]

1698. — "The countyre of the Abexynes, at Prester John's land."—Lineschoten, Hak. Soc. i. 38.

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

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

ACHÁNOCK, n.p. H. Chandak 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, Charnock, the founder of Calcutta, and the quotations render this probable. Formerly the Cantonment of Senole at Benares was also known, by a transfer no doubt, as Chhatta (or 'Little') Achañak. Two additional remarks may be relevantly made: (1) Job's name was certainly Charnock, and not Charnock. It is distinctly signed "Job Charnock," in a MS. letter from the factory at "Chutta," i.e. Chuttanuttie (or Calcutta) in the India Office records, which I have seen. (2) The map in Valentijn which shows the village of Tujannok, 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. xix. In some "Documentary Memoirs of Job Charnock," which form part of vol. Ixxv. (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."—Curtis's Letter to Ft. St. Geo. of 12th December. In Notes and Extracts, Madras, 1871, No. 1., p. 21; see also p. 28.

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

1728.—"t stedekens Tjakannok."—Valentijn, v. 153. In Val.'s map of Bengal, also, we find opposite to Oogis (Hoogly), Tjakannok, and then Calcutta, and Calcuta.

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

1810.—"The old village of Achannoock stood on the ground which the post of Barrackpore now occupies."—A. 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 Channoock."—The Bengal Oxfurary, Calcutta, p. 2.

ACHÁR, a. P. áchár, Malay áchár, 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.

1596.—"And they prepare a conserve of it (Anacardium) with salt, and when it is green (and this they call Achear), and this is sold in the market just as olives are with us."—Garcia, f. 17.

1598.—Lineschoten in the Dutch gives the word correctly, but in the English version (Hak. Soc. ii. 20) it is printed Aschar.

[1612.—"Achar none to be had except one jar."—Danvers, Letters, i. 230.]

1616.—"Our jurebasso's (Juribasso) wife came and brought me a small jar of Achar for a present, desiring me to exakas her husband in that he abointed himself to take phisk."—Cocke, i. 185.

1629.—"And all these preserved in a way that is really very good, which they call acudac."—P. della Valle, ii. 708. [Hak. Soc. ii. 327.]

1653.—"Achar est un nom Indistante, ou Indian, que signifie des mangues, ou autre fruit conûs avec de la moutarde, de l'aiîl, du sel, et du vinaigre à l'Indienne."—De la Boulaye-le-Gous, 581.

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 Bambooes, &c. Bambo-Achar and Mango-Achar are most used."—Dampier, i. 391.

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

1783.—"We learn from Forrest that limes, salted for sea-use against scurvy, were used by the Chulias (Cholina), and were called akchar (Voyage to Morpud, 40). Thus the word passed to Java, as in next quotation:

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

ACHEEN, n.p. (P. Āchin [Tam. Attai, Malay Āchēh, Āchē.] 'a wood-leech'). The name applied by us to the State and town at the N.W. angle of Sumatra, which was long, and especially during the 16th and 17th centuries, the greatest native power on that Island. The proper Malay name of the place is Āchēh. The Portuguese generally called it Achém (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 (Āchīn) in the Ām-i-Akhāri, and in the Geog. Tables of Sadik Isfahāni. This form may have been suggested by a jingling analogy, such as Orientals love,
with Māchin (Macheen). See also under LOOTY.

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

1562.—"But after Malacca was founded, and especially at the time of our entry into India, the Kingdom of Pocam began to increase in power, and that of Padir to diminish. And that neighbouring one of Achem, which was then insignificant, is now the greatest of all."—Barros, III. v. 8.

1583.—
"Occupus tenhais na guerra infesta
Ou do sanguinolento,
Tampobiano* Achem, que ho mar
molesta
Ou do Cambasco occulto imiguo nosso."—
Cambaes, Ode presfido de Garcia de Orta.
c. 1659.—"Upon the headland towards the West is the Kingdom of Asal, governed by a Moor King."—Ceser Fredericke, tr. in Hakluyt, ii. 355.

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."—Hout, i. 79.

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

1599.—"The land of Sumatra, or Tampobana, is possessed by many Kynes, enemies to the Portuguese, the chief is the King of Dac-
chem, who besieged them in Malacca. ... The Kings of Acheyn and Tor (read Jor for Johore) are in lyke sort enemies to the Portuguese."—Sir Fulke Greville to Sir F. Walsingham (in Bruce, i. 126).

[1616.]—"It so proved that both Ponleema and Government of Tocko was come hither for Achin."—Foster, Letters, iv. 3.

1625.—"Aceem which is Sumatra."—P. dalla Valle, Hak. Soc. ii. 297.

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

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

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

ADAMS APPLE. This name (Pomo d’Adamo) is given to Goa to the fruit of the Mimusops Elenqu, Linn. (Bird-
wood); and in the 1835 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 follow-
ing:

1580.—"In his hortiz (of Cairo) ex ar-
boribus virecents mal actria, aurantia, li-
monia sylvestria et domestica poma Adami
 vocata."—Pros. Alpinae, i. 16.

1712.—"It is a kind of lime or citron tree . . . it is called Pumum 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 Abo-
guereque, Hak. Soc. i. 100. The fruit has nothing to do with zamboc, with which Bluteau and Mr. Birch connect it. See JAMBOO.

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

1726.—"Casari (probably Kasiari in Midnapur Dist.) supplies many Taffathel-
as (Alieja, Shales), Gingangas, Allegias, and Adathays, which are mostly made there."—Valetinj, v. 159.

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

ADAWLUT, s. Ar.—H.—'addalat, 'a Court of Justice,' from 'add, 'doing justice.' Under the Mohammedan government there were 3 such courts, viz., Nizamat 'Adalat, Divānī 'Adalat, and Fayvdārī 'Adalat, 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 (Sadr 'Adalat) became the chief Court of Appeal for each Presidency, and its work was done by several European (Civilian) Judges. That Court was, on the criminal side, termed Nizamut Adawlat, and on the civil side Dewanny Ad. At Madras and Bombay, Fouudyarry was the style adopted in lieu of Nizamut. This system ended in 1863, on the introduction of the Penal Code, and the institution of the High Courts on their
present footing. (On the original history and constitution of the Courts see Fifth Report, 1812, p. 6.)

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

The grant, by Shāh 'Ālam, 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 Cuttack, in the Twenty-four Pergunnas, and in the Chucklas (Chucklah) or districts of Burdwan, Midnapoor, and Chittagong, which had been transferred by the Nawab, Kāsim 'Ali Khān, 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 (Fowarday Adawlut) held by Oazaee or Mufty under the superintendence, like the Civil Court, of the Collectors, as the Supervisors were now styled; whilst Superior Courts (Sudder Dewanny, Sudder Nazamut 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, Dinapore, 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 zamindars 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-

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

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

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

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

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

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

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

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

ADIGAR, s. Properly adhikār, from Skt. adhikārin, one possessing authority; Tam. adhikār, or akren. 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  AFGHÁN.

colly, properly Kumárkháli, 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 Kala, 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 bunch of grapes; 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 (fowl) 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 Kábul. 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."—Baker, 322.  
1754.—"In the evening excursions . . . . we had often observed an extraordinary species of birds, called by the native Kargil or Kargyl, 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 crown was a Terrapin or land-tortoise, 10 inches long; and a large black male cat was found entire in its stomach."—Ives, 183-4.  
1798.—"The next is the great Heron, the Argo or Adjudant, 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 Adjudant (or argelah) and kite, retires to some shady spot."—Williamson, V. M. ii. 3.  
[1880.—Bell (Jungle Life, 82) describes the "snake-stone" said to be found in the head of the bird.]  

ADJUTANT. n. A bird so called (so doubt) from its comical resemblance to a human figure in a stuff dress pacing slowly on a parade-ground. It is the H. kargil, or gigantic crane, and popular scavenger of Bengal, the Leptoptilus argala of Linneus. The H. name is by some dictionaries derived from a supposed Skt. word hadda-gila, 'bone-swaller.' The compound, however appropriate, is not to be found in Bühlingk and Roth's great Dictionary. The bird is very well described by Aelian, under the name of Kila, which is perhaps a relic of the still preserved vernacular one. It is described by another name, as one of the peculiarities of India, by Sultan Baber. See PELICAN.

"The feathers known as Marabou or Comercolly feathers, and sold in Calcutta, are the tail-coverts of this, and the Lept. javanicus, another and smaller species" (Jerdan). The name marabou (from the Ar. marabbé, 'quiet,' and thence 'a hermit, through the Port. marabuto) seems to have been given to the bird in Africa on like reason to that of adjutant in India. [Comer-
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. araka in the sense of a 'cavalier,' and this reappears scarcely modified in the Assakami or Assakeni of the historians of the expedition of Alexander.

c. 1020. — "... Afghans and Khiljis ..." — Ubi in Elliot, ii. 24; see also 50, 114.
c. 1295. — "He also repaired the fort of Jalkil, which he garrisoned with Afghans." — Tarkhi-Firozshah to do. iii. 106.

14th cent. — The Afghans are named by the circumstigator 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. 1555. — "He was afraid of the Afghans." — Siddi 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, nor more than they do to the King of Persia. As also the Balouches and Afghans, and other Mountaineers, of whom the greatest part pay him but a small matter, and even care but little for him: witness the Auffront they did him, when they stopped his whole Army by cutting off the Water ... when he passed from Atiek on the River Indus to Cabul to lay siege to Candahar ..." — Bernier, E. T. 64 [ed. Constable, 205].

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

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

1838. — "Professor Dorn ... discusses severally the theories that have been maintained of the descent of the Afghans: 1st, from the Copts; 2nd, the Jews; 3rd, the Georgians; 4th, the Torkas; 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 Cabool, ed. 1839, i. 209.


1882. — "Here we met with y Barbadoes Merchant ... James Cook, Master, laden with Salt, Mules, and Africos." — Hodges, Diary, Feb. 27. [Hak. Soc. i. 16.]

[Agam. adj. A term applied to certain cloths dyed in some particular way. It is the Ar. 'ajam (lit. "one who has an impediment or difficulty in speaking Arabic"), a foreigner, and in particular, a Persian. The adj. 'ajami thus means "foreign" or "Persian," and is equivalent to the Greek ἀραβικός and the Hind. मेल्खा. Sir G. Birdwood (Rep. on Old Rec., p. 145) quotes from Hieronimo di Santo Stefano (1494-98), "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 Azamini, who come so far as there.


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

Agar-agar, s. The Malay name of a kind of sea-weed (Sphorocoecus 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. ḏg and P. ḏan, made in imitation of ḏān, bālam-āḏan, shama-āḏn̂ ("spittoon, pencape, candlestick"). It means a small vessel for holding fire to light a cheroot.

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

1853.—“... Agin boat.”—Oakfield, i. 84.

[AKYÁB. n.p. The European name of the seat of administration of the British province of Arakan, which is also a port exporting rice largely to Europe. The name is never used by the natives of Arakan (of the Burmese race), who call the town Tsi-ti-tou, ‘Crowd (in consequence of) War.’ This indicates how the settlement came to be formed in 1826, 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 Akylab 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 relic of Gautama (a piece of the lower jaw, or an induration of the throat), the name of which pagoda, taken from the description of relic, is Au-kyait-dau, and of this Akylab 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.

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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 Phillip.)

[Col. Temple writes—"The only derivation which strikes me as plausible, is from the Agyattaw Phaya, near which, on the island of Sittwe, a Cantonment was formed after the first Burmese war, on the abandonment of Mrohaung or Arakan town in 1826, on account of sickness among the troops stationed there. The word Agyattaw is spelt Akhyaptaw, 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.—Crawford, A. R. 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, as the word may be a corr. of some French or Port.-term—Fr. braiser; Port. braséiro, 'a fire-pan,' braza, 'hot coals.]

**ALBACORE.** s. A kind of rather large sea-fish, of the Tunny genus (*Thynnus albacora*, Lowe, perhaps the same as *Thynnus macareterus*, 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. *alb*âkât, 'pregncox' (Dozy). Heb. *bikkûrâ*, in Micah vii. 1.—See Cobarruvias, s. v. *Albacora*. [The *N. E. D.* derives it from Ar. *al-burk*, 'a young camel, a heifer,' whence Port. *bacoro*, '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 air. In the sea the fish which is called *Albiceora*, as big as a gomg— Letter from Goa, by T. Stevens, in Hakl. ii. 683.

1592.—"In our passage over from S. Laurence to the maine, we had exceeding great store of Bonitos and *Alboceoras."

—Barker, in Hakl. ii. 592.

1606.—"We met likewise with shoals of *Alboceoras* (so call'd from a piece of white Flesh that sticks to their Heart) and with multitudes of Bonetouses, which are had 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. 1780.—"The *Alboceora* is another fish of much the same kind as the Bonito, from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white colour."—Grose, i. 5.

**ALBATROSS.** s. The great seabird (*Diomedea exulans*, L.), from the Port. *alcator*, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. [Alcatrás 'in this sense altered to *albi-*, *albe-*, *albatross* (perhaps with etymological reference to *albus*, 'white,' the albatross being white, while the *alcator* was black.) N. E. D. a.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 *alcator* in Port. means 'the bucket of a Persian wheel,' *s* representing the Ar. *al-kâdâs*, which is again from *kadra*. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. *sâkkâ*, 'a water-carrier.' It has been pointed out by Dr Murray, that the *alcator* of some of the earlier voyagers, e.g., of Davis below, is not the *Diomedea*, but the Man-of-War (or Frigate) Bird (*Fregatus aquaticus*). 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, *alcator* 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 *Alacotrârs*, wherein at our going a shore, we found nothing but sea-birds, as we call them Gannets, but by the Portugals called *Alacotrârs*, who for that cause gave the said Island the same name."—Hawkins (Hak. Soc.), 15.

* Also see Dozy, s. v. *alceadus*. *Alceadus*, according to Cobarruvias, is in Sp. one of the earthen pots of the noria or Persian wheel.
1562.—"The dolphins and bonitoes are the houndes, and the Alcatraces the hawkses, and the flying fishes the game."—Ibid. 152.

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

c. 1608-10.—"Alcatras sont petitsoiseaux ainsi comme estourneaux."—Mosquet, Voyages, 226.

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

1690.—"They have several other Signs, whereby to know when they are near it, as the Sea Fowl they meet at Sea, especially the Albatrosses, a very large long-winged Bird."—Dampier, i. 531.

1719.—"We had not had the sight of one fish of any kind, since we were come Southward of the Straights of Le Maire, nor one sea-bird, except a disconsolate black Albatross, who accompanied us for several days, hovering about us as if he had lost himself, till Halley (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 Albatross, not doubting (perhaps) that we should have a fair wind after it . . ."—Shakespeare's Voyage, 72, 73.

1740.—". . . a vast variety of sea-fowl, amongst which the most remarkable are the Pinguins; they are in size and shape like a goose, but instead of wings they have short stumps like fins . . . their bills are narrow like those of an Albatross, and they stand and walk in an erect posture. From this and their white bellies, Sir John Narborough has whimsically likened them to little children standing up in white aprons."—Anson's Voyage, 9th ed. (1755), p. 68.

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

1805.—"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, indolentes compagnons de voyage, Le navire glissant sur les gouffres amers."—Bandelaires, 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 (كتايف, 'a carpet with long pile') introduced into Portugal through the Moors.

c. 1540.—"There came aboard of Antonio de Faría more than 60 balotes, and ballons, and manwheus (q. v. v.) with awnings and flags of silk, and rich alicatifs."—Pinto, ch. xviii. (orig.).

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

1585.—"The windows of the streets by which the Viscomy passes shall be hung with carpets (alcatifados), and the doors decorated with branches, and the whole adorned as richly as possible."—Archiv. Port. Orient., fascic. ii. 225.

[1596.—"Great store of rich Tapestrie, which are called alicatifs."—Linschoten, Hak. Soc. i. 47.]

1608-10.—"Quand elles vont à l'Eglise on les porte en palanquin . . . le dedans est d'un grand tapiss de Parso, qu'il appelle A Lacatif . . ."—Fyvart, ii. 92; [Hak. Soc. ii. 102].

1648.—". . . many silk stuffs, such as satin, contenijs (Cutianee) attelap (read attelas), alegie . . . ornis [H. orna, 'A woman's sheet'] of gold and silk for women's wear, gold alicatijven . . ."—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."—Van Twist, v. Chorom, 55.

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

1685.—"Some (mosques) have their Alcorana's high, slender, round steeples or towers, most of which are terraced near the top, like the Standard in Cheapside, but twice the height."—Herbert, Travels, 3rd ed. 1694.

ALCOVE, s. This English word comes to us through the Span. alcova and Fr. alcove (old Fr. aucove), 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 Saracenic 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.—“Cuba, commonly used for the vaulted tomb of marab-buts” [Adjutant.]—Shaw’s Travels, ed. 1757, p. 40.

**ALDEA.** a. A village; also a villa. Port. from the Ar. al-da’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 Baqaem) Dom João de Castro, has given and gives many aldeas and other grants of land to Portugaluese who served and were wounded at the fortress of Dicò, and to others of long service. . . .”—Simão Botelho, Cartas 3.

[1600.—“Aldeas in the Country.”—Davies, Letters, i. 22.]

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 Aldées (termes que les Portugais ont mis en usage dans l’Inde) autour de Pondichéri et dans ses dependances sont . . .”—D’Anville, Éclaircissements, 122.

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

1782.—“Il y a aussi quelques Aldées considérables, telles que Navar et Portenorge, qui appartienent 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. al-fandego, Span. fundego, Ital. fondaco, Fr. fondique or fondique, from Ar. al-funduk, ‘the inn,’ and this from Gk. παρακατά, παρακάτω, ‘a pilgrim’s hospice.’

[c. 1610.—“The conveyance of them thence to the alfanidique.”—Pyrrard della Valte, Hak. Soc. i. 861.]

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

* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: “As escravas que me dias que ha mande, tomarão de prêns, que as Gentis d’esta terra não prendem, e manobras do mundo como chegão a des annos.”
ALLEJA. s. This appears to be a stuff from Turkestian called (Turki) alchah, alajah, or aláchah. 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 Punjub Handbook, 86). [Platts in his Hind. Dict. gives idaka, "a kind of cloth woven of silk and thread so as to present the appearance of cardamoms (idaka)."

But this is evidently a folk etymology. Yusuf Ali (Mon. on Silk Fabrics, 85) accepts the derivation fromAleha or Alachah, 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 Panjab 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 Elachashes.

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 (Lat. lacerta), "a lizard." The "Summary of the Western Indies" by Pietro Martire d'Anghiera, 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." (Rom. iii.
f. 17v.). Oviedo, on another page of the same volume, calls them "Lagartio dragoni" (f. 62).

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

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

1493.-"In a small adjacent island ... our men saw an enormous kind of lizard (lagarto muy grande), which they said was as large round as a calf, and with a tail as long as a lance ... but bulky as it was, it got into the sea, so that they could not catch it."—Letter of Dr. Chacon, in Select Letters of Columbus by Major, Hakl. Soc. 2nd ed., 48.

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 mouth two foot wide ... there be of them that will sometimes get upon an almadis ... 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 feet by the rule, headed like a hoggo. ..."—Job Hortop, in Hakl. iii. 590.

1579.—"We found here many good commodities ... besides lagartos, munckeyes, and the like."—Drake, World Encompassed, Hakl. Soc. 112.

1691.—"In this place I have seen very great water alligator (which we call in English crocodiles), seven yards long."—Master Antonio Knivet, in Purchas, iv. 1228.

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

1596.—"Vpon this river there were great store of fowles ... but for lagartos it exceeded, for there were thousands of those ugly serpents; and the people called it for the abundance of them, the river of Lagartos in their language."—Raleigh, The Discoverie of Guiana, in Hakl. iv. 137.

1596.—"Once he would needs defend a rat to be animal rationale ... because she esteems it more than her husband. And the more to convince it, because everie one laught at him ... the next rat he saw'd on hee made an anatomie of, and read a lecture of 3 days long upon everie artire or muscule, and after hanged her over his head in his studio in stead of an apothecarie's crocodile or dride Alligator."—T. Nash's The Hous of Porter, to meet with the endeavour to discern the difference of venpance upon him."

1592.—"In this River we killed a monstrous Lagarto, seven yarda long."—Fernandez, on another River. Hakl. iv. 137.

1552.—"In this River we killed a monstrous Lagarto, seven yarda long."—Rob Hortop, in Hakl. iv. 137.

1673.—"The River was full of Alligators, and if I saw any I must fight with him, else he would kill me."—D. Midleton, in Purchas, i. 244.

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."—Midleton, in Purchas, i. 244.

1613.—"... mais avante ... por distancia de 2 legoa, esta o fermoso rio de Casam de lagartos o crocodillo."—Goeden de Breanda, 10.

1675.—"The River was full of Alligators or Crocodiles, which lay basking in the Sun in the Mud on the River's side."—Pray, 55.

1675.—"I was cleaning a vessel ... and had Stages fitted for my People to stand on ... and we were plagued with five or six Alligators, which wanted to be on the Stage."—A. Hamilton, ii. 138.

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

1781.—"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. 8. The fruit of the Laurus persea, Lin., Persea gratissima, Gaertn. The name as here given is an extravagant, and that of avocado or avocato a more moderate,
corruption of *aguacat* or *ahuacat* (see below), which appears to have been the native name in Central America, still surviving there. The Quichua name is *palta*, which is used as well as *aguacat* by Cieza de Leon, and also by Joseph de Acosta. Grainger (Sugarcane, Bk. I.) calls it "rich *sabaco," 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, coyamotes, aguacates*, and other fruits."—*Cieza de Leon*, 16.

1608.—"The *Paltas* is a great tree, and carries a faire leaf, which hath a fruite like to great pears; within it hath a great stone, and all the rest is soft meate, so as when they are full ripe, they are, as it were, butter, and have a delicate taste."—*Joseph de Acosta*, 250.

c. 1660.—

"The *Aguacat* no lesser is Venus Friend
(To th' Indices Venus Conquest doth ex-

tend)

A fragrant Leaf the *Aguacate* bears;
Her Fruit in fashion of an Egg appears,
With such a white and spermy Juice it
swells
As represents moist Life's first Prin-
ciples."

*Conway*, Of *Plantes*, v.

1680.—"This Tavoga is an exceeding pleasant Island, abounding in all manner of fruits, such as Pine-apples... and *Albe-

1685.—"The *Aguacate* 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.—"*Aguacata, Baum*. This fruit itself has no taste, but when mixt with sugar and lemon juice gives a wholesome and tasty flavour."—*Zeidler's Lexicon*, s. v.

1761.—

"And thou green *avocato*, charm of sense,
Thy ripen'd marrow liberally bestow't.*"

*Grainger*, Bk. I.

1830.—"The *avocado*, with its Brob-
dignag pear, as large as a purser's lantern."—*Tom Cringle*, ed. 1843, 40.

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

1873.—"Thus the fruit of the *Pera grataeirnna* was called *Ahocat* by the ancient Mexicans; the Spaniards corrupted it to *avocado*, and our sailors still further to 'Alligator pear.'"—*Bell's Nicaragua*, 107.

[**ALLYGOLE, ALICHOL, ALLYGOLL, ALLEEGOLE, s. H.—P. 'aliqol, from 'dls 'lofty, excellent,' Skt. *gola*, a troop; a nondescriptive 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 Mohammedana.'—(Wilson)."

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

1804.—"*Allygool*, 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."—*Blackser, Mem. of Operations in India*, p. 22.]

**ALMADIA**, s. This is a word introduced into Portuguese from Moorish Ar. al-madjya. Properly it means 'a raft' (see *Dozy*, s. v.). But it is generally used by the writers on India for a canoe, or the like small native boat.
ALMANACK. 16  ALOE BOKHARA.

Socotrana, Lam. In this meaning (a) the name is considered (Hannbury and Flückiger, Pharmacographia, 616) to be derived from the Syriac sōkhrā (P. ałh). b. ALOES-wood, the same as EAGLE-wood. This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) aḥādim, ʾakhalim and aḥālōth, ʾakhalōth. Neither Hippocrates nor Theophrastus mentions aloeo, 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 ʾlepā, from its excellence in preserving life (ad. II. 630). This accounts for the powder of aloes being called Hiera πικρα in the older writers on Pharmacy." (Francis Adams, Names of all Minerals, Plants, and Animals dec. by the Greek authors, etc.)

(a) c. A.D. 70.—"The best Aloe (Latin the same) is brought out of India. Much use 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 (Pl. Holland ii. 212).

(b) "Hle bo kal Νικόδημος . . . φέρον μίμα ερώτις καὶ ἄλος ὦσει λίπας ἐκατόν."—John xix. 39.

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

[c. 1605.—"In wch Iland of Allahakatrina are good haborus faire depth and good Anchor ground." —Description of Birds-wood, First Letter Book, 22. (Here there is a confusion of the name of the island Socotra with that of its best-known product —ALOE Socotrana.)

1617.—". . . a kind of lignum ALOEWISE."—Cocks’s Diary. i. 309 [and see i. 3].

ALOO, a. Skt. — H. dī. 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. alə-bəkʰəra, 'Bokh. plum'; a kind of prune commonly brought to India by the Afghan traders.

[c. 1666.—"Ubec being the country which principally supplies Delhi with . . . many loads of dry fruit, as Bokhara prunes. . ."—Bernier, ed. Constable, 118.]

ALMANACK, a. On this difficult word see Dozy’s Oosterlingen and N.E.D. In a passage quoted by Eusebius from Porphyry (Praep. Evang. t. iii. ed. Gaisford) there is mention of Egyptian calendars called ἀμαναξαρδ. Also in the Vocabular Arusigno of Pedro de Alcala (1605) the Ar. ʾManāk is given as the equivalent of the Span. almanaque, which seems to show that the Sp. Arabs did use ʾmanāk in the sense required, probably having adopted it from the Egyptian, and having assumed the initial aļ to be their own article.

ALMYRA, s. H. almdri. 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. almaro, but it is the same word as Fr. armoire, Old E. ambr [for which see N.E.D.] &c., and Sc. ʿamra, originating in the Lat. armarium, or -ria, which occurs also in L. Gr. as ἀμαρ, ἀμάρος.

A. D. 1450.—"Item, I will my chamber prestes haue . . . the thone of thame the to almèr, & the thothir of yame the other almèr, whilst I ordnyd for kepyng of vesturentes." —Will of Sir T. Cumberlege, in Academy, Sept. 27, 1879, p. 231.

1589.—"item ane langett, item ane almarie, ane Kist, ane sait burde . . . ."—Ext. Records Burgh of Glasgow, 1876, 130.

1787.—"Sahib, have you looked in Mr. Morrison’s almirah?" —Life in Mofussil, i. 84.

ALOES, s. The name of aloes is applied to two entirely different substances: a. the drug prepared from the inspissated bitter juice of the Alo


[1559.—See quotation from Pinto under ALLIGATOR.

c. 1610.—"Light vessels which they call almadia." —Pyrrada della Valle, Hak. Soc. i. 122; and also see under DONKEY.]
1817.—
"Plantains, the golden and the green,
Malaya's nectar'd mangosteens;
Prunes of Bokhara, and sweet nuts
From the far groves of Samarkand."
Moore, Lalla Rookh.

ALPEEN, s. H. alpin, used in Bombay. A common pin, from Port. alfineto (Panjab N. & Q., ii. 117).

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

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

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

[c. 1661.—"An engraver felt that he might venture to shut his brother up in a covered umbra, a kind of closed litter in which women are carried on elephants."—Bernter (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 Mensembers and Embarrys..."—Bernter, E.T. 180 [ed. Constable, 407].

1798.—"The Raja's Sosarees was very grand and superb. He had twenty elephants, richly embroidered with richemahs, the whole of them mounted by his sirdars, himself riding upon the largest, put in the centre."—Skinner, Mem. 1. 167.

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

1805.—"Amarzy, a canopied seat for an elephant. An open one is called Howza or Howda."—Dict. of Words used in E. Indies, 2nd ed. 21.

1907.—"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 Dowla was seated, as to leave little doubt of a fatal issue."—Williamson, Orient. Field Sports, 15.

AMBARREH, s. Dekh. Hind. and Mahr. ambär, ambäri [Skit. amla-vatkā], 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 Portuguese out of the ports they here should att Ambwun and Tydore."—Birdwood, First Letter, 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 Ameer (SUDDER).

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

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

1881.—"Bengalies bowmen, once pure, are converted into demons; Ameeens, once harmless, become tigers; magistrates, supposed to be just, are converted into oppressors."—Peterson, Speech for Prosecution in Nil Durpan case.

1878.—"The Ameer employed in making the partition of an estate."—Life in the Mofussil, i. 230.

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."—Jamy. Rev., Dec. 30, p. 898.

AMEER, s. Ar. Amir (root amr, 'commanding,' and so) 'a commander, chief, or lord,' and, in Ar. application, any kind of chief from the Amiru' Is-māmim, 'the Amir of the Faithful'
t. 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 Mussulman sovereigns of various calibres, as the Amir of Kabul, the Amir of Bokhara, &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 Umard, the pl. of Amir. Byzantine writers use Ἀμέρ, Ἀμώρας, Ἀμώρας, Ἀμώρας, &c. (See Dusange, Gloss, Greciot.) It is the opinion of the best scholars that the forms Admiral, Ammiraglio, Admiral &c., originated in the application of a Low Latin termination -al-or -alis, though some doubt may still attach to this question. (See Marcel Devic, s. v. Amirald, and Dozy, Oosterlingh, s. v. Adimiral [and N.E.D. s. v. Admiral]. The d in admirably probably came from a false imagination of connection with admirat).

1280.—‘Li grand amirans des galies m'envoia querre, et me demanda si j'estoie cousins le roy; et je le di que nainin . . . ’—Joannis, p. 175. 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 Alenarle, 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 Equipment, habited in scarlet richly laced. Ten Englishmen in Blue Caps and Coats edged with Red, all armed with Blunderbusses, went before his pallankeen, 80 (18) Poms before them, and 4 Musicians playing on the Weights with 2 Flags, before him, like an Agent . . ."—Hodges, Oct. 8 ( Hak. Soc. i. 123).

1884.—"Il Soldano fui cristiano di Grecia, e fu venduto per schiavo quando era fanciullo a uno ammiraglio, come tu diessi capitano di guerra."—Prevost, p. 58.

[1610. See quotation from Varthema under Xerapine.]

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

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

1887.—"Amoy or Anhay, which is a city standing on a Navigable River in the Province of Fokien in China, and is a place of vast trade."—Dampier, l. 417. (This looks as if Dampier confounded the name of Amoy, the origin of which (as generally given) we have stated, with that of An-hai, one of the connected ports, which lies to the N.E., about 30 m., as the crow flies, from Amoy.)

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

AMSHOM, s. Malayal. ašham, from Skt. aśam, 'a part,' defined by Gundert as "part of a Talook, formerly called hobiya, greater than a tara." (Logan (Man. Malabar, i. 87) speaks of the asem as a 'parish.') It is further explained in the following quotation:

1788.—"The amshom is really the smallest revenue division there is in Malabar, and is generally a tract of country some square miles in extent, in which there is no such thing as a village, but a series of scattered homesteads and farms, where the owner of the land and his servants reside . . . separate and apart, in single separate huts, or in scattered collections of huts."—Report of Census Com. in India.

A MUCK, to run, v. There is we believe no room for doubt that, to us at least, this expression came from the Malay countries, where both the phrase and the practice are still familiar. Some valuable remarks on the phenomenon, as prevalent among the Malays,
were contributed by Dr Oxley of Singapore to the Journal of the Indian 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 Malys committing suicide in any other way. This form of suicide may arise from a wish to die fighting and thus avoid a 'straw death, a cow's death'; but it is curious that women and children are often among the victims, and especially members of the suicide's own family. The act of running a-muck is probably due to causes over which the culprit has some amount of control, as the custom has now died out in the British Possessions in the Peninsula, the offenders probably objecting to being caught and tried in cold blood. I remember hearing of only about two cases (one by a Sikh soldier) in about six years. It has been suggested further that the extreme monotonous heat of the Peninsula may have conduced to such outbreaks as those of Running amuck and Letah.]

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

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

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

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

But it is in Malabar that we trace the apparent origin of the Malay term in the existence of certain desperados who are called by a variety of old travellers amouchi or amuco. The nearest approach to this that we have been able to discover is the Malayâlam amar-kkân, 'a warrior' (from amar, 'fight, war'). [The proper Malayâlam term for such men was Chavere, 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 Tirunâvâyî, 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-kkâr (pl. of amar-kkân, see Gundert s.v.). These men evidently ran a-muck in the true Malay sense; and quotations below will show other illustrations from Malabar which confirm the idea that both name and practice originated in Continental India. There is indeed a difficulty as to the derivation here indicated, in the fact that the amuco or amouchi of European writers on Malabar seems by no means close enough to amarkkan, whilst it is so close to the Malay dmuk; 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 (1806) in his Iornada (ch. 9, Bk. ii.) applies the word amonques
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. amoksha, ‘that cannot be loosed’; and this would be very consistent with several of the passages which we shall quote, in which the idea of being ‘bound by a vow’ underlies the conduct of the persons to whom the term was applicable both in Malabar and in the Archipelago. But amoksha is a word unknown to Malayalam, in such a sense at least.

‘We have seen a-muck derived from the Ar. almak, ‘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. 1480.—Niccolo 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 reach death at the hands of some one more than a match for them. This man, the creditors then sue in Court for the dead man’s debt.”—In _India in the XVIth Century_, p. 45.

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

1589.—“The Tyrant (o Rey Ache) sallied forth in person, accompanied with 5000 resolute men (cinco mil Amoucos) and charged the Bataes very furiously.”—Pinto (orig. cap. xviii.) in Cogan, p. 20.

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

c. 1561.—In war between the Kings of Calicut and Cochin (1503) two princes of Cochin were killed. A number of these desperadoes who have been spoken of in the quotations were killed . . . “But some remained who were not killed, and these went in shame, not to have died avenging their lords . . . these were more than 200, who all, according to their custom, shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as madmen—known as amoucos—and count themselves as already among the dead. These men dispersed, seeking wherever they might find men of Calicut, and among those they rushed fearless, killing and slaying till they were slain. And some of them, about twenty, reckoning more highly of their honour, desired to turn their death to better account; and these separated, and found their way secretly to Calicut, determined to slay the king. But as it became known that they were amoucos, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (santio diabrunos) before they were slain, and killed many people, with women and children. And fire of them went together to a road near the city which they haunted for a good while after, making robberies and doing much mischief, until the whole of them were killed.”—Correa, i. 364-5.

1566.—“The King of Cochis . . .” hath a great number of gentlemen which he calleth Amoochi, and some are called Nairs; these two sorts of men esteem not their lives anything, so that it may be for the honour of their King.”—M. Caesar Frederiks in Purchas, ii. 1708. [See Logues, Man. Malabar, i. 138.]

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

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

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

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

1603.—"Este es el genero de milicia de la India, y los Reyes suelen mas o menos Amoyos [Amacos, que todo es uno] para su guarda ordinaria."—San Roman, Historia, 48.

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

1611.—"Viceroy. What is the meaning of amoncos? 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 amoncus in the language of the country."—Couto, Dialogo do Soldado Pratico, 2nd part, p. 9. (Printed at Lisbon in 1790).

1615.—"Hos inter Nairo genus est et ordro quos Amocos vocant quisbus ob studium rei ballicens praecipua laus tribuitur, et omnium habentur validissimi."—Jarric, Theaurus, i. 66.

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 the 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 even days; the Amoco of the king of Cochin lasts a lifetime; and so of others."—P. della Valle, ii. 745 [Hak. Soc., ii. 380 seq.].

1648.—"Derribere os palisseades s'estoit caché un coquin de Bantamois qui estoit revenu de la Mecque et jouoit à Moqua . . . . il court par les rues et tue tous ceux qu'il rencontre."—Tavernier, V. des Indes, liv. iii. ch. 24 [Ed. Baille, ii. 361 seq.].

1659.—"I saw in this month of February at Batavia the breasts torn with red-hot lances 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 (misq. for Amock) . . . in which mad state he had slain five persons . . . . The third amoncor whom I saw during that visit to Batavia (a few months) broken on the wheel for murder."

* * * * *

"Such a murderer and Amock-runner has sometimes the fame of being an invincible hero because he has so manfully repulsed all who tried to seize him . . . . So the Netherlands Government is compelled when such an Amock-runner is taken alive to punish him in a terrible manner."—Walter Schultze's Ost-Indische Reise-Beschreibung (German ed.), Amsterdam, 1678, pp. 19-20 and 227.

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

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

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

1687.—Dryden assailing Burnet:—

"Prompt to assault, and careless of defence, Invulnerable in his impudence,
He dares the World; and eager of a name,
He thrusts about and justles into fame.
Frontless and satire-proof, he 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 Amonki, and the doing of it Running a Muck."—Ovington, 287.
1712. "Amouco (Termo da India) val o mesmo que homem determinado e apostado que despreza a vida e não teme a morte."—Blueste, s.v.

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

1787. "Satire's my weapon, but I'm too disreputable To run a muck, and tilt at all I meet."—Pope, *Is. of Horace*, B. ii, Sat. i. 69.

1783-71. "These acts of indiscriminate murder are called by us munks, because the perpetrators of them, during their frenzy, continually cry out amok, amok, which signifies kill, kill..."—Staunton, i. 291.

1783. At Benoelen in this year (1760)—"the Count (d'Estaing) afraid of an inscription among the Buggasses... invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they mangled, that is ran a muck; they drew their creassa, killed one or two Frenchmen, wounded others, and at last suffered themselves, for supporting this right of honour."—Forrest's *Voyage to Persia*, 77.

1784. "It is too be controverted that these desperate acts of indiscriminate murder, called by us munks, and by the natives mongamo, do actually take place, and frequently too, in some parts of the east (in Java in particular)."—Marden, *R. of Sumatra*, 239.

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

1788. "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 Staunton, i. 224.

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 Kling, and two Chinese, of whom only two survived... On the trial Sunan declared he did not know what he was about, and persisted in this at the place of execution... The amok took place on the 8th, the trial on the 18th, 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 my eyes were darkened, I did not know what I was about.' I have received the same reply on at least 20 different occasions; on examination of these monomaniacs, I have generally found them labouring under some gastric disease, or troublesome ulcer..."—The Bugis, whether from revenge or disease, are by far the most addicted to run amok. I should think three-fourths of all the cases I have seen have been by persons of this nation."—Dr T. Osley, in *J. Ind. Arch.*, iii. 532.


1873. "They (the English)... crave governors who, not having bound themselves beforehand to 'run amok,' may give the land some chance of repos."—*Blackwood's Magazine*, March, p. 738.

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. J. Servis to the E. of Carnarvon, Nov. 16, 1875.

1876. "Twice over, while we were winding our way up the steep hill in Gaia, it was our luck to see a Turk 'run a muck'... nine times out of ten that 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 seyoy at Meerut.

1879. "Running a muck does not seem to be confined to the Malays. At Ravenna, on Monday, when the streets were full of people celebrating the festa of St John the Baptist, a maniac rushed out, snatched up a knife from a butcher's stall and fell upon everyone he came across... before he was captured he wounded or less seriously 11 persons, among whom was one little child."—* Pall Mall Gazette*, July 1.

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

ANACONDA. a. This word for a
great python, or boa, is of very obscure
origin. It is now applied in scientific
zooology as the specific name of a great
S. American water-snake. Cuvier has
"L'Anacundo (Boa scytale et murina,
L.—Boa aquatica, Prince Max.)," (Bévye
Animal, 1829, ii. 76). Again, in the
Official Report prepared by the Bra-
zilian Government for the Philadelphia
Exhibition of 1876, we find: "Of the
genus Boa . . . we may mention the . . .
scururus or scurubus (B. anaconda),
whose skins are used for boots and
shoes and other purposes." And as
the subject was engaging our attention
we read the following in the St James'
Gazette of April 3, 1882:—"A very
unpleasant account is given by a Bra-
zilian paper, the Voz do Povo of
Diamantino, of the proceedings of a
huge water-snake called the sucurus,
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 sucurus, 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 Anaacuchoa and
Anaacuona. Serious doubt was how-
ever 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
Quadruedesum et Serpentinae Generis,
Lond. 1683. In this he gives a Cata-
logue of Indian Serpents, which he
had received from his friend Dr
Tancred Robinson, and which the
latter had noted in Museo Leydeni.
No. 8 in this list runs as follows:—
"8. Serpens Indicus Bubalinus.
Anacunda Zeylomensibis, id est
Bubalorum ailioorumque jumentorum
membra conterens," p. 383.

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 remark-
able analogy to Ray's explanation of
the name Anacinda:—

C. A. D. 395-400.—"Si quidem draco mirae
magnitudinis, quos gentilis sermone Boas
vacant, ab eo quod tam grandes simi ut boves
gastire soleant, omnem late vastabat pro-
vinciam, et non solum armenta et pecudes
sed agricolas quoque et pastores tractos ad
se vi spiritus absorbebat."—In Vita Stc.
Hilarionis Eremitarum, Opera Scn. Eus.
Hieron. Venetiis, 1767, ii. col. 55.

Ray adds that on this No. 8 should
be read what D. Cleyerus has said in the
Ephem. German. An 12. obscr. 7,
titled: De Serpente magno Indico
Orientalis Uroobubulam deglutente. The
serpent in question was 25 feet long.
Ray quotes in abridgment the descrip-
tion of its treatment of the buffalo;
how, if the resistance is great, the
victim is dragged to a tree, and com-
pressed against it; how the noise of
the crushing bones is heard as far
as a cannon: how the crushed car-
cass is covered with saliva, etc. It
is added that the country people (ap-
parently this is in Amboyna) regard
this great serpent as most desirable
food.

The following are extracts from
Cleyerus's paper, which is, more fully
cited, Miscellanea Oricosa, sive Ephime-
ridum Medico-Physicorum Germani-
carum Academiae Naturae Curiosorum,
Dec. ii.—Animus Secundus, Anni
MDCLXXXIII. Norimbergae. Anno
MDCLXXXIV. pp. 18-20. It is
illustrated by a formidable but in-
accurate 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 enecri non possit, serpens crebris cum animali convolucionibus caudae suæ proximam arborem in auxilium et robur corporis arripit sampe circumdat, quo eo fortius et valentius gyris suis animal comprimere, suffocare, et demum enbus aut exaudiri potuit.

"Factum est hoc modo, ut (quod ex fide dignissimis habeo) in Regno Aracon . . . talis vasti corporis anguis prope flumen quodam, cum Uro-bubalo, sive sylvestris bubalo et ura . . . immani spectaculo congregi visus fuerit, sumpque dicto modo occiderit; quo conflictu et plusquam hostili ampli-x fragor ossium in bubalo comminutorum ad distantiam tormenti bellici majoris . . . . a spectaculosis sat eunmisstantibus exandiri 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 delirium quam Patrae Jeauitse hic oomponunt, vulneri adapta
tus omne venenum extraheref et ubique symptomata convenientibus antidotis essent profligate."

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 the "tyger" from a tree, attacking first with a bite, then partially crushing and dragging it to the tree . . . . "winding his body round both the tyger and the tree with all his violence, till the ribs and other bones began to give way . . . . each giving a loud crack when it burst . . . . the poor creature all this time was living, and at every loud crash of its bones gave a houl, not loud, yet piteous enough to pierce the cruellest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but 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 [anaik-konda], "which killed an elephant"; an appellative, but not a name. We have no authority for the application of this appellative to a snake, though
the passages quoted from Percival, Pridham, and Tennent are all suggestive of such stories, and the interpretation of the name anacandoia given to Bay: "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 anacandoia from Singhalese Henakandayi (hena, 'lightning'; kanda, 'stem, trunk,') which is a name for the whip-snake (Passerina 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. 5. The Pine-apple (Ananas sativa, Lindl.; Bromelia Ananas, L.), a native of the hot regions of Mexico and Panama. It abounded, as a cultivated plant, in Hispaniola and all the islands according to Oviedo. The Brazilian Nana, or perhaps Nanas, gave the Portuguese Ananas or Ananas. This name has, we believe, accompanied the fruit whithersoever, except to England, it has travelled from its home in America. A pine was brought home to Charles V., as related by J. D'Acosta below. The plant is stated to have been first, in Europe, cultivated at Leyden about 1650 (?) In England it first fruited at Richmond, in Sir M. Decker's garden, in 1712.* But its diffusion in the East was early and rapid. To one who has seen the hundreds of acres covered with pine-apples on the islands adjoining Singapore, or their profusion in a seemingly wild state in the valleys of the Kasia country on the eastern borders of Bengal, it is hard to conceive of this fruit as introduced in modern times from another hemisphere. But, as in the case of tobacco, the name bewrayeth its true origin, whilst the large natural family of plants to which it belongs is exclusively American. The names given by Oviedo, probably those of Hispaniola, are Iatiana as a general name, and Boniana and Atariqua 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 1682, the pine-apples of that region are commended for size and flavour. In the last years of the preceding century Carletti (1699) already commends the excellent ananas of Malacca. But even some 20 or 30 years earlier the fruit was grown profusely in W. India, as we learn from Chr. d'Acosta (1578). And we know from the Ain that (about 1690) the ananas was habitually served at the table of Akbar, the price of one being reckoned at only 4 dama, or 1/2 of a rupee; whilst Akbar's son Jahangir states that the fruit came from the sea-ports in the possession of the Portuguese.—(See Ain, i. 66-68.)

In Africa too, this royal fruit has spread, carrying the American name along with it. "The Mānānāzi† 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. xix. 36). On the Ile Ste Marie, of Madagascar, it grew in the first half of the 17th century as manasse (Flacourt, 29).

Abul Fażl, in the Ain, mentions that the fruit was also called kathal-isafar, 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 1660. [See Encyl. Brit., 9th ed., xix. 106.]

† M is here a Sābhi prefix. See Black's Comp. Grammar, 189.
text for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the Safari-nan, or 'travel mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word safari in the sense of 'foreign' or 'outlandish,' just as Clusius says of the pine-apple in India, "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 Teoro of Cobarruvias (1611) we find "Cafori, cosa de Africa o Argel, como grenada" ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to Dasy and Eng. we find that in Saracenic Spain a renowned kind of pomegranate was called romundn safari: though this was said to have its name from a certain Safari sin-Obaid al Kild, who grew it first. One doubts here, and suspects some connection with the Indian terms, though the link is obscure. The lamented Prof. Blochmann, however, in a note on this suggestion, would not admit the possibility of the use of safari for 'foreign.' He called attention to the possible analogy of the Ar. safarjal for 'quince.' Another suggestion may be hazarded. There is an Ar. word, dafffir, 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 (daffir). It is perhaps possible that this name for a variety of olive may have been transferred to the pine-apple, and on reaching India, have been connected by a folk etymology with safari applied to a 'travelled' fruit. In Macassar, according to Crawford, the ananas is called Pandang, from its strong external resemblance, as regards fruit and leaves, to the Pandanus. Conversely, we have called the latter screw-pine, from its resemblance to the ananas, or perhaps to the pine-cone, the original owner of the name. Acosta again (1578) describes the Pandanus odoratissima as the 'wild ananas,' and in Malayalam the pine-apple is called by a name meaning 'pandanus-jackfruit.' The term ananas has been Arabized, among the Indian pharmacists at least, as 'an-un-nsa 'the eye of man'; in Burmese non-na-ri, and in Singhalese and Tamil as anam (see Moddeen 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 Minneh's Guide into Tongues (2nd ed. 1627). And the ananas got this name from its strong resemblance to a pine-cone. This is most striking as regards the large cones of the Stone-Pine of S. Europe. In the following three first quotations 'pine-apple' is used in the old sense:

1563.—"To all such as die so, the people erecteth a chappell, and to each of them a pillar and pole made of Pine-apple for a perpetuall monument."—Reports of Japan, in Hakt. ii. 537.

1577.—"In these islanedes they found no trees known unto them, but Pine-apple trees, and Date trees, and of manryous heught, and exceddyng hardye."—Peter Martyr, in Eden's H. of Travaile, 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.

1536.—"There are in this land of Spagnuolo certain thistles, each of which bears a Pigna, and this is one of the most beautifull 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 hardnesse 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 so soft like the rinde of a cucumber, and the inside esteth like an apple, but it is more delicious than any sweet apple sugared."—Master John Hawkins, in Hakt. iii. 602.
ANANAS.

1575.—"As aussi la plus part des Sauvages s'en nourrissent vue bonne partie de l'année, comme aussi ils font d'une autre espèce de fruit, nommé Nana, qui est gros, coûteux, de moyenne circonférence, et fait autant comme une pomme de pin..."—A. Thenet, Cosmographie Universelle, liv. xxii. ff. 335 sq., 336 (with a pretty good cut).

1590.—"The Fines, or Pine-apples, are of the same fashion and form outwardly to other berries. but having an indescribable dash form and accent. Fruit awly, it just like one of our fruits."—P. under Sm.—Raleigh, of Hereford, i. 1469.

June 19.—"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 own 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 Ananasus, 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 what'er The poets imaged in the golden age."

Thomson, Summer.

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

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

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

In Prof. Rawlinson's Ancient Monarchies (i. 578), it is stated in reference to ancient Assyria: "Fruits. . . . were highly prized; amongst those of most repute were pomegranates, grapes, 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 16th Century, the traveller, speaking of a place called Pannonis (read
ANANA S.

Paumia apparently Pegu) is made to say: "they have pine-apples, oranges, chestnutes, melons, but small and green, white sandal-wood and camphor."

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

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

c. 1345.—Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: "We left behind us the island (of Sindabur 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 Jogri leaning against the wall of a Budhānāk or house of idols."—Ibn Batut, 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 Jogri, still there after 150 years!

1498.—"So the Captain-Major ordered Nicolas Coello to go in an armed boat, and see where the water was; and he found in the same island a building, a church of great ashtar-work, which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones in the midst of the body of the church. Moreover they found, just beyond the church, a tanque of wrought ashtar, 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."—Roteiro, 95.

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

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

c. 1561.—"They went and put in at Angediva, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank
ANDAMAN. n.p. The name of a group of islands in the Bay of Bengal, inhabited by tribes of a negrito race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see H. Y. in P.R.G.S. 1881, p. 666) 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. 851.—"Beyond are two islands divided by a sea called Andaman. The natives of these islands 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 Reinard, i. 8.

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

c. 1292.—"Angamanain is a very large island. The people are without a King and are idolators, and are no better than wild beasts . . . . they are a most cruel generation, and eat everybody that they can catch if not of their own race."—Marco Polo, Bk. iii. c. 18.

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

c. 1566.—"Da Nicub sar a Pega 6 vna catena d'Isole infinite, delle quali molte sono habitat de gente selvaggia, e chiamansi Isole d'Andeman . . . . e se per disgrazia si perde in queste Isole qualche naua, come gia se n'ha perso, non ne scampa alcuno, che tutti gli amazzano, e mangiano."—Cesare de' Federici, in Ramuno, iii. 391.

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

ANDOR. s. Port. 'a litter,' and used in the old Port. writers for a palankin. It was evidently a kind of Muncheel or Dandy, i.e. a slung hammock rather than a palankin. But still, as so often is the case, comes in another word to create perplexity. For andas is, in Port., a bier or a litter, appearing in Bluteau as a genuine Port. word, and the use of which by the writer of the Roteiro quoted below shows that it is so indeed. And in defining Andor the same lexicographer says: 'A portable vehicle in India, in those regions where they do not use beasts, as in Malabar and elsewhere. It is a kind of contrivance like an uncovered Andas, which men bear on their shoulders, &c. . . . Among us Andor is a machine with four arms in which images or reliques of the saints are borne in processions.' This last term is not, as we had imagined an old Port. word. It is Indian, in fact Sanskrit, hindola, 'a swing, a swinging cradle or hammock.' whence also Mahr. hindola, and H. hindola or handola. It occurs, as will be seen, in the old Ar. work about Indian wonders, published by M. Van der Lith and Marcel Deric. [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 (handoli) qui est semblable à une litière, soutenu sur les épaules de quelques pistons."—Kittâb 'Ajâ'ib al Hind, p. 118.

1498.—"After two days had passed he (the Cashal Cotwal) came to the factory in an andor which men carried on their shoulders, and these (andors) consist of great canes which are bent overhead and arched, and from these are hung certain cloths of a half fathom wide, and a fathom and a half long, and at the ends are pieces of wood to bear the cloth which hangs from the cane; and laid over the cloth there is a great
ANDRUM. s. Malavâl. andram. The form of hydrocele common in S. India. It was first described by Kaempfer, in his Decas, Leyden, 1694. —(See also his Amoenitates Exoticae, Fascic. iii. pp. 557 seq.)

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

ANGEGO, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be Ayju-tengu, Amâchârnu, Malâyal; the trivial meaning of which would be “five cocoa-nuts.” This name gives rise to the marvellous rhapsody of the once famous Abbe Raynal, regarding “Sterne’s Eliza,” of which we quote below a few sentences from the 34 pages of close print which it fills.

ANGICUT. 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. anai-katju, ‘Dam-building.’

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

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


1582.—“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 Vallee 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 palakin. “And these two, the palikins 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 palakin, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upward like this, Ω. For this purpose the canes are bent when they are small and tender. And those vehicles are the most commodious and handsome; whilst the ends of 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 pardaus each, or about 60 of our scudi.” —P. della Vallee, ii. 610.

1750.—“In the most eminent parts of it (Siam) are thick Forests of Angelina wood, whereof thousands of ships might be made.” —Pinto, in Cogan, p. 289; see also p. 84.

1598.—“There are in India other wonderfull and thick trees, whereof Ships are made; there are trees by Cochin, that are called Angelina, whereof certaine scutes or skiffes called Tones (Doney) are made . . . . it is so strong and hard a woode that Iron in tract of time would bee consumed thereby by reason of the hardness of the woode.” —Linschotes, ch. 58 [Hak. Soc. ii. 50].

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

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1711.—“. . . . Angego 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 Portugese.” —Lockyer, 198.

1782.—“Territoire d’Angingo; tu n’es rien; mais tu as donné naissance à Eliza. Un jour, ces entrepôts . . . ne subsisteront plus . . . mais si mes écrits ont quelque durée, le nom d’Angingo restera dans le meilleur des hommes . . . Angingo, c’est à l’influence de ton heureux climat qu’elle doit, sans doute, cet accord presque incompatible de volupté et de déesse qui accompagnoit toute sa personne, et qui se méloito à tous ses mouvements, &c., &c.” —Histoire de l’Hindoustan, ii. 72-73.

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ANILE, NEEL. 31

ANNA.

convenient that you should leave the garrison at present."—Letter from Council at Madras to Lt.-Col. Harper, Comm. at Tanjore, in E. J. Papers, 1777, 4to, i. 386.

1784.—"As the cultivation of the Tanjore country, by all the surveys and reports of our engineers employed in that service, to depend altogether on a supply of water by the Cauvery, which can only be secured by keeping the Anicut and banks in repair, we think it necessary to repeat to you our orders of the 4th July, 1777, on the subject of these repairs."—Dep. of Court of Directors, Oct. 27th, as amended by Bd. of Control, in Bartle, iv. 194.

1785.—"The Anicut is no doubt a judicious building, whether the work of Saheb Raja or anybody else."—Correspondence between A. Ross, Esq., and G. A. Ram, Esq., at Tanjore, on the subject of furnishing water to the N. Circars. In Dalrymple, O. R., ii. 459.

1782.—"The upper Coleroon Anicut or weir is constructed at the west end of the Island of Seringham."—Martham, Peru & India, 428.

[1883.—"Just where it enters the town is a large stone dam called Fischer's Anicut."—LeFrancois, Man. of Salem, ii. 92.]

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

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

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

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

"Anil adador (i.e. floating; see Garcia below) very grand,
per ferazola . . . . . . 20 masams.
Anil loaded, with much sand,
per ferazola . . . . . . 18 to 20."

In Lisbon Collection, ii. 393.

1525.—"A load of anyil in cakes which weighs 34 mountes, 368 tangas."—Lembrança, 52.

1653.—"Anil is not a medicinal substance but an article of trade, so we have no need to speak thereof. . . . The best is pure and clear of earth, and the surest test is to burn it in a candle . . . . others put it in water, and if it floats then they reckon it good."—Garcia, t. 25 v.

1658.—"Neel, the churle 70 duckats, and a churle is 27 rotlettes and a half of Aleppo."—Mr John Newton, in Hakl. ii. 378.

1688.—"They use to prick the skinne, and to put on it a kind of anil, or blacking which doth continue always."—Fisch, in Hakl. ii. 395.

c. 1610.—". . . l'Anil ou Indigue, qui est vne teinture bleue violette, dont il ne s'en trouve qu'à Cambayes et Surattte."—Pyrrard de Levai, ii. 158; [Hak. Soc. ii. 246].

[1614.—"I have 30 fardels Anil Geree." Foster, Letters, ii. 140. Here Geree is probably H. jari (from jar, 'the root'), the crop of indigo growing from the stumps of the plants left from the former year.]

1622.—"E conforme a dita pauta se despechará o dito ano de canella."—In Arch. Port. Orient., faso, 2, 240.

1638.—"Les autres marchandises, que l'on y débite le plus, . . . . du sel ammoniac, et de l'Indique, que ceux de pays appellent Anil."—Mandello, Paris, 1659, 188.

1648.—". . . . and a good quantity of Anil, which, after the place where most of it is got, is called Chirchez Indigo."—Van Twist, 14. Sharkej or Sirkej, 5 m. from Ahmedabad. "Cirquez Indigo." (1824) occurs in Sainthury, iii. 442. It is the "Sercase" of Forbes [Or. Mm. 2nd ed. ii. 204]. The Dutch, about 1620, established a factory there on account of the indigo. Many of the Sultans of Guzerat were buried there (Stavrinus, i. 109). Some account of the "Sarkhej Rosas, or Mauzaolea, is given in H. Briggs's Cities of the Mogulls (Bombay, 1849, pp. 274, sqq.). "Indigo of Bia (Biana) Sicchez" [1609]. Danvers, Letters, i. 28: "Indico, of Laher, here worth viij. the pounde Berchis."—Birdwood, Letter Book, 287.

1653.—"Indico est un mot Portugais, dont l'on appelle une teinture bleue qui vient des Indes Orientales, qui est de contrabandes en France, les Turcs et les Arabes la nomment NIL."—De la Boulaye-de-Goux, 543.

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

ANNA, a. Properly H. anà, anah, the 16th part of a rupee. The term belongs to the Mohammedan monetary system (Rube). There is no coin of one anna only, so that it is a money of account only. The term anna is used in denoting a corresponding fraction of any kind of property, and especially in regard to coparcenary
shares in land, or shares in a speculation. Thus a one-anna share is \frac{1}{2} of such right, or a share of \xi in the speculation; a four-anna is \frac{1}{4}, and so on. In some parts of India the term is used as subdivision \(\xi\) of the current land measure. Thus, in Sauger, the anna = 16 rúsis, and is itself \xi of a kancha (Elliot, Gloss. s.v.). The term is also sometimes applied colloquially to persons of mixed 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. 358.

1727.—"The current money in Surat: Bitter Almonds go 32 to a Pice:

1 Annas . . . . . . 4 Pice.
1 Rupee . . . . . . 16 Annas.

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


ANT, WHITE, s. The insect (Termeis 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. formiga 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.

1835.—"Est quod etiam ligna rodunt et venas lapidum; et quoutquot breviter invenient siculam super terram, et panones lanaces, et bombysancte lanient; et faciant ad modum muri crustam unan de arenæ minutiissima, ita quod sol non possit eas tangere; et sic remanent coopertæ; verum est quod si contingat illam crustam frangiat, et solem eas tangere, quam citius moriturunt.—Fr. Jordauus, p. 53.

1879.—"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 Travels, E. T., p. 11.

1888.—"Here are abundance of Ants of several sorts, and Wood-lies, 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 nommée 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, 81.

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 Sindi, however wild, that cannot now understand ' Rasid' (receipt) [Rased] and 'Apli' (appeal)."—Burton, Sind Rewinded, i. 283.

APOLLO BUNDER, n.p. A well-known wharf at Bombay. A street near it is called Apollo Street, and a gate of the Fort leading to it 'the Apollo
Gate.' The name is said to be a corruption, and probably is so, but of what it is a corruption is not clear. The quotations given afford different suggestions, and Dr Wilson's dictum is entitled to respect, though we do not know what palava here means. Sir G. Birdwood writes that it used to be said in Bombay, that Apollo-bandar was a corr. of palava-bandar, because the pier was the place where the boats used to land palava fish. But we know of no fish so called; it is however possible that the pallo or Sable-fish (Hilsa) is meant, which is so called in Bombay, as well as in Sind. [The Asn. (ii. 338) speaks of "a kind of fish called paloah 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 "poli" cake, eaten at the Holi festival, was baked. And so we leave the matter. [1823.—"Lieut. Mudge had a tent on Apollo-green for astronomical observations."—Owen, Narrative, i. 327.] 1847.—"A little after sunset, on 2nd Jan. 1843, I left my domicile in Ambrolie, and drove to the Palawí bandar, which receives from our accommodative countrymen the more classical name of Apollo pier."—Wilson, Lands of the Bible, p. 4. 1860.—"And at this place ye Kayghote came to London, theyre ye fofle . . . worchypen II Idolys in cheete. Ye yeffrste is Apollo, wherefoe ye cheefe lonynde place of theyr Metropole is hyght Apollo-Bander . . . ."—Ext. from a MS. of Sir John Mandeville, lately discovered. (A friend here queries: 'By Mr. Shapira!') 1877.—"This bundar is of comparatively recent date. Its name 'Apollo' is an English corruption of the native word Palava (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 Palava, derived from Pál, which inter alia means a fighting vessel, by which kind of craft the locality was probably frequented. From Palava or Pálavar, the bundar now called Apollo is supposed to take its name. In the memorial of a grant of land, dated 5th Dec. 1743, the palkahd in question is called Pallo."—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. a. Prunus Armeniaca, L. This English word is of curious origin, as Dozy expounds it. The Romans called it Malum Armeniacum, and also (Persicum?) praecox, or 'early.' Of this the Greeks made παρακτια, &c., and the Arab conquerors of Byzantine provinces took this up as birkoł and berkoł, with the article al-berkoł, whence Sp. albarquco, Port. albroque, alboquorque, Ital. albococco, albicocca, Prov. aubricot, ambroicot, Fr. abricot, Dutch arieben, aribroes, Eng. apricock, apricot. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as Vrooje Persen, 'Early Peaches,' which illustrates the origin. In the Cyprus bazaars, apricots are sold as ขวัญผง; 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 diš [aloo] (Pers.) 'yellow-plum' is the common name in India. 1615.—"I received a letter from Jorge Duria ... with a basket of apricockes for my selfe."—Cocks's Diary, I. 7. 1711.—"Apricocks—the Persians call Kill Franz, 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 Malza Franco, or the Killer of Christians."—Shaw's Travels, ed. 1757, p. 144. ARAB. a. This, it may be said, in Anglo-Indian always means 'an Arab horse.' 1296.—"Car il va du port d'Aden en Inde moult grant quantité de bons destriers arrabins et chevaus et grans ronceins de ij salles."—Marco Polo, Bk. iii. ch. 38. [See Sir H. Yule's note, 1st ed., vol. ii. 375.] 1838.—"Alexander deesseut du destrier Arrabia."—Rommont d'Alexandre (Bodl. MS.).
c. 1590.—"There are fine horses bred in every part of the country; but those of Cachch are so small, being equal to Arabas."—Ats., i. 138.

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 infected!' 'No such thing,' was the reply; 'I came back on my grey Arab!' 1856.—

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

The Banayn Tree.

ARAKAN, ARRACAN, n.p. This is an European form, perhaps through Malay [which Mr Skeat has failed to trace], of Bakhaing, 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. rakhabas, Pali rakhaba, 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 'Arwyg' 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 Q-li-ki-lo, which transliterates fairly into some name like Arwyg, and not into any other yet recognisable (see J.R.A.S. (N.S.) xiii. 560, 562).

c. 1420-30.—"Mari deinos cum mense integro ad ostium Raschali fluvii pervenisse."—N. Conti, in Poggiana, De Varietatis Fortunae.

1518.—"Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande ... confina similmente col regno di Pegala e col regno di Ava, e chiamasi Arakan."—Barbosa, in Ramosio, i. 316.

[O. 1586.—"Arwiam": See CAPELAN.]

1646.—"They told me that coming from India in the ship of Jorge Manho (who was a householder in Goa), towards the Port of Chasipoen in the kingdom of Bengal, they were wrecked upon the shoals of Racon owing to a badly-kept watch."—Pinto, cap. clxvii.

1552.—"Up to the Cape of Negraes ... will be 100 leagues, in which space are these popular places, Chocorit, Basul, Arrascho City, capital of the kingdom so styled ..."—Barros, i. ix. 1.

1688.—"Questo Re di Rachaan ha il suo stato in mezzo la costa, tra il Regno di Bengala e quello di Pegu, ed è il maggiore nemico che habbia il Re del Peg."—Cesare de' Federici, in Ramosio, iii. 396.

1588.—"... Passing by the Island of Sundius, Porto grande, or the Country of Tippores, the Kingdom of Escon and Mogra (Mugg) ... our course was S. and E., which brought us to the bares of Negrais."—R. Fitch, in Hakt. ii. 391.

c. 1690.—"To the S.E. of Bengal is a large country called Arkung to which the Bunder of Chittagong properly belonga."—Glodwin's Ayen, ed. 1800, ii. 4. [Ed. Jarrett, ii. 119] in orig. (i. 388) Arkkang.

[1599.—Arracan. See MACAO.

1608.—Bakhang. See CHAMPA.

[c. 1699.—Arracan. See PROME.]

1659.—Arracan. See TALAPONIN.

1660.—"Despatches about this time arrived from Muzamm Khan, reporting his successive victories and the flight of Shuja to the country of Bakhang, leaving Bengal undefended."—Khaft Khan, in Eliot, vii. 254.

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

c. 1665.—"Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from Bengal into Bakhang, because of the many channels and rivers upon the Frontiers ... he (the Governor of Bengal) thought upon this experiment, viz. to engage the Hollander in his design. He therefore sent a kind of Ambassador to Batavia."—Bernier, E. T., 65 ([ed. Consable, 180]).

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

1726.—"It is called by some Portuguese Ortakan, by others among them Arrakcan, and by some again Rakan (after its capital) and also Mog (Mugg)."—Valentinyn, v. 140.

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

ARBOL TRISTE, s. The tree or shrub, so called by Port. writers, appears to be the Nyctanthes arbor triste, or Arabian jasmine (N. O. Jasminae), a native of the drier parts of India.
ARCOT, n.p. Arkat, a famous fortress and town in the Madras territory, 66 miles from Madras. The name is derived by Bp. Caldwell from Tam. ᴣメリ, the ‘Six Forests,’ confirmed by the Tam-Fr. Dict. which gives a form ᴣメリ = Six forests [‘the abode of six Rishis in former days. There are several places of this name in the southern districts besides the town of Arcot near Vellore. One of these in Tanjore would correspond better than that with Harkatu of Ibn Batuta, who reached it on the first evening of his march inland after landing from Ceylon, apparently on the shallow coast of Madura or Tanjore.’—Madras Ad. Man. ii. 211]. Notwithstanding the objection made by Maj.-Gen. Cunningham in his Geog. of Ancient India, it is probable that Arcot is the ᴥेरिवै सॅपॊन "Zapat of Ptolemy, ‘Arkatu, residence of K. Sora.’

1566.—‘We landed with them on the beach, in the country of Ma’bar . . . we arrived at the fortress of Harkhat, where we passed the night.’—Ibn Batuta, iv. 187, 188.

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

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

1510.—‘When they eat the said leaves (betal), they eat with them a certain fruit which is called areca, and the tree of the said areca is called Areca.’—Varthema, Hak. Soc., i. 144.

1516.—‘There arrived there many zambucus [Sambook] . . . . with areca.’—Barbosa, Hak. Soc., 64.

1521.—‘They are always chewing Areca, a certain Fruit like a Peare, cut in quarters and rolled up in leaves of a Tree called Betel (or Vetele), like Bay leaves; which having chewed they spit forth. It makes the mouth red. They say they do it to comfort the heart, nor could live without it.’—Fégeré, in Purchas, i. 38.

1548.—‘In the Renda do Betel, or Betel duties at Goa, are included Betel, arequina, jacks, green ginger, oranges, lemons, figs, coir, mangos, citronos.’—Botehão, Tombo, 48. The Port also formed a word arequêtra for the tree bearing the nuts.

1563.—‘. . . and in Malabar they call it par (Tam. pêk); and the Nairs (who are the gentlemen) call it areco.’—Garcia D’O., f. 91 b.

1566.—‘Great quantities of Areca, which is a fruit of the bignesse of nutmegs, which fruites they eate in all these parts of the Indies, with the leafe of an Herbe, which they call Betel.’—C. Frederiks, transl. in Hakl. ii. 360.

1586.—‘Their friends come and bring gifts, cocoos, figges, areccæs, and other fruits.’—Fich, in Hakl., ii. 380.

1624.—‘And therewith they mix a little ashes of sea-shells and some small pieces of an Indian nut sufficiently common, with which they here call Poufel, and in other places Areca; a very dry fruit, seeming within like perfect wood; and being of an astringent nature they hold it good to strengthen the Toeth.’—P. della Valle, Hak. Soc. i. 38. Mr Grey says: ‘As to the Port name, Poufel or Poufel, the origin is uncertain. In Sir J. Maundeville’s Travels it is said that black pepper “is called Falful,” which is probably the same word as “Poufel.” But the Ar. Poufel or Poufel is “betal-nut.”]

1689.—‘. . . the Nerí which is drawn from the Arequês Tree in a fresh earthen vessel, is as sweet and pleasant as Milk’—Ovington, 287. [Nerí = H. and Mahr. ᴣメディ, ‘sap,’ but nerí is, we are told, Gueseati for toddy in some form.]

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

ARRACK, RACK, a. This word is the Ar. ʿarak, properly ‘perspiration,’ and then, first the exudation or sap drawn from the date palm (ʿarak 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 ʿarıkì and ʿarıkí 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, rakı, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with anisseed, made in the Lebanon. There is a popular or slang Fr. word, riquiqui, for brandy, which appears also to be derived from ʿarakī (Marcel Devic). 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 yearm (post-house) they give the travellers a sheep, a goose, a fowl . . . ʿarak . . .”—Shah Rukh’s Embassy to China, in N. & E., xiv. 396.

1516.—“And they bring coccu-nuts, hurrace (which is something to drink) . . .”—Barboas, Hak. Soc. 59.

1518.—“—que todos os mantimentos sao de pão, como vinhos, orracas, arrozées, carnes, e pescações.—In Archiv. Port. orient., fasc. 2, 57.

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

1544.—“Manuell a cruze . . . commendo ut plurimum invigilat duobus illis Christianorum Carerum pagis, diligentere attendere . . . nemo potu Oracae se inebriet . . . si ex hoc dico ne nemo Punicali oracae potetur, ipso ad mihi suo gravi damno luituros.—Sci. Fr. Xar. Epist., p. 111.

1554.—“And the excuse on the orragas made from palm-trees, of which there are three kinds, viz., cara, which is as it is drawn; orragas, which is cara once boiled (cosida, qu. distilled!); sharab (ziraza) which is boiled two or three times and is stronger than orragas.”—S. Botelho, Tombo, 50.

1563.—“One kind (of coccu-palm) they keep to bear fruit, the other for the sake of the cara, which is vino mosto; and this when it has been distilled they call . . .”—Garcia D’O., f. 67. (The word uraca, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coccu-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 rhoncousra, and is extremely pleasant.” It is indeed possible that the rhonco here may already be the word arrack).

1605.—“A Chinese borne, but now turned Javan, who was our next neighbour . . . and brewed Arracke 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. 175.

1631.—“. . . jecur . . . a poto istius maledicti Arrac, non tantum in temperamento immutatum, sed etiam in substantia sua corruptur.”—Jac. Bonitus, lib. ii. caps. vii. p. 22.

1687.—“Two jars of Arrack (made of rice as I judged) called by the Chinese Samahe (Sampacho).”—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 Phirmand; but his repeated Petitions . . . had no Effect. But he had an Englishman, one Swain, for his Interpreter, who often took a large Dose of Arrack . . . Swan got pretty near the King (Aurungshe) . . . 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-ends of Pikes and Halberts and Faggot-sticks, drive them into a Raack-house.”—E. Scot, in Purchas, i. 184.

Purchas also has Vraci and other forms; and at i. 648 there is mention of a strong kind of spirit called Back-pees (Malay dp = 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.
ARSÉNAL. 37

ARYAN.

1627. — "Java hath been fatal to many of the English, but much through their own distemper with Back." — Purchas, Pilgrimage, 465.

A.D. 1591. — "Joe...finally insisted upon having a bowl of punch. That bowl of punch was the cause of all this history." — Vanity Fair, ch. vi.

ARSÉNAL, a. An old and ingenious etymology of this word is arz navalis. But it is really Arabic. Hyde derives it from tars-hadhah, 'domus terroris,' contracted into tarsinah, the form (as he says) used at Constantinople (Syntagma Dissert., i. 100). But it is really the Ar. dār al-ṣinaḍa, 'domus artificii,' as the quotations from Ma'lūd clearly show. The old It. forms darsena, darsinale corroborate this, and the Sp. tarascan, which is rendered in Ar. by Pedro de Alcala, quoted by Dozy, as dar a cinaa. — (See details in Dozy, Oosterlingen, 16-18.)

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

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. 1655. — "...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].

ARTIFICE, a. The genealogy of this word appears to be somewhat as follows: The Ar. is al-hashir (perhaps connected with ḥarash, 'rough-skinned') or al-kharash; hence Sp. alcarchose and It. carciofo and arcoico, Fr. archivant, Eng. artichoke.

1488. — "The Incense (bensoin) tree is small...its branches are like those of a thistle or an artichoke (al-kharash)." — Ibn Batuta, iv. 240. Al-kharash in the published text. The spelling with a instead of ā is believed to be correct (see Dozy, a.v. Alcarchosa); [also see N.E.D. a.v. Artichoke].

ARYAN, adj. Skt. Ārya, 'noble.' A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Scavonic, &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 Aryes Primitifs (Paris, 1869), 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 Lessen’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 Arya 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’
1881.-"Latin, aegine, 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. 52.

We also find the verb Aryanize:

1885.—"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, a. Arab. ashraf, 'noble,' applied to various gold coins (in analogy with the old English 'noble'), especially to the dinar of Egypt, and to the Gold Mohur of India.—See AXERAFINE.

c. 1550.—"There was also the sum of 500,000 Fanory ahrerarffis equal in the currency of Persia to 50,000 royal Irak tomans."—Mem. of Harunayn, 126. A note suggests that Fanory, or Flor, indicates forts.

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

c. 1690.—"The dominions of the Rajah of Asham join to Kamroop; he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse."—Gladwin's Ayen (ed. 1800) ii. 3; [Jarrett, trans. ii. 118].

1782.—"Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in Asham and Sillet, two large plentiful countries 8 days' journey distant from this city (Dacca)."—Hedges, Diary, Oct. 29th.; [Hak. Soc. I. 43].

1770.—"In the beginning of the present century, some Brahmins of Bengal carried their superstitions to Asham, where the people were so happy as to be guided solely by the dictates of natural religion."—Raynal (tr. 1777) i. 420.1

1788.—"M. Chevalier, the late Governor of Chandernagore, by permission of the King, went up as high as the capital of Assam, about the year 1762."—Kennell's Mem., 3rd ed. p. 229.

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

2. 1270.—“There was the King standing with three ‘exortins’ (or men of the guard) by his side armed with javelins [ab iar atagayes].”—Chronicle of K. James of Aragon, tr. by Mr. Foster, 1888, i. 173.  

c. 1444.—“... They have a quantity of amugaias, which are a kind of light darts.”—Codestesto, Navagato primeira, 82.  

1533.—“But in general they all came armed in their fashion, some with amugaias and shields and others with bows and quivers of arrows.”—Barros, i. iii. 1.  

1572.—“Hum de escendo embracado, e de amugaias, Outro de arco encerrado, e secta arrada.”—Camões, i. 86.  

By Burton:  

“this, targe on arm and amugai in hand, that, with his bended bow, and venom’d reed.”  

1586.—“I loro archibugi sono belli, e buoni, come i nostri, e lo lance sono fatte con alcune canne piene, e farti, in capo delle quali mettono vn ferro, come uno di quelli dalle nostri sagagit.”—Balbi, 111.  

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

1608.—“Donques voyant que nous ne pouvions passer, les deux hommes sont venus en nageant auprès de nous, et ayans en leurs mains trois Lanceets ou Asmagayes.”—Houtman, 66.  

[1648.—“The ordinary food of these Caferes is the flesh of this animal (the elephant), and four of them with their Assegais (in orig. assegayes) which are a kind of short pikes are able to bring an elephant to the ground and kill it.”—Tavernier (ed. Ball), ii. 161, cf. ii. 285.]  

1666.—“Les autres armes offensives (in India) sont l’arc et la flèche, le javelot ou sagayes ...”—Thévenot, v. 192 (ed. 1727).  

1681.—“... ils ont ... dite des y nuve hommes bases armados con dardas, y assayas, asi llamam los Arabes unas lancas pequenas arrojadas, y plegaron con elles.”—Martines de la Puente, Compendio, 87.  

1879.—“Alert to fight, athirst to slay,  
They make the dreaded assagi,  
And rush with blind and frantic will  
On all, when few, whose force is skill.”—Ismadaya, by Ld. Stratford de Redcliffe, Times, March 29.  

**ATAP, ADAP.** s. Applied in the Malayo-Javanese regions to any palm-fronds used in thatching, chiefly to those of the *Nipa* (*Nipa fruticans*, Thunb.). [Atap, according to Mr Skeat, is also applied to any roofing; thus tiles are called atap batu, ‘stone 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). *Atap* is Javanese for ‘thatch.’  

1672.—“Atap or leaves of Palm-trees ...”—Baldaeus, Ceylon, 184.  

1690.—“Adapoli (quae solut sioces et vetusta) ...”—Rumphius, Herb. Amb. i. 14.  

1817.—“In the maritime districts, *atap* or thatch is made ... from the leaves of the *nipa*.”—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 *ribong*.”—McNair, Perak, &c., 164.  

**ATLAS.** s. An obsolete word for ‘satin,’ from the Ar. *atlās*, used in that sense, literally ‘bare’ or ‘bald’ (comp. the Ital. *raso* for ‘satin’). The word is still used in German. [The Draper’s Dict. (a.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.”]  

Yusuf Ali (Mon. on Silk Fabrics, p. 93) writes: “*Atlas* is the Indian satin, but the term *satan* (corrupted from the English) is also applied, and sometimes specialised to a thicker form of the fabric. This fabric is always substantial, i.e. never so thin or netted as to be semi-transparent; more of the weft showing on the upper surface than of the warp.”]  

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

“... The Sultan Mas’dud clothed his dogs with trappings of *afias* of divers colours, and put bracelets upon them.”—Fakhrī, p. 68.  

1505.—“Raso por seda rasa.”—*Atlās*, Vocabular Aramigo de Fr. P. de Alcoa.  

1673.—“They go Rich in Apparel, their Turbats of Gold, Damask’d Gold *Atlas* Coats to their Heels, Silk, *Aluja* or Cuttaneese breeches.”—Fryer, 196.  

1683.—“I saw ye *Taffiates* and *Atlassees* 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 *Atlassees* ... and for *Zarbafe* [or *Zarbaf*]. ...”—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 (1806), 429.

1777.—"They are exquisite in the Weaver's Trade and Embroidery, which may be seen in the rich Atlas . . . 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 gaberine!—(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 adolu. [P. de Laval (Hak. Soc. i. 93) states that the provinces in the Maldives were known as Atollon.] It is probably connected with the Sinhalese etukh, 'inside'; [or etula, as Mr Gray (P. de Laval, Hak. Soc. i. 94) writes the word.] The Mad. Admin. Man. in the Glossary gives Malayal. attalam, 'a sinking reef'. The term was made a scientific one by Darwin in his publication on Coral Reefs (see below), but our second quotation shows that it had been generalised at an earlier date.

c. 1810.—"Étant au milieu d'un Atlollon, vous voyez autour de vous ce grand banc de pierre que jay dit, qui environne et qui defend les iles contre l'imputuosité de la mer."—Pyrrard de Laval, i. 71 (ed. 1879); [Hak. Soc. i. 94].

1752.—"Atollon, a name applied to such a place in the sea as exhibits a heap of little islands lying close together, and almost hanging on to each other."—Zeidler's (German) Universal Lexicon, s.v.

1842.—"I have invariably used in this volume the term atoll, which is the same given to these circular groups of coral islets by their inhabitants in the Indian Ocean, and is synonymous with 'lagoon-island'."—Darwin, The Structure, &c., of Coral Reefs, 2.

AUMIL, s. Ar. and thence H. âmîl (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

AUMILDAH. Properly 'amaldir, 'one holding office'; (Ar. 'amal, 'work,' with P. term of agency). A factor or manager. Among the Mahrattas the 'Amaldir 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 'amaldir, though there is a term Maldir, 'the holder of property.'

1850.—"The Mandal or Didar (Dewan) that came with the Ruccas (Boodah) from Golconda sent forward to Lingappa at Conjiveram."—Ft. St. Geo. Cons., 9th No. III., 38.

c. 1780.—". . . having detected various frauds in the management of the Amaldir or renter . . . (M. Lally) paid him 40,000 rupees."—Orme, iii. 496 (ed. 1800).

1788.—"The amaldira, or managers of the districts."—Diram, p. 56.

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

1804.—"I know the character of the Poshwah, and his ministers, and of every Mahrata amaldir 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 dépôt 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."—Carmichael, i. 436.

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

1538.—"... o qual vejo d'Amadava principal cidade do reino."—In S. Boelho, 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 Diu.—Correa, iv. 574.

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

1673.—"From Amadavad, small Birds, who besides that they are spotted with white and Red no bigger than Maseels, 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, shaws, congon tea, avadavats, and Indian crackers."—The School for Scandal, v. i.]

1813.—"... amadavats, and other songsters are brought thither (Bombey) from Surat and different countries."—Forbes, Or. Mem. i. 47. [The 2nd ed. (i. 32) reads amavadsa.] [1832.—"The lollah, known to many by the name of haver-dawatt, is a beautiful little creature, about one-third the size of a hedge-sparrow."—Mrs Meer Hassan Ali, Observat. ii. 54.]

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

[c. 1690.—"In the city of Sambal is a temple called Hari Mandal (the temple of Vishnu) belonging to a Brahman, from among whose descendants the term avatar will appear at this spot."—Alt, tr. Jarrett, ii. 281.]

1672.—"Bey den Benjansen haben auch diese zehen Verwandlungen den Namen das sie Altarea heissen, und auch hat Mats Altar als dieser erste, gewihret 2500 Jahr."—Baldaeus, 472.

1784.—"The ten Avatáras or descents of the deity, in his capacity of Preserver."—Sir W. Jones, in Avat. Res. (reprint) i. 284.
1812.—"The Avatars of Vishnu, by which are meant his descents upon earth, are usually counted ten..."—Maria Graham, 49.

1821.—"The Irish Avatar."—Byron.


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

1873.—"He... builds up a curious History of Spiritualism, according to which all matter is mediated or immediately the avatar of some Intelligence, not necessarily the highest."—Academy, May 15th, 1726.

1875.—"Bo... Balbo's avatars were a hundredfold as numerous as those of Vishnu."—1842, April 24th, p. 421.

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

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

1779.—"I was sitting in my own house in the compound, when the lya came down and told me that her mistress wanted a candle."—Kemuyar's evidence, in the case of Grand v. Francis. Ext. in Echoes of Old Caledonia, 235.

1782.—(A Table of Wages)—

"Connumah... ...10 (rupees a month). 8 * * * *

Eyah... ...5."—India Gazette, Oct. 12.

1810.—"The female who attends a lady while she is dressing, etc., is called an Ayah."—Williamson, V. M. 1. 337.

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

1842.—"Here (at Simla) there is a great preponderence of Mahometans. I am told that the guns produced absolute consternation, visible in their countenances. One Ayah threw herself upon the ground in an agony of despair... I fired 42 guns for Ghuzni and Cabul: the 22d (42nd) gun—which announced that all was finished—was what overcame the Mahometans."—Lord Ellenborough, in Indian Administration 226. This stuff was written to the great Duke of Wellington!

1875.—"... The white-robed ayah sits in and out of the tents, finding a home for our various possessions, and thither we soon retire."—Fraser's Mag., June, i. 99.

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

**BABA.** s. This is the word usually applied in Anglo-Indian families, by both Europeans and natives, to the children—often in the plural form, baba log (log= 'folk'). The word is not used by the natives among themselves in the same way, at least not habitually: and it would seem as if our word baby had influenced the use. The word baba 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. Bbdjjan, 'Life of your Father'). Compare the Russian use of batushka. [Bbdjfan 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 Pettembole Bobba."—Pringle, Diary, Fort St. Geo. iv. 92.

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

1890.—"While Sunny Baba is at large, and might at any time make a raid on Mamma, who is dosing over a novel on the spider chair near the mouth of the ther-
manticote, the Ayah and Bearer dare not leave their charge."—Abercromby-Mackay, Twenty-one Days, p. 94.]

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

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

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

1559.—"By the command of his Majesty grain weights of babbaghiri were made, which were used in weighing."—Ats, i. 85, and note, p. 615 (Blockmansa).

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. Lit. Soc. Bo., i. 294.

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

**BABEN, 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-slanger only. [Mr Whiteway points out that this is clearly from albabo, the Port. form of the Ar. word. João de Castro in Botelho (1641), 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 Bab."—Dawes, Letters, i. 52.]

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

1659.—"The Babbe is a small island opening to the Red Sea. . . . Between this and the Main Land is a safe Passage . . . ."—Ovington, 468.

[1769.—"Yet they made no estimation of the currents without the Babbe": (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, BAHUR, a. H. babar, babar.** A name given to those districts of the N.W. Provinces which lie immediately under the Himalayas 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 *TENGAL*) 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 Bahadar. That in fact was a great filter-bed of sand and vegetation."—*London Morning Paper* of 26th May.

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

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

c. 250.—"**Αμυρος δαλών εν Άιστρωτι γενέσθαι . . . . ου τερπάρων."—Aelian, *De Nat. Anim.* xvii. 10.

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

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

* This word takes a ludicrous form in *Dawner*: "All the Indians who speak Malayan look on those *Mosegiars* as a kind of Barbarians; and upon any occasion of dislike, would call them Bobby, that is Hogs."—l. 313.
1658.—"Quadrupes hoc insuitatate figurae monstrosa bestis ascibunt Indi quod adversae speciei animalibus, Porco sollicitat et Cervo, pronatum potent . . . .

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 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 or altogether confined to Lower Bengal (though C. P. Brown states that it is also used in S. India for 'Sir, My lord, your Honour'). In Bengal and elsewhere, among Anglo-Indians, it is often used with a slight savour of disparagement, as characterizing a superficially cultivated, but too often effeminate, Bengali. And from the extensive employment of the class, to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify 'a native clerk' who writes English.

1781.—"I said . . . From my youth to this day I am a servant to the English. I have never gone to any Rajah or Baboo nor will I go to them."—Depn. of Doood Sing, Commandant. In Narr. of Jafarut. at Basrur in 1751. Calo. 1782. Reprinted at Roorkee, 1853. App., p. 165.

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

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

Letters of Simkin the Second, 147.

["Mr. Burke's method of pronouncing it."]

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

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

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

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

1853.—"The pliable, plastic, receptive Baboo of Bengal eagerly avails himself of this system (of English education) partly from a servile wish to please the Baboo lopes, and partly from a desire to obtain a Government appointment."—Fraser's Mag., Aug., 206.

1880.—"English officers who have become de-Europeised from long residence among undomesticated natives . . . Such officials are what Lord Lytton calls White Baboos. . ."—Aberleigh-Mackay, Twenty-one Days, p. 104.

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

BABOOL, s. H. babal, babir (though often mispronounced babul, 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 Bhils use the gum as food.

1666.—"L'eau de Vie de ce Pays . . . qu'on y boit ordinairement, est faite de jaspe ou sucre noir, qu'on met dans l'eau avec de l'écorce de l'arbre Baboul, pour y donner quelque force, et ensuite on les distill ensemble."

—Thevenot, v. 50.

1780.—"Price Current. Country Produce: Babul Trees, large, 6 pc. each tree."—Hickey's Bengal Gazette, April 29. [This is babul, the Bengali form of the word.]

1824.—"Rampoor is . . . chiefly remarkable for the sort of fortification which surrounds it. This is a high thick hedge . . . of bamboos . . . faced on the outside by a formidable underwood of acasia and babool."

—Heber, ed. 1844, i. 290.

1849.—"Look at that great tract from Deesa to the Ha'la 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. *mawmān* ['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 *mawmāne in gatto-mawmāne,* '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 BARCELOR, nn. p. 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, Malayal. *Vakkannūr,* is the place called in Canarese *Bārātir,* the *Barcoor-pettah* of some maps, in lat. 13° 25' 1/2. This was the site of a very old and important city, 'the capital of the Jain kings of Tulava ... and subsequently a stronghold of the Vijayanagar Rajas.'—Imp. Gess. [Also see Stuart, Man. S. Canara, ii. 294.]

Also that Barcelor is a Port. corruption of *Bārātir* [the Canarese *Basaarir,* 'the town of the waved-leaf fig tree. (Mod. Adm. Man. Gloss. s.v.)*] It must have stood immediately below the 'Barisul 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 *Shirir* of Mr. Stuart (ibid. p. 243).]

c. 1830.—'Thence (from Hannaur) the traveller came to Bāsārār, a small city ...'—*Abufedaa,* in Gildemeister, 184.

c. 1843.—'The first town of Malrajār that we visited was Abu-Bārār, 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 Pākāntir, which is large and situated on an estuary. One sees there an abundance of sugar-cane, where has no equal in that country.'—*Ibn Batuta,* iv. 77-78.

c. 1420.—'Dias præsteeum ad maritimas urbes, alteram Fashamuriam ... nomine, xx diebus transit.'—*Conti,* in *Poggio de Var. Fort.* iv.

1501.—'Bacanor,' for Bacanor, is named in Amerigo Vespucci's letter, giving an account of Da Gama's discoveries, first published by Baldelli Boni, *Il Mitto,* pp. iii. seqq.

1516.—'Passing further forward ... along the coast, there are two little rivers on which stand two places, the one called Bacenor, and the other Brasolor, belonging to the kingdom of Naryagua and the province of Tolinat (Tulua-nata, Tulusa 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 ...'—Barossa, in Lisbon Coll. 294.

1548.—'The Port of the River of Barcelor pays 500 loads (of rice as tribute).'—Boteio, *Tombo,* 246.

1562.—'Having dispatched this vessel, he (V. da Gama) turned to follow his voyage, desiring to erect the *padrão* (votive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islets joined (as it were) to the land, giving it the name of Santa Maria, whence these islands are now called Saint Mary's isles, standing between Bacanor and Batical, two notable places on that coast.'—De Barros, I. iv. 11.

1726.—'In Barcelor or Basselore have we still a factory ... a little south of Basselore lies Baquannor and the little River Vier.'—Valetijn, v. (Malabar) 6.

1727.—'The next town to the Southward of Batasoula [Batsul] 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 Garrison ... Bacanora, 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. 250.]

1780.—'St Mary's Islands lie along the coast N. and S. as far as off the river of Bacanor, or Callianpor, being about 6 leagues ... In lat. 18° 50' N., 5 leagues from Bacanor, runs the river Barcelor.'—*Daw's N. Directory,* 6th ed. 105.

1814.—'Barcelor, now frequently called Cundapore.'—*Forbes, Or. Mem.* iv. 109, also see 118; [2nd ed. ii. 464.]

BACKDORF, s. H. *bdg-dor* ('bridle-cord'); a halter or leading rein.

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

a. To the Telegu people who invaded the Tamil country from the kingdom of Vijayanagara (the Bismaga 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 (1644), whose Parava converts on the Tinnevelly Coast were much oppressed by these people. The Badaga language of Lucena, and other writers regarding that time, is the Telegu. The Badagas of St. Fr. Xavier’s time were in fact the emis-
saries of the Nāyaka rulers of Madura, using violence to exact tribute for those rulers, whilst the Portuguese had conferred on the Paravas “the somewhat dangerous privilege of being Portuguese subjects.”—See Caldwell, H. of Tinnevelly, 69 sqq.

1544.—“Ego ad Comorimium Promonto-
rium contendens equique navicular duendo xx.
cibarum onustas, ut meiser illis subveniam Neophyti, qui Bagadurum (read Bad-
garum) accurrimentum Christiani nominis hostium torvoe pernici, relictis vicis, in
desertas insulas se abiderunt.”—S. F. Xav.
Epist. I. vii., ed. 1677.

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

1787.—“In sā parte missionis Carnutensis in quā Telugu, ut siunt, lingua viget, seu inter Badagas, quinque annos versatum sum; neque quamdiu viguerunt vires ab illā dilect-
tissimā sanctissimā Missione Pudlichium veni.”—In Norbert, ill. 280.

1875.—“Mr C. P. Brown informs me that the early French missionaries in the Guntur country wrote a vocabulary ‘de la langue Tālenca, dite vulgairement la Badaga.’”—Bp. Caldwell, Dravidian Grammar, Intr. p. 33.

b. To one of the races occupying the Nilgiri Hills, speaking an old Canarese dialect, and being apparently a Canarese colony, long separated from the parent stock.—(See Bp. Caldwell’s Grammar, 2nd ed., pp. 34, 126, &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. bdd-gir, ‘wind-
catch.’ An arrangement acting as a wind
sail to bring the wind down into a house; it is common in Persia and
in Sind. [It is the Badhānj of Arabia, and the Malik 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 (seniers) 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.]

1683.—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 cool rest.”—
Nieuhoff, Voy. on Land-Reise, ii. 70.

1792.—“The air in it was continually
refreshe and renewed by a current made
like a funnel, in the manner of M. da
Hamel.”—Staunton, Voyage, ii. 104.]

1817.

“The wind-tower on the Emir’s dome
Can soarsly win a breath from heaven.”

Moore, Fire-worshippers.

1872.—“ ... Badgirs or windcatchers.
You see on every roof these diminutive
screens of wattle and dab, forming acute
angles with the hatches over which they
project. Some are moveable, so as to be
turned to the E. W. between March and the
end of July, when the monasoon sets in from
that quarter.”—Burton’s Sind Revised, 254.

1881.—“A number of square turrets stick
up all over the town; these are badgirs or
ventilators, open sometimes to all the
winds, sometimes only to one or two, and
divided inside like the flues of a great chimney,
either to catch the draught, or to carry it
to the several rooms below.”—Pioneer Mail,
March 8th.

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

[c. 1610.—“The women (Portuguese) take
their ease in their smocks or Bajus, which
are more transparent and fine than the most
delicate draperies of those parts.”—Peyard de
Laval, Hak. Soc. ii. 112.]

1784.—“Over this they wear the badjo,
which resembles a morning gown, open at
the neck, but fastened close at the waist,
and half-way up the arm.”—Mardens, H. of
Swattra, 2nd ed. 44.

1878.—“The general Malay costume . . .
consists of an inner vest, having a collar to
button tight round the neck, and the baju,
or jacket, often of light coloured dimity, for
undress.”—McNair, 147.
BAEL, a. H. bel, Mahr. bel, from Skt. vila, the Tree and Fruit of Aegle marmelos (Correa), or 'Bengal Quince,' as it is sometimes called, after the name (Marmelos of Benguala) given it by Garcia de Orta, who first described the virtues of this fruit in the treatise of dyers, and others. There 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 1580. It is a small tree, a native of various parts of India. The dried fruit is now imported into England.—(See Hanbury and Fickinger, 116); [Watt, Econ. Dict. i. 117 seq.). The shelly rind of the bel is in the Punjab made into carved snuff-boxes for sale to the Afghans.

1583.—"And as I knew that it was called bel in Bacaun, I enquired of those native physicians which was its proper name, ciri6ode or bet, and they told me that ciri6ode is the physician's name for it."—Garcia De O., ff. 221 v., 222.

[1614.—"One jar of Byle at ru. 5 per manund."—Foster, Letters, lli. 41.]

1631.—Jac. Bottius describes the bel as maturum cymonum (i.e. a quince), and speaks of its pulp as good for dyers and the cholerae innamam orygammas.—Lib. vi. cap. viii.

1672.—"The Bill 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 most efficacious remedy for dyers' dyestuffs or fluxes, proceeding from excessive heat. . . ."—P. Vincenzo, 353.

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

BAFTA, a. A kind of calico, made especially at Baroch; from the Pers. bide, 'woven.' The old Baroch bafas 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 Yunuf Ali below.) In Bengal, Charpata and Noakhali in the Chittagong Division were also noted for their cotton baftas (Birdwood, Industr. Arts, 249.)

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

[1605-6.—"Patia Kusa of the finest Toyia, Bafta."—Birdwood, First Letter Book, 73. We have also "Black Baftata."—Ibid. 74.]

[1610.—"Baftas, the orerge Rs. 100."—Danvers, Letters, i. 72.]

1612.—"Baftas or white Callicoes, from twenty to forty Royals the orerge."—Capt. Saris, in Purchas, i. 347.

1638.—". . . tisserans qui y font sorte de toiles de coton, que l'on appelle baftas, qui sont les plus fines de toutes celles qui se font dans la Province de Guzerat."—Mandelco, 128.

1653.—"Baftas est un nom Indien qui signifie des toiles fort serrées de coton, 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 Callicoes 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 used in colouring."—Tavernier, (E. T.) p. 127; [ed. Ball, ii. 8.]

1672.—"Broad Baftas, a broad and narrow."—Fryer, 86.

1727.—"The Baroch 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 thama is a fabric known as Bafta (literally woven), produced in Benares; body pure silk, with butis in kalabatam or cloth; . . . used for argarkhas, kote, and women's paykamas (Musalmans).—Yunuf 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:

1888.—"The chiefs half filled the nicely-padded coffin with baftas (washed calico) . . . after that the corpse and then the coffin was filled up with more baftas . . . ."—In Oh. Misry. Intelligencer, n.s., viii. p. 543.

BAHAR, a. Ar. bahd, Malayal. badram, from Skt. bhadra, 'a load.' A weight used in large trading transactions; it varied much in different localities; and though the name is of
Indian origin it was naturalised by the Arabs, and carried by them to the far East, being found in use, when the Portuguese arrived in those seas, at least as far as the Moluccas. In the Indian islands the bahár is generally reckoned as equal to 3 pecula (q.v.), or 400 avoirdupois. But there was a different bahár in use for different articles of merchandise; or, rather, each article had a special balance. In weighing, which practically made a different bahár (see PICOTA).

[Mr. Skeat says that it is now uniformly exact to 400 lbs. av. in the British dominions in the Malay Peninsula; but Klinkert gives it as the equivalent of 12 picula of Agar-agar; 6 of cinnamon; 3 of Tripang.]

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

1506.—"In Canarol el seu rei se sentí, é qui nasce rz. (i.e. sensori or 'ginger'); ma li rz. pochi e non casi soni come quelli de Colet, e suo poco si chiamà baar, che sono K. (Cantari) à de Lisbona."—Relazione di Leonardo Ca' Masser, 26.

1510.—"If the merchandise about which they treat be spices, they deal by the bahár, which bahár weighs three of our cantari."—Varthema, p. 170.

1516.—"It (Malacon) 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 bahár."—Barboza, 193.

1552.—"300 bahares of pepper."—Casteñeda, ii. 301. Correa writes bares, as does also Couto.

1554.—"The bar of nut (nos) contains 20 faraças, and 5 maundes more of picota; thus the baar, with its picota, contains 20½ faraças. . . ."—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.

1588.—"Each Bar of Sunda weigheth 330 cattes of China."—Linekotter, 34: [Hak. Soc. i. 113.

1606.—"... their came in his company a Portugall Souldier, 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 Bahar of Cloues."—Middleton's Voyage, D. 2. b.

1613.—"Porque os naturaes na quelle tempo possiam no muytos baeres de ouro."—Cristão de Pedia, 4 v.

1802.—"That at the proper season for gathering the pepper and for a Pallam weighing 13 rupees and 14 Viesem 120 of which are equal to a Tulam or Mann weight-

**BAHAUDUR,** s. H. Bahádur, 'a hero, or champion.' It is a title affixed commonly to the names of European officers in Indian documents, or when spoken of ceremoniously by natives (e.g. "Jones Bahib Bahádur"), in which use it may be compared with "the gallant officer" of Parliamentary courtesy, or the Illustrissimo Signore of the Italians. It was conferred as a title of honour by the Great Mogul and by other native princes [while in Persia it was often applied to slaves (Burton, Ar. Nights, iii. 114)]. Thus it was particularly affected to the end of his life by Hyder Ali, to whom it had been given by the Raja of Mysore (see quotation from John Lindsay below [and Wilks, Mysore, Madras reprint, i. 280]). Bahádur and Sirdar Bahádur are also the official titles of members of the 2nd and 1st classes respectively of the Order of British India, established for native officers of the army in 1837. [The title of Rád Bahádur is also conferred upon Hindu civil officers.]

As conferred by the Court of Delhi the usual gradation of titles was (ascending):—1. Bahádur; 2. Bahádur Jang; 3. Bahádur ud-Daulah; 4. Bahádur ul-mulk. At Hyderabad they had also Bahádur ul-Umrá (Kirkpatrick, in Tippoo's Letters, 354). [Many such titles of Europeans will be found in North Indian N. & Q., i. 35, 143, 179; iv. 17.]

In Anglo-Indian colloquial parlance the word denotes a haughty or pompous personage, exercising his brief authority with a strong sense of his own importance; a don rather than a swaggerer. Thackeray, who derived from his Indian birth and connections a humorous felicity in the use of Anglo-Indian expressions, has not omitted this serviceable word. In that brilliant burlesque, the Memoirs of Major Gahagan, we have the Maharatta traitor Babacock Bahauder. It is said also that Mr Canning's malicious wit bestowed on Sir John Malcolm, who was not less great as a talker than as a soldier and statesman, the title, not included in the
Great Mogul's repertory, of Behaoudur Jave.*

Bahai'dur 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 Bahai'dur, the father of Chingiz, and many more. Subutai Bahai'dur, one of the great soldiers of the Mongol host, twice led it to the conquest of Southern Russia, twice to that of Northern China. In Sanang Setzen's poetical annals of the Mongols, as rendered by I. J. Schmidt, the word is written Baghatur, whence in Russian Bogatir still survives as a memento probably of the Tartar domination, meaning 'a hero or champion.' It occurs often in the old Russian epic ballads in this sense; and is also applied to Samson of the Bible. It occurs in a Russian chronicler as early as 1240, but in application to Mongol leaders. In Polish it is found as Boktur, and in Hungarian as Batir,—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 Batir, as we find it in the Dicts. of Vambery and Pavet de Courteille. In Manchu also the word takes the form of Batiru, expressed in Chinese characters as Pa-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. bhaga-dhara ('happiness-possessing');‡ But the late lamented Prof. A. Schiefer, who favoured us with a note on the subject, was strongly of opinion that the word was rather a corruption "through dissimulation of the consonant," of the Zend bagha-puthra 'Son of God,' and thus but another form of the famous term Fagdur, by which the old Persians rendered the Chinese Tien-tse ('Son of Heaven'), applying it to the Emperor of China.

* As Lord William'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 William, "if four Malcolms had met, we should have heard the noise all over India!"


‡ Orient and Occident, i. 187.

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

"The Great Khan names thee his Ulugh-Bâekkhi [Great Secretary].

Seeing thou art bâekkhi and Behâdir to boot:

O Well-beloved, the yârîgâh [rescript] that thou dost issue is obeyed

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

Geach. der Gold. Horde, 461.

1800.—"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 Tagh [Yak's tail standard]; and by the Naâzdr [great kettle drum]; and should be dignified by the title of Bahai'dur."—Timour's Institutes, 283; see also 291-293.

1404.—"E elles le dixeron û aquel era uno de los valientes e Bahai'dures q'en el linage del Señor auia."—Clavijo, § ixxix.

"E el home û este haze e mas vino beue disen que es Bahai'dur, que disen elles por homen reizo."—Do. § cxi.

1407.—"The Prince mounted, escorted by a troop of Bahai'duras, who were always about his person."—Abdurrâzaâ's Hist. in Not. et Ecl. xiv. 128.

1536.—"(As a proper name.) "Isa i de potentissimus Rex Badur, Indiæ universæ terror, a quo nonulli regni Pori maximis quodam regis teneri affirmant...."—Letter from John III. of Portugal to Pope Paul III.

Hardly any native name occurs more frequently in the Portuguese Hist. of India than this of Badur—viz. Bahai'dur Shâh, the warlike and powerful king of Guzerat (1526-37), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

1754.—"The Kirgeese Tartars... are divided into three Hordas, under the Government of a Khan. That part which borders on the Russian dominions was under the authority of Jean Beck, whose name on all occasions was honoured with the title of Bater."—Hanway, i. 239. The name Jean Beck is probably Jaanbek, a name which one finds among the hordes as far back as the early part of the 14th century (see Ibn Batuta, ii. 597).

1759.—"From Shah Alum Bahai'dre, son of Alum Guire, the Great Mogul, and successor of the Empire, to Colonel Sabut Jung Bahai'dre" (i.e. Clive).—Letter in Long, p. 163.

We have said that the title Behaoudur (Bahai'dur) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the two next quotations:
1781.—“Sheikh Hussein upon the guard tells me that our army has beat the Behan-
der [i.e. Hyder Ali], and that peace was making. Another sepoy in the afternoon tells us that the Behahnder had destroyed our army, and was besieging Madras.”—Capt. John Lindsay, in Lives of the Lindays, iii. 296.

1800.—“One lac of Behandry peakedas.”—Wellington, i. 148.

1801.—“Thomas, who was much in liquor, now turned round to his sowars, and said—‘Could any one have stopped Sahib Bahandur at this gate but one month ago? ’ ‘No, no,’ replied they; on which—”—St. Leger, Mu. Mem. i. 285.

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 Fanda as ‘Mujahid and son of Muhammad Abd naqir Ahmad Shah Bahadur. Hence also ‘Kampani Bahadur,’ the name by which the E. I. Company is still known in India. The modern ‘Khan Bahadur’ is, in Bengal, by permission assumed by Muhammadan Deputy Magistrates, whilst Hindu Deputy Magistrates assume ‘Kah Bahadur;’ it stands, of course, for ‘Khan-i-Bahadur,’ the courageous Khan.’ The compound, however, is a modern abnormal one; for ‘Khan’ was conferred by the Dihli Emperors, and so also ‘Bahadur’ and ‘Bahadur Khan,’ but not ‘Khan Bahadur.’”—Prof. Blochmann, in Ind. Antiquary, i. 281.

1878.—“Reverencing at the same time bravery, dash, and boldness, and loving their freedom, they (the Kirghis) were always ready to follow the standard of any bashyr, or hero, ... who might appear on the stage.”—Sayley’s Turkistan, i. 33.

1878.—“Peacock feathers for some of the subordinate officers, a yellow jacket for the successful general, and the bestowal of the Manchoo title of Baturun, or ‘Brave,’ on some of the most distinguished brigadiers, are probably all the honours which await the retreating 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 Baturun has lately been bestowed on Mr Meany for years of faithful service against the rebels in the province of Kweichow.”—Saturday Rev., Aug. 10, p. 182.

“‘There is nothing of the great bahawder about him.’”—Athenæum, No. 2076, p. 851.

1879.—“This strictly prohibitive Proclamation is issued by the Provincial Adingtative Board of Likim... and Chang, Brevet-Provincial Judge, chief of the Foochow Likim Central Office, Taotai for special service, and Baturun with the title of ‘Awe-inspiring Brave.’”—Trans. of Proclamation against the cultivation of the Poppy in Foochow, July 1879.

**BAHIRWUTTEEA.** s. Guj. bahirwatta. A species of outlawry in Guzerat; bahirwatta, the individual practising the offence. It consists in the Rajpoota or Grassias making their ryots and dependants quit their native village, which is suffered to remain waste; the Grassia with his brethren then retires to some asylum, whence he may carry on his depredations with impunity. Being well acquainted with the country, and the redress of injuries being common cause with the members of every family, the Bahirwuttea 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, Rás Mda, 2nd ed., p. 254-5. Col. Walker derives the name from bahir, ‘out,’ and wutt, ‘a road.’ [Tod, in a note to the passage quoted below, says “this term is a compound of bhir (bahir) and wuttan (wuton), literally ex patriis.”]

[1829.—“This petty chieftain, who enjoyed the distinctive epithet of outlaw (barwattia), was of the Sonigurra 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 Kattiiwar.

**BAIKREE.** s. The Bombay name for the Barking-deer. It is Guzaratī behri; and acc. to Jordon and Blandford, Mammoita, 533) Mahir. behra 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 bahri 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.”—Ovrl. Times of India, Suppt. May 12, 7b.

**BAJRA.** s. H. bajrā and bajri (Penicillaria spicata, Willden.). One of the tall millets forming a dry crop in many parts of India. Forbes calls it bahjoores (Or. Mem. ii. 406; [2nd ed. i. 167], and bajeres (i. 23)).

1844.—“The ground (at Maharajpore) was generally covered with bajrees, full 5 or 6 feet high.”—Lord Ellenborough, in Ind. Admin. 414.

**BAKIR-KHĀNI.** s. P.—H. bakir-khānī; a kind of cake almost exactly resembling pie-crust, said to owe its name to its inventor, Bākir Khān.
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 Bissega, and Balagate, and Cambay.”—Correa, ed. Ed. Stanley, Hak. Soc. p. 344.

1583.—“R. Let us get on horseback and go for a ride; and as we go you shall tell me what is the meaning of Nizambawa (Nisamaluo), for you often speak to me of such a person.

"O. I will tell you now that he is King in the Bagalate (misprint for Balagate), whose father I have often attended medically, and the son himself sometimes. From him I have received from time to time more than 12,000 pardas; and he offered me a salary of 40,000 pardas if I would visit him for so many months every year, but I would not accept.”—Garcia de Orta, f. 33v.

1588.—“This high land on the toppe is very flatte and good to build upon, called Balagatte.”—Linschooten, 20; [Hak. Soc. i. 65; cf. i. 285].

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

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


1673.—“. . . opening the ways to Bailagat, that Merchants might with safety bring down their Goods to Port.”—Fryer, 78.

c. 1760.—“The Balla-gat Mountains, which are extremely high, and so called from Balla, mountain, and gate, flat [1], 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 Ghaut, the higher or upper Gout or Ghaut, a range of mountains so called to distinguish them from the Payen Ghauts, the lower Ghauts or Passes.”—Dict. of Words used in E. Indies, 28.

1813.—“In some parts this tract is called the Balla-Gaut, or high mountains; to distinguish them from the lower Gout, 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 Baḏshehara, Skt. bala, 'strong, firm,' isvara, 'lord,' perhaps with reference to Krishna. Another place of the same name in Madras, an isolated peak, 6'762' high, lat. 11° 41' 43'', is said to take its name from the Asura Bana.

1676.—
"When in the vale of Balasar I fought,
And from Bengal the captive Monarch brought."—
Dryden, Abrangabe, ii. 1.

1727.—"The Sea-shore of Balasore being very low, and the Depths of Water very gradual from the Strand, make Shipes in Balasore 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 Balakhai, a popular form of Badakshàn, because these rubies came from the famous mines on the Upper Oxus, in one of the districts subject to Badakshân. [See Vanbecy, Sketches, 265 ; Ball, Tavernier, i. 362 n.]

1490.—"The mountains of Badakshàn have given their name to the Badakshàn ruby, vulgarly called al-Balass."—Im Batula, iii. 59, 394.

1494.—"Tenis (Tamerlan) vestido vna ropa et vn paño de seda raso sin lavares e á la cabeza tenía vn sombrero bíscu alto con un Balax en cima e con ajocar e piedras."—Clavijo, § cx.

1516.—"These balassés 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.

1591.—"I could never understand from whence those that be called Balass come."—Cesur Frederike, in Hakt. ii. 372.

1589.—"The Ballayeses are likewise sold by weight."—Linschoten, Hak. Soc. ii. 156.

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

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

1653.—"Les Royaumes de Pegou, d'ou viennent les rubis balasets."—De la Boulaye-le-Goux, 126.

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

1689.—"... The Balasse Ruby is supposed by some to have taken its name from Palatium, or Palace;... the most probable Conjecture is that of Marcus Paulus Venetus, that it is borrowed from the Country, where they are found in greatest 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. 116) tells us is the name given to the wooden booths at the Nijnei Fair, be the same P. word or no. Wedgwood, Littre, [and the N.E.D.] connect balcony with the word which appears in English as balk, and with the Italian balco, 'a scaffolding' and the like, also used for 'a box' at the play. Balco, as well as palco, is a form occurring in early Italian. Thus Franc. da Buti, commenting on Dante (1385-87), says: "Balco è luogo alto dove si monta e scende." Hence naturally would be formed balcone, which we have in Giov. Villani, in Boccacio and in Petrarch.

Manuzzi (Vocabolario It.) defines balcone as finestrà (?).

It may be noted as to the modern pronunciation that whilst ordinary mortals (including among verse-writers Scott and Lockhart, Tennyson and Hood) accent the word as a dactyl (balcóny), 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 (balcóny): "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 nòve
Volte guardato dal balcon sovrano,
Per quella, ch'alcun tempo mosse
I suoi soepir, od o gli alturai commove in vano.

Petrarca, Rime, Pte. i. Sonn. 35, ed. Pisa, 1805.
or generally aect. For from the lofty balcony, Rung trumpet, shalm and psaltery.

At Edmonton his loving wife From the balcony spied Had tender husband, wond’ring much To see how he did ride.

For from the lofty balcony, Rung trumpet, shalm and psaltery.

Under tower and balcony, By garden-wall and gallery, A gleaming shape she floated by, Dead pale between the houses high.

The houses (in Turkistan) are generally of but one story, though sometimes there is a small upper room called bala-khana (P. bala, upper, and khana, room) whence we get our balcony.—Schuyler’s Turkistan, i. 120.

1880.—“Bala khana means ‘upper house, or ‘upper place,’ and is applied to the room built over the archway by which the chipped khana is entered, and room to the way, we got our word ‘Baloon.’”—MS. Journal in Persia of Captain W. J. Gill, R.E.

1918.—“The President commanded his own Baloon (a Barge of State, of Two and Twenty Oars) to attend me.”—Fryer, 70.

1855.—“The Burman has now Eighty Baloons, 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 Balamns are used in the district of Chittagong.”—Solyns, iii.

BALSONA, 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.]

1929.—“There is also on the river as you go from Bandas to Kisii, a great city called Basra 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 signoraggiata dal Turco . . . è città di gran negozio di spezierie, di droghe, e altre merci che uengono di Ormuz; è abondante di datioli, rizi, e grani.”—Balbi, f. 32f.

1996.—“The town of Balsona: also Bassora.”—Linzchoten, Hak. Soc. i. 45.

1771.—“From Atropatia and the neighbouring plains Of Adiabene, Media, and the south Of Susiana to Basra’s Haven . . .” Paradise Regained, iii.

1747.—“He (the Pres. of Bombay) further advises us that they have wrote our Homble. Masters of the Loss of Madras by way of Bussaro, the 7th of November.”—Pt. St. David Comm., 8th January 1746-7. MS. in India Office.

[Also see CONGO.]

BALTY, a. H. balli, ‘a bucket,’ [which Platts very improbably connects with Skt. adri, ‘water’], is the Port. balde.

BÁLWAR, a. This is the native servant’s form of ‘barber,’ shaped by the striving after meaning as bál-uár, for baldad, i.e. ‘capillarius,’ ‘hair-man.’ It often takes the further form bál-búr, another factitious hybrid, shaped by P. búridan, ‘to cut,’ quasi ‘hair-cutter.’ But though now obsolete, there was
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a Persian word bābār, for a barber or surgeon, from which came this Turkish term "Le Berber-bachi, qui fait la barbe au Pacha," which we find (c. 1674) in the Appendix to the journal of Antoine Galland, pubd. at Paris, 1881 (ii. 190). It looks as if this must have been an early loan from Europe.

BAMBOO, s. Applied to many gigantic grasses, of which Bambusa arundinacea and B. vulgaris are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese bāndā (or as the Madras Admin. Man. Gloss. s.v.) writes it, bambu, which is said to be "onomatopoeic from the crackling and explosions when they burn". Marsden inserts it in his dictionary as good Malay. Crawford says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Malay word is bulūh. 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 banu. In the 16th century the form in the Cancon appears to have been samambo, or at least it was so represented by the Portuguese. Rumphius seems to suggest a quiant onomatopoeia: " vehementissimos edunt ictus et sonitus, quum incidendo comburuntur, quando notum ejus nomen Bambu, Bambu, facile exauditur."—(Herb. Amb. iv. 17.) Mr. Skeat writes: "Although bulūh is the standard Malay, and bambu apparently introduced, I think bambu is the form used in the low Javanese vernacular, which is quite a different language from high Javanese. Even in low Javanese, however, it may be a borrowed word. It looks curiously like a trade corruption of the common Malay word samambo, which means the well-known 'Malacca cane,' both the bamboo and the Malacca cane being articles of export. Klinkert says that the samambo 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 samambo, which is given as the equivalent of Calamus Scipionum, Lour. by Mr. Ridley in his Plant List (J.R.A.S., July 1897).

The term applied to tabashir (Takahsheer), a siliceous concretion in the bamboo, in our first quotation seems to show that bambu or mambu was one of the words which the Portuguese inherited from an earlier use by Persian or Arab traders. But we have not been successful in finding other proof of this. With reference to sakkar-mambu Ritter says: "That this drug (Tabashir), as a product of the bamboo-cane, is to this day known in India by the name of Sacar Mambu is a thing which no one needs to be told" (ix. 334). But in fact the name seems now entirely unknown.

It is possible that the Canarese word is a vernacular corruption, or development, of the Skt. vanica [or vambha], from the former of which comes the H. bāns. Bamboo does not occur, so far as we can find, in any of the earlier 16th-century books, which employ canna or the like.

In England the term bamboo-cane is habitually applied to a kind of walking-stick, which is formed not from any bamboo but from a species of rattan. It may be noted that some 30 to 35 years ago there existed along the high road between Putney Station and West Hill a garden fence of bamboos of considerable extent; it often attracted the attention of one of the present writers.

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

1578.—"Some of these (canes), especially in Malabar, are found so large that the people make use of them as boats (embarcaciones) not opening them out, but cutting one of the canes right across and using the natural knots to stop the ends, and so a couple of naked blacks go upon it ... each of them at his own end of the mambu [in orig. mābu] (so they call it), being provided
with two paddles, one in each hand . . .
and so upon a cane of this kind the folk pass across, and sitting with their legs clinging naked."—C. Acosta, Tractado, 296.

Again:
"... and many people on that river (of Cranganor) make use of these canes in place of boats, to be safe from the numerous Crocodiles or Caymiones (as they call them) which are in the river (which are in fact great and ferocious lizards)" [tagartae].—

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 Bamboos, and bee covered with Strawes."—Fück, in Hakl. ii. 391.

1588.—"... a thicke reede as big as a man's legge, which is called Bamboo."—

Linschoten, 56; [Hak. Soc. i. 165].


C. 1610.—"Les Portugais et les Indiens ne se servent point d'autres bastons pour porter leurs palanquins ou litières. Ils l'appellent partout Bamou."—Pyard, 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 Bamboe, which is exceeding strong, though pliant and supplie for use."—De Montfort, 33.

1621.—"These Forts will better appeare by the Draught thereof, herewith sent to your Worships, inclosed in a Bamboo."—Letter in Purkhas, i. 689.

1623.—"Among the other trees there was an immense quantity of bambū, or very large Indian canes, and all clothed and covered with pretty green foliage that went creeping up them."—P. della Valle, ii. 640; [Hak. Soc. ii. 220].

C. 1666.—"Cette machine est suspendue à une longue barre que l'on appelle Pambou."—Thévenot, v. 182. (This spelling recurs throughout a chapter describing palankins, though elsewhere the traveller writes bambou.)

1673.—"A Bambo, which is a long hollow cane."—Fryer, 34.

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

1855.—"When I speak of bamboo huts, I mean to say that post and walls, wallplates and rafters, floor and thatch and the withes that bind them, are all of bamboo. In fact it might almost be said that among the Indian tribes of the nations the staff of life is a Bamboo. Scaffolding and ladders, landing-jetties, fishing apparatus, irrigation-wheels and scoops, cars, masts and yards, spikes and arrows, hats and helmets, bow, bow-string and quiver, oil-cans, water-stoups and cooking-pots, pipe-sticks, conduits, clothes-boxes, pan-boxes, dinner-trays, pickles, preserves, and melodious musical instruments, torches, footballs, cordage, bellows, mats, paper, these are but a few of the articles that are made from the bamboo."—Vale, Mission to Ava, p. 153.

To these may be added, from a cursory inspection of a collection in one of the museums at Kew, combs, mugs, 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 latitude) 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

One of the present writers has seen (and partaken of) rice cooked in a joint of bamboo, among the Khyens, a hillpeople of Arakan. And Mr Markham mentions the same practice as prevalent among the Chunchos and savage aborigines on the eastern slopes of the Andes (J. R. Geog. Soc. 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 Peradenia, "each from a foot to two feet thick." We can obtain no corroborated of anything approaching 2 feet.—[See Gray's note on Pyard, Hak. Soc. i. 330.]

BAMÓ, n.p. Burm. Bha-mo, Shan Me-maw; in Chinese Sin-Kai, 'Newmarket.' 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 Bamó was on the Tapeng R., about 20 m. east of the Irawadi, and it is supposed that the English factory alluded to in the quotations was there.

1684.—"A Settlement at Bamoom upon the confines of China."—Fringle, Madras Cons., iii. 102.

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

BANANA, n. The fruit of Musa paradisiaca, and M. sapientum of Linnaeus, but now reduced to one species under the latter name by R. Brown. This word is not used in India, though one hears it in the Straits Settlements. The word itself is said by De Orta to have come from Guinea; so also Pigafetta (see below). The matter will be more conveniently treated under PLANATIN. Prof. Robertson Smith points out that the coincidence of this name with the Ar. bandan, 'fingers or toes,' and bandana, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddas, grew in Palestine before the Crusades; and that it is known in literature only as musa 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."]

1668.—"The Arab calls these musa or amusa; there are chapters on the subject in Avicenna and Serapion, and they call them by this name, as does Rasis also. Moreover, in Guinea they have these figs, and call them bananas."—Garcia, 98r.

1598.—"Other fruits there are termed Bananas, which we think to be the Musa of Egypt and Soria . . . but here they cut them yearly, to the end they may bear the better."—Tr. of Pigafetta's Congo, in Harleian Coll. ii. 553 (also in Purchas, ii. 1008.)

c. 1610.—"Des bannes (marginal rubric Bananensi) que les Portugais appellent figues d'Inde, et aux Maldives Quella."—Pyrard de Laval, i. 85; [Hak. Soc. i. 113]. The Maldivian word is here the same as H. kelá (Skt. kadalá).

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

1686.—"The Banana 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.

BANCOON, BETEECOOT, 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).

There is a handsome tomb and mosque to the N. of Ahmedabad, erected by Hajji Malik Bahā-ud-din, a wazir of Sultan Mohammed Bigara, in memory of his wife Bibi Achat 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.—"Bēty-cknoit; dat is (onder eer-"breginge gesprooken) in onze tale te beggen, u Dochters Schasemelhoyt."—Van Tuyt, 16.

1792.—"The officer (of Tippoo's troops) who led, on being challenged in Moors answered (Agari que loute). 'We belong to the advance—the title of Lally's brigade, supposing the people he saw to be their own Europeans, whose uniform also is red; but soon discovering his mistake the commandant called out (Pryingly Banchshoot)—chetona 'they are the rascally English! Make off'; in which he set the corps a ready example."—Dixon's Narrative, 147.

BANCOOK, n.p. The modern capital of Siam, properly Bang-kok; see explanation by Bp. Pallegoix in quotation. It had been the site of forts erected on the ascent of the Menam to the old capital Ayuthia, by Constantine Phaulcon in 1675; here the modern city was established as the seat of government in 1787, after the capture of Ayuthia (see JUDEA) by the Burmese in that year. It is uncertain if the first quotation refer to Bunchot.
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1592.—"... and Banplasoot, which stands at the mouth of the Menam."—Barros, i. ix. 1.

1611.—"They had arrived in the Road of Siam the twentieth of August, and cast Anchor at three fathome high water. ... The Towne lyeth some thirtie leagues up along the River, whither they sent neere of their arrival. The Sabander (see SHAH-BUNDER) and the Governor of Manock (a place situate 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 Benookoec, a Castle about half-way up, where it is customary for all Ships to put their Guns ashore."—A. Hamilton, i. 368.

1850.—"Civitas regia tris habet nomina: ... ban makkk, per contractionem Bangkòk, pagus oleastrorum, set nomen primitivum quod hodie etiam vulgo usurpatur."—Pulleigos, Gram. Linguaes Thai., Bangkok, 1850, p. 167.

BANDANNA, s. This term is properly applied to the rich yellow or red silk handkerchief, with diamond spots left white by pressure applied to prevent their receiving the dye. The etymology may be gathered from Shakespeare's Dict., which gives "Bàn-dhna: 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 Bandhár (Drummond). [Such handkerchiefs are known in S. India as Pulicat handkerchiefs. Cloth dyed in this way is in Upper India known as Chàmîri. 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.]

c. 1590.—"His Majesty improved this department in four ways. ... Thirdly, in stuffs as ... Bândhmun, Chàtst, Aûchah."—Ais, i. 91.

1752.—"The Cosembazar merchants having fallen short in guurahs, plain taffetas, ordinary bandanmos, and chappas."—In Long, 31.

1818.—"Bandanmos ... 800."—Millburn (List of Bengal Piece-goods, and no. to the ton), ii. 221.

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

1866.—"'Of course,' said Tooogood, 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: Bandah Choppahs, per piece of 7 handkerchiefs ... score ... 115 Rs.'

BANDAREE, s. Mahr. Bandarî, 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 Bhändràr, 'a treasurer or storekeeper.'

1548.—"... certain duties collected from the bandarys who draw the toddy (evra) from the alaes ..."—S. Botelho, Tombo, 203.

1644.—"The people ... are all Christians, or at least the greater part of them consisting of artisans, carpenters, chaudaris (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.3.

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 Carries 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. 48.

1808.—"... whilst on the Brab trees the cast of Bhundarees paid a due for extracting the liquor."—Bombay Regulation, i. of 1806, sect. vi. para. 2.

1810.—"Her husband came home, laden with toddy for distilling. He is a bandari or toddy-gatherer."—Maria Graham, 38.

c. 1836.—"Of the Bhundarees the most remarkable usage is their fondness for a peculiar species of long trumpet, called Bhongalee, which, ever since the dominion of the Portuguese, they have had the privilege of carrying and blowing on certain State occasions."—R. Murphy, in Tr. Bo. Geog. 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 a.) 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 visit Semi Dono, and we carried a bottle of strong water, and an other of Spanish wine, with a great box (or bandeja) of sweet bread."—Cocke's Diary, ii. 143.

1747.—"Making a small cott (see COT) and a rattan bandeja for the Nabob. . . ." (Pagodas) 4: 32: 21.—Act. Expenses at Fort St. David, Jany., M.S. Records in India Office.

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

1766.—"To Monurbad Dowla Nabob—

R. A. P.
1 Pair Pistols . 216 0 0
2 China Bandases 172 12 9"

—Lord Clive's Durbar Charges, in Long, 483.

Bandeja appears in the Manilla Vocabulary of Blumenritth as used there for the present of cakes and sweetmeats, tastefully packed in an elegant basket, and sent to the priest, from the wedding feast. It corresponds therefore to the Indian dāti (see DOLLY).

BANDEL, n.p. The name of the old Portuguese settlement in Bengal about a mile above Hoogly, where there still exists a monastery, said to be the oldest church in Bengal (see Imp. Gazetteer). The name is a Port. corruption of bandar, 'the wharf'; and in this shape the word was applied among the Portuguese to a variety of places. Thus in Corea, under 1541-42, we find mention of a port in the Red Sea, near the mouth, called Bandar dos Malemos ('of the Pilots'). Chittagong is called Bandel de Chatighão (e.g. in Bocarro, p. 444), corresponding to Bandar Chatgām in the Autobiog. of Jahāngir (Elliott, 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-Hūgli or Hūgli-Bandar.

[1616.—"To this Purpose took Bandell theire foot on the Mayne."—Sir T. Roe, Hak. Soc. i. 159.]

1681.—". . . 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 Hūgli."—Abdul Hamid, in Elliot, vii. 32.

1758.—". . . les établissemens 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 Fango de Bandar, qui signifie port, est aujourd'hui réduit à peu de chose . . . et il est presque contigu à Ugli en remontant."—D'Anville, Eclaircissements, p. 64.

1782.—"There are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Houghley, or Bandell, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Srimpor, the Danish; and Calcutta, the English."—J. Atkinson, Observations, &c., p. 51. In Price's Tracts, i.

BANDICOOT, s. Corr. from the Telugu pandi-kokku, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists Mus malabaricus (Shaw), Mus giganteus (Hardwicke), Mus banducota (Bechstein), [Nesokia bandicota (Blanford, p. 426)]. The word is now used also in Queensland, [and is the origin of the name of the famous Bendiigo gold-field (3 ser. N. d. Q. ix. 97)].

c. 1780.—"In Lesser India there be some rats as big as foxes, and venomous exceeding."—Friar Jordanus, Hak. Soc. 29.

1834.—"They imprison in the dungeons (of Dwaigir, i.e. Danatābād) 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 Rat as big as our Pigs, which burrow under the Houses, and are bold enough to venture on Poultry."—Fryer, 116.

The following surprisingly confounds two entirely different animals:

1789.—"The Bandicoot, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else."—Munro, Narrative, 32. See MUSK-RAT.

[1828.—"They be called Brandy-cutes."—Or. Sporting Mag. i. 128.]
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. Borneo, &c., ii. 14.

1880.—"They (wild dogs in Queensland) hunted Kangaroo when in numbers . . . but usually preferred smaller and more easily obtained prey, as rats, bandicoots, and 'possums."—Blackwood's Mag., Jan., p. 85.

[1880.—"In England the Collector is to be found riding at anchor in the Bandicoot Club."—Aberly-Mackay, Twenty-one Days, 87.]

BANDICOY, s. The colloquial name in S. India of the fruit of H. esculentus; Tamil vendai-khāli, i.e. unripe fruit of the vendai, called in H. bendi. See BENDY.

RANDO! 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, Bando!"—(M.-Gen. Keatinge.)

BANDY, s. A carriage, bullock-carrige, 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 wendi, Telug. bāny, 'a cart or vehicle.' The word, as bendi, is also used in Java. [Mr Skeat writes—"Klinkert has Mal. bendi, 'a chaise or calectione,' but I have not heard the word in standard Malay, though Clifford and Swett. have bēndu, 'a kind of sedan-chair carried by men,' and the commoner word āndu 'a sedan-chair or litter,' which I have heard in Selangor. Wilkinson says that kāretā (i.e. kētra bāndi) 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-carriges can be used in Canara, not even a buffalo-bandy."—Letter of Sir T. Munro, in Life, i. 243.

1810.—"None but open carriges are used in Ceylon; we therefore went in bandies, or, in plain English, gags."—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 bandy (read bandy) (as a gig with a head that has an opening behind is called) at Madras."—Mem. of Col. Mountain, 2nd ed. 84.

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

1862.—"At Coimbatore I bought a bandy or country cart of the simplest construction."—Markham's Persia 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. bha, 'breaking,' but Burton derives both it and the Ar. bāny from the old Coptic Nēban, 'meaning a preparation of hemp; and here it is easy to recognise the Homeric Nēpente."

"On the other hand, not a few apply the word to the henbane (Hyoscyamus niger) so much used in mediev. Europe. The Kamis evidently means henbane, distinguishing it from Hashish at hardfish, 'rascal's grace,' i.e. the herb Pteragranum. . . 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 bangue . . ."—Garcia, f. 26.

1578.—"Bangue is a plant resembling hemp, or the Cannabis of the Latins . . . the Arabs call this Bangue 'Asis'" (i.e. Hashish).—O. Acosta, 390.61.

1698.—"They have . . . also many kinds of Drogues, as Amfon, or Opium, Camfora, Bangue and Sandall Wood."—Linchothen, 19; [Hak. Soc. i. 61; also see ii. 115.]

1806.—"O mais de tāpo estava oheo de bangue."—Gouvea, 93.

1838.—"Il se fit apporter vn petit cabinet d'or . . . dont il tira deux layettes, et prit dans l'yme de l'affon, ou opium, et dans l'autre du bengi, qui est vne certaine drogue ou poudre, dont ils se servoient pour s'exciter à la luxure."—Mandelaio, Paris, 1659, 150.
1855.—"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.

1873.—"Bang (a pleasant intoxicating Seed mixed with Milk). . ."—Fryer, 91.

1711.—"Bang has likewise its Vertue attributed to it; for being used as Tea, it inebriates, or exhilarates them according to the Quantity they take."—Lockyer, 61.

1727.—"Before they engage in a Fight, they drink Bang, which is made of a Seed like Hemp-seed, that has an intoxicating Quality."—A. Hamilton, i. 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) 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 better who he gave a heavy tax, and his cash to boot. . ."—Mr. Ray, 961.

1808.—"To the cutwahl he gave a heavy pair of gold Bangies, 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.—"Bangies, or bracelets."—Maria Graham, 18.

1810.—"Some wear . . . a stout silver ornament of the ring kind, called a bangle, or karruk (kard) on either wrist."—Williamson, V. M. i. 305.

1826.—"I am paid with the silver bangles of my enemy, and his cash to boot."—Fardwarg Hauk, 27; [ed. 1873, i. 36].

1873.—"Year after year he found some excuse for coming up to Sirmoori—now a proposal for a tax on bangles, now a scheme for a new mode of Hindustani pronunciation."—The True Reformer, i. 24.

BAN'GUN, s.—See BRINJAL.

BANG, s. Hind. bāngar. In Upper India this name is given to the higher parts of the plain country on which the towns stand—the older alluvium—in contradistinction to the khadar [Khāḍir] or lower alluvium immediately bordering the great rivers, and forming the limit of their inundation and modern divagations; the khāḍir having been cut out from the bāngar by the river. Medlicott spells bhangar (Man. of Geol. of India, i. 404).

BANGY, BANGHY, &c. s. H. bānghī, Mahr. bāngī; Skt. vihangamā, and vihangikā.

a. A shoulder-yoke for carrying loads, the yoke or bāngy resting on the shoulder, while they are carried by animals. But sweeter far our social hours, our prison pets, yon felon In Elysian bowers O'er a bask of rom wine."—Lord Neave.

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

BANGLE, s. H. bangrī or bāngrī. The original word properly means a ring of coloured glass worn on the wrist by women; [the chari 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 cutwahl he gave a heavy pair of gold bangleis, 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.—"Bangies, or bracelets."—Maria Graham, 18.
BANJO. 61

[1843.—“I engaged eight bearers to carry my palanquin. Besides these I had four
banghy-burdars, men who are each obliged to carry forty pound weight, in small
wooden or tin boxes, called petarrus.”—
Traveler’s account, Carey, Good Old Days, ii. 91.]

b.—
c. 1844.—“I will forward this by
banghy dâr a copy of Capt. Moreby’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 bangsee... 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:

1784.—
“Permit thy slaves to lead the choral dance
To the wild bannasaw’s melancholy sound.”—Graineser, iv.

See also Davies, for example of banjore,
(and N.E.D for banjer).

BANKSHALL. a. A ware-
house. b. The office of a Harbour
Master or other Port Authority. In
former sense the word is still used
in S. India; in Bengal the latter is
the only sense recognised, at least
among Anglo-Indians; in Northern
India the word is not in use. As the
Calcutta office stands on the banks
of the Hooghly, the name is, we believe,
often accepted as having some in-
definite 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 bangdir, and bangdal for a
‘store-room’ (Roebeck).

Banksbell 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 -af, shows
how early it was adopted by the
Portuguese. Indeed, Correa does not
even explain it, as is his usual practice
with Indian terms.

More than one serious etymology
has been suggested:—(1). Crawfurd
takes it to be the Malay word bangal,
defined by him in his Malay Dict.
thus: “(J.) A shed; a storehouse; a
workshop; a porch; a covered pas-
sage.” (see J. Ind. Archip. iv. 182).
[Mr Skeat adds that it also means in
Malay ‘half-husked paddy,’ and ‘fallen
timber, of which the outer layer has
rotted and only the core remains.’
But it is probable that the Malay word,
though marked by Crawfurd (“J.”)
as Javanese in origin, is a corruption
of one of the two following:
(2) Beng. bangasha, from Skt. banik
or vanik, ‘trade,’ and idla, ‘a hall.’
This is Wilson’s etymology.
(3). Skt. bhandaśa, Canar. bha-
dasha, Malayal. pandisha, Tam. panda-
šalai or pandakandalai, ‘a storehouse
or magazine.’

It is difficult to decide which of the
two last is the original word; the
prevalence of the second in S. India
is an argument in its favour; and the
substitution of g for d would be in
accordance with a phonetic practice
of not uncommon occurrence.

a.—
c. 1545.—“For the bandar there is in
every island (of the Maldives) a wooden
building, which they call bajansār [evid-
ently for banjasār, i.e. Arabic spelling for
bangasār] where the Governor... collects
all the goods, and there sells or barters
them.”—Ibn Baal, iv. 120.

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

1524.—A grant fmm K. John to the City
of Goa, says: “that henceforward even
if no market rent in the city is collected
from the bacças, viz. those at which are
sold honey, oil, butter, bete (i.e. betel),
spices, and cloths, for permission to sell
such things in the said bacças, it is our
pleasure that they shall sell them freely.”
A note says: “Apparently the word should
be bacças, or bacçases, or bacçasas,
which then signified any place to sell
things, but now particularly a wooden house.”—

1561.—“... in the bengaças, in which
stand the goods ready for shipment.”—
Correa, Lendas, i. 2, 260.

1610.—The form and use of the word have
led P. Teixeira into a curious confusion (as
it would seem) when, speaking of foreigners
at Ormus, he says: “hay muchos gentiles,
Banaeases [see BANYAN], Bangasalys, y
Cambayatis”—where the word in italics

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probably represents Bangaly, i.e. Bengaliis (Rel. de Harmac, 18).

c. 1610.—"Le facteur du Roy chrestien des Maldives tenoit ass bancasalle ou
plustost cellier, sur le bord de la mer en l'isle de Malé."—Pynard de Lasau, ed. 1679,
i. 85; [Hak. Soc. i. 85; also see i. 267].

1613.—"The other settlement of Yer-
with houses of wood patched extends
... to the fields of Tanajonpaser, where
there is a bancasal or sentry's house without
other defense."—Godinho de Eredal, 6.

1625.—"Bancasal, a shed (or barn), or
often a roof without walls to sit under,
sheltered from the rain or sun."—Gasper
Wilens, Vocabularium, &c., ins' Graven-
haage; repr. Batavia, 1706.

1734-5.—"Paid the Bankshall Merchants
for the house poles, country reapers, &c.,
necessary for housebuilding."—In Wheeler,
iii. 148.

1748.—"A little below the town of Wampo
... These people (compradores) build a house
for each ship. ... They are called by us
bancasals. 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. Indians in 1747 and
1748 (1762), p. 294. It appears from this
book (p. 118) that the place in Canton
River was known as Bankshall Island.

1750-52.—"One of the first things on
arriving here (Canton River) is to procure a
bancasal, that is, a great house, con-
structed of bamboo and mats ... in which
the stores of the ship are laid up."—A
Voyage, &c., by Olof Toroe ... in a series
of letters to Dr Linneaus, Transal, by J. R.
Forster (with Osbeck's Voyage), 1771.

1783.—"These people (Chulias, &c., from
India, at Achin) ... on their arrival im-
mediately build, by contract with the
natives, houses of bamboo, like what in
China at Wampo is called bankshall, very
regular, on a convenient spot close to the
river."—Forrest, V. to Mergui, 41.

1788.—"Bancasals—Storehouses for de-
positing ships' stores in, while the ships are
unloading and refitting."—Indian Voal.
(Stockdale).

1813.—"The East India Company for
seventy years had a large bankshall, or
warehouse, at Mires, for the reception of
the pepper and sandalwood purchased in
the dominions of the Mysore Rajah."—

1817.—"The bangal or mendpoo is a
large open hall, supported by a double row
of pillars, and covered with shingles, the
interior being richly decorated with paint
and giltiging."—Raffles, Java (2nd ed.), i. 93.
The Javanese use, as in this passage, cor-
responds to the meaning given in Janges,
Javanese Dict.: "Bangal, Vorstelijke
Zitplaats" (Prince's sitting-place).

b.—

[1614.—"The custom house or bankshall
at Masulipatam."—Foster, Letters, ii. 88.]

1623.—"And on the Place by the see
there was the Custom-house, which the
Persians in their language call Bankasal, a
building of no great size, with some open
outer porticoes."—P. della Valle, ii. 465.

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

1683.—"I came ashore in Capt. Goyer's
Pinnaque to the Bankshall, about 7 miles
from Ballasore."—Hedges, Diary, Feb. 2; [Hak. Soc. i. 65].

1687.—"The Mayor and Aldermen, etc.,
do humbly request the Honourable President
and Council would please to grant and
assign over to the Corporation the petty
dues of Bankshall Tolls."—In Wheeler, i. 207.

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 Smuggling in
Seton-Karr, ii. 5.

1787.—"The term 'Bankshall' 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 Bankshall 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 Bantam. [Mr Skeat
gives Bantam, Crawfurd, Bantin.] 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 1608, and continued till 1682,
when the Dutch succeeded in expelling
us as interlopers.

[1615.—"They were all valued in my
invoice at Bantam."—Foster, Letters, iv. 93.]

1727.—"The only Product of Bantam
is Pepper, wherein it abounds so much,
than 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
volyers first found them."—(Desc. Dict. s.v. Bantam). The following evidently in Pegu describes Bantams:

1566.—"They also eat certain cocks and hens called toria, which are the size of a turtle-dove, and have feathered feet; but so pretty, that I never saw so pretty a bird. I brought a cock and hen with me as far as Chaul, and then, suspecting they might be taken from me, I gave them to the Capuchin fathers belonging to the Madre de Doco."—Bali, i. 125v, 126.

1673.—"From Siam are brought hither little Champoro Cocks with ruffled feet, well armed with Spurs, which have a strutting Gate with them, the truest mistled in the World."—Fryer, 116.

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

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

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

The word was adopted from Viṇīya, a man of the trading caste (in Gujarāti viṇīyo), and that comes from Skt. vīṇa, 'a merchant.' The terminal nasal may be a Portuguese addition (as in palangquin, mandarin, Bassein), or it may be taken from the plural form viṇīyak. It is probable, however, that the Portuguese found the word already in use by the Arab traders. Śiddi 'Ali, the Turkish Admiral, uses it in precisely the same form, applying it to the Hindus generally; and in the poem of Sassi and Panhu, the Sindian Romeo and Juliet, as given by Burton in his Sindb (p. 101), we have the form Viṇīyāṇa. P. F. Vincenzo Maria, who is quoted below absurdly alleges that the Portuguese called these Hindus of Guzerat Bag- nani, because they were always washing themselves "... chiamati da Portughesi Bagnani, per la frequenza e superstizione, con quale si lavano più

volte il giorno" (251). See also Luillier below. The men of this class profess an extravagant respect for animal life; but after Stanley brought home Dr. Livingstone's letters they became notorious as chief promoters of slave-trade in Eastern Africa. A. K. Forbes speaks of the mediæval Wānias at the Court of Anhilwārā 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 Kshātri blood."—(Rds Māla, i. 240; [ed. 1878, 184].)

Bunya is the form in which Viṇīya 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 Drabutus . . . others are called Bantums, and are merchants and traders."—Barbone, 51.

1552.—"... Among whom came certain men who are called Banesanes 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."—Barròs, Dec., i. liv. iv. cap. 6.

1555.—"We may mention that the inhabitants of Guzerat call the unbelievers Banyins, whilst the inhabitants of Hindustan call them Hindus."—Śiddi 'Ali Kapudsā, in J. As., 1st S. ix. 197-8.

1563.—"R. If the fruits were all as good as this (mango) it would be no such great matter in the Banesanes, as you tell me, not to eat flesh. And since I touch on this matter, tell me, pritech, who are these Banesanes . . . who do not eat flesh . . ."—García, f. 136.

1608.—"The Govenour of the Towne of Gaudene is a Banyan, and one of those kind of people that observe the Law of Pythagoras."—Jones, in Purchas, i. 231.

[B. 1610.—"Banesanes." See quotation under BANKSHALL, s.]

1623.—"One of these races of Indians is that of those which call themselves Vanid, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, Bansians; they are all, for the most part, traders and brokers."—P. della Valle, i. 496-7; [and see i. 75 Hak. Soc.].

1630.—"A people presented themselves to mine eyes, clothed in linen garments, somewhat low descending, of a gesture and garbe, as I may say, maidenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a giesed and bashful familiarity. . . . I
asked what manner of people these were, so strangely notable, and not at all strange. Reply was made that they were Banians. — Lord, Preface.

1665. — "In trade these Banians are a very strange people, and worse than the Jews; more expert in all sorts of cunning tricks, and more maliciously mischievous in their revenge." — Tavernier, E. T. ii. 58; [ed. Ball, i. 136, and see i. 91].

1666. — "Aussi chacun a son Banian dans les Indes, et il y a des personnes de qualité qui leur consent tout ce qu'ils ont . . ." — Thévenot, v. 165. This passage shows in anticipation the transition to the Calcutta use (b., below).

1672. — "The inhabitants are called Guizerasses and Banyans." — Bolduc, 2.

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." — P. P. Vincenzo di Maria, 114.

1727. — "It is the custom to say that to make one Bengan (so they call the Gentle Merchants) you need three Chinese, and to make one Chinese three Hebrews." — P. F. Cusani di Maria, 114.

1870. — "We have reason to suspect that the intention was to make him (Nundocomar Banyan to General Claverie, 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 Claverie, Monson, and Frances, P. W., 11th April. In Price's Tracts, ii. 188.

1730. — "We are informed that the Juty Wallahs or Makers and Vendors of Bengal Shoes in and about Calcutta . . . intend sending a Joint Petition to the Supreme Council. . . . on account of the great decay of their Trade, entirely owing to the Luxury of the Bengalis, chiefly the Banyans (sic) and Sarsas, as there are scarce any of them to be found who does not keep a Chariot, Phaeton, Buggy or Pallauquin, and some all four . . ." — In Hicky's Bengal Gazette, June 24th.

1753. — "Mr. Hastings' Bannian was, after this auction, found possessed of territories yielding a rent of £140,000 a year." — Burke, Speech on E. J. Bill, in Writings, &c., iii. 490.

1878. — "The said Warren Hastings did permit and suffer his own banyan or principal black steward, named Canto Beboo, to hold farms . . . to the amount of 12 lacs of rupees per annum." — Art. agst. Hastings, Burke, vii. 111.

"A practice has gradually crept in among the Banians and other rich men of Calcutta, of dressing some of their servants . . . nearly in the uniform of the Honourable Company's Sepoys and Lascars. . . ." — Notification, in Seton Kerr, i. 122.

1879. — "Banyan—A Gentoo servant employed in the management of commercial affairs. Every English gentleman at Bengal has a Banyan who either acts of himself, or as the substitute of some great man or black merchant." — Indian Vocabulary (Stockdale).

1810. — "The same person frequently was banyan to several European gentlemen; all of whose concerns were of course accurately known to him, and thus became the subject of conversation at those meetings the Banyans of Calcutta invariably held. . . ." — Williams, V. M. i. 189.

1817. — "The European functionary . . . has first his banyan or native秘书." — Mill, Hist. (ed. 1840), iii. 14. Mr. Mill does not here accurately interpret the word.

(2) BANYAN, n. 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.

1872. — "It is likewise ordered that both Officers and Souldiers in the Fort shall, both
on every Sabbath Day, and on every day when they exercise, wear English apparel; in respect the garbe is most becoming as Souldiers, and correspondent to their profession."—Sir W. Langhorne's Standing Order, in Wheeler, iii. 426.

1731.—"The Ensign (as it proved, for his first appearance, being undressed and in his banyan coat, I did not know him) came off from his cot, and in a very haughty manner cried out, 'None of your disturbance, Gentle-
men.'"—In Wheeler, iii. 109.

1781.—"I am an Old Stager in this Country, having arrived in Calcutta in the Year 1736. . . . Those were the days, when Gentlemen studied Ease instead of Fashion; when even the Hon. Members of the Council met in Banyan Shirts, Long Drawers (q.v.), and Coconee (Congee) caps; with a Case Bottle of good old Arrach, and a Gouget of Water placed on the Table, which the Secretary (a Skilful Hand) frequently converted into Punch . . ."—Letter from An Old Country Captain, in India Gazette, Feb. 24th.

1773.—In a letter from Horace Walpole to the Countess of Upper Osory, dated April 30th, 1773 (Gunningham's ed., v. 459) he describes a ball at Lord Stanley's, at which two of the dancers, Mr. Storer and Miss Wrottesley, were dressed "in banians with furs, for winter, cock and hen." It would be interesting to have further details of these garments, which were, it may be hoped, different from the modern Banyan.

1810.—". . . an undershirt, commonly called a banian."—Williamson, V.M. i. 19.

(3) BANYAN, s. See BANYAN-
TREE.

BANYAN-DAY, s. This is sea-
slang for a jour masque, 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 (Kickeyry or Kedgeree, q.v.) the European Sailors feed in these parts once or twice a Week, and are forc'd at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dis-
like and utter Detestation to those Bannian Days, as they commonly call them."—Ovington, 310, 81.

BANYAN-FIGHT, s. Thus:

1690.—"This Tongue Tempest is termed there a Bannian-Fight, for it never rises to blows or bloodshed."—Ovington, 275. Sir G. Birdwood tells us that this is a phrase still current in Bombay.

BANYAN-TREE, also elliptically Banyan, s. The Indian Fig-Tree (Ficus Indica, or Ficus Bengaleena, L.), called in H. bar [or baryat, the latter

the "Bourgade" of Bernier (ed. Con-
stable, 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. 209). P. della Valle's account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, til. The tree still stood, within half a mile of the English factory, in 1758, when it was visited by Ives, who quotes Tickell's verses given below. [Also see CUBEER BURR.]

c. A.D. 70.—"First and foremost, there is a Fig-tree there (in India) which beareth very small and slender figges. The property of this Tree, is to plant and set it selfe without mans helpe. For it spreadeth out with mightie armes, and the lowest water-boughes underneath, do bend so downward to the very earth, that they touch it againe, and lie upon it; whereby, within one years space they will take fast root in the ground, and put forth a new Spring round about the Mother-tree: so as these braunches, thus growing, seeme like a traille or border of arbours most curiously and artificially made," &c.—Pliny's Nat. Historie, by Philémon Holland, i. 860.

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 même
especce que celuy qui est a une lieu du Bander, et qui passe pour une merveille;
mais dans les Indes il y en a quantité. Les
Persans l'appellent Lul, les Portugais Arber
de Reye, et les Francais l'Arbre des Ban-
ianes; parce que les Baniano ont fait bâti
dessus une Pagode avec un carvanasse,
sacompagné de plusieurs petits étangs pour
se laver."—Tavernier, V. de Perse, liv. v.
ch. 23. [Also see ed. Ball, ii. 198.]

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

C. 1666.—"Nous vimes à cent ou cent
cinquante pas de ce jardin, l'arbre War dans
toute son étendue. On l'appelle aussi Ber,
et arbre des Banians, et arbre des racines
. . . ."—Thevenot, v. 76.
1867.—
"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.

[Warton 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."]

1872.—"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.

1891.—"About a (Dutch) mile from Chamran, stands a tree, heretofore described by Mandelelo and others. . . . Beside this tree is an island temple where the Banyans do their worship." —Valentijn, v. 287-8.

1717.—
"The fair descendents of thy sacred bed
Wide-branching o'er the Western World shall spread,
Like the fam'd BANIAN Tree, whose plant shoot
To earthward bending of itself takes root,
Till like their mother plant ten thousand stand.
In verdant arches on the fertile land;
Beneath her shade the tawny Indians rove,
Or hunt at large through the wide-echoing grove." —Tickell, Epistle from a Lady in England to a Lady in Avignon.

1728.—"On the north side of the city (Surat) is there an uncommonly great Pichar or Waringin* tree. . . . The Portuguese call this tree Albero de lais, i.e. Root-tree. . . . Under it is a small chapel built by a Banyan. . . . Day and night lamps are alight there, and Banyans constantly come in pilgrimage, to offer their prayers to this saint." —Valentijn, iv. 145.

1871.—". . . being employed to construct a military work at the fort of Trip lanzore (afterwards called Marden'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 Marden of the Madras Engineers). —Mem. of W. Marden, 7-8.

1809.—"Their greatest enemy (i.e. of the buildings) is the BANYAN-Tree." —Ed. Valentijn, i. 996.

* Waringi is the Javanese name of a sp. kindred to the banyan, Ficus bengalensis, L.

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 propt 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 crossed 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, unnerved, 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. 118.]

1821.—
"Des banians touffus, par les brames adorés,
Depuis longtemps la langueur nous implore,
Courbées par le midi, dont l'ardueur les devore,
Ils étendent vers nous leurs rameaux alterés." —Casmir Delavigne, Le Parti, iii. 6.

A note of the publishers on the preceding passage, in the edition of 1855, is diverting:
"Un journaliste allemand a accusé M. Casmir Delavigne d'avoir pris pour un arbre une secte religieuse de l'Inde. . . . The German journalist was wrong here, but he might have found plenty of matter for ridicule in the play. Thus the Brahmins (men) are Akbar (!), Idmore (!), and Eisenpelt (!!!); their women Nula (!), Zeide (!), and Mirza (!)."

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

1856.—
". . . its pendant branches, rooting in the air,
Yearn to the parent earth and grappling fast,
Grow up huge stems again, which shoot-
ing forth
In massy branches, these again despatch
Their drooping heralds, till a labyrinth
Of root and stem and branch commingling,
forest.
A great cathedral, aisled and choired in
wood.”

_The Banyan Tree, a Poem._

1865.—“A family tends to multiply fam-
ilies around it, till it becomes the centre of a
tribe, just as the banyan tends to surround
itself with a forest of its own offspring.”—
Maclellan, _Primitive Marriage_, 209.

1873.—“... the banyans soutenu par des
racines aériennes et dont les branches
tombantes engendrent en touchant terre des
sujets nouveaux.”—_Rev. des Deux Mondes_,
Oct. 15, p. 832.

BARASINHĀ, s. The H. name of
the widely-spread _Cercus Waliuchi_,
Cuvier. This H. name (‘12-horn’) is
no doubt taken from the number
of times being approximately twelve.
The name is also applied by sportamen
in Bengal to the _Ricercus Duvavellii_,
or Swamp-Deer. _[See Blanford, Mamn. 538 seqq. ]_

[1875.—“I know of no flesh equal to that
of the ibex; and the same, a species of
a giant antelope of Chinese Tibet, with the
barra-singh, a red deer of Kashmir, are
nearly equally good.”—Wilson, _Abode of
Snow_, 91.]

[BARBER’S BRIDGE, n.p. This
is a curious native corruption of an
English name. The bridge in Madras,
known as _Barber’s Bridge_, was built by
an engineer named Hamilton. This
was turned by the natives into _Ambudon_,
and in course of time the name _Ambudon_
was identified with the Tamil _ambattan_,
‘barber,’ and so it came to be called
Barber’s Bridge.—_See Le Faux, Man.
of the Salem Dist_; ii. 169, note.]

BARBICAN, s. This term of
medieval fortification is derived by
Littre, and by Marcel Devic, from Ar.
bāb-khānā, which means a sewer-pipe or
water-pipe. And _one_ of the meanings
given by Littre is, “une ouverture
longue et étroite pour l’écoulement
de eaux.” Apart from the possible,
but untraced, history which this al-
leged meaning may involve, it seems
probable, considering the usual mean-
ing of the word as ‘an outwork before
a gate,’ that it is from Ar. P. _bāb-khānā_,
‘gate-house.’ This etymology was sug-
gested in print about 50 years ago by one

of the present writers* and confirmed
his mind some years later, when in
the native town of Cawnporte, not long before the Mutiny,
he saw a brand-new double-towered
gateway, or gate-house, on the face
of which was the inscription in Persian
characters: “Bāb-Khānā-i-Mahommed
Bakhsh,” or whatever was his name,
s. “The _Barbican_ of Mahommed
Bakhsh.” [The N.E.D. suggests P.
barbar-khānā, ‘house on the wall,’
it being difficult to derive the Romanic
forms in _bar-_ from _bāb-khānā._]

The editor of the Chron. of K. James
of Aragon (1833, p. 493) says that
_barbaca_ in Spain means a second,
outermost and lower wall; _i.e._ a fausse-
brace. 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’accomer-
ent que en un terre... fust en une fortresse
qui fut bien garnie de gent, si qui se l Tur-
foisent saillies... cell tore fust ainsi come
_barbaca_ (orig. ‘quai antemural’) de
l’este.”—_The Mod. 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 albarans
tower... and should besides make his
Saracens construct a _barbaca_ round the
tower.”—_James of Aragon_, as above.

1309.—“Pour requerrer es gent plus mueve-
mant, fis le roys faire une _barbagaune_
demandant le pont qui estoit entre nomous ou, et
tel maniere que l’on posse entrer de dons pars
en la _barbagaune_ a cheval.”—_Joinville_,
p. 162.

1552.—“_Lourenço de Brito ordered an_
intrenchment of great strength to be dug,
in the fashion of a _barbican_ (barbacal)
outside the wall of the fort... on account of a well,
a stone-cast distant...”—_Barros_, ii. 1. 5.

_c._ 1870.—“_Barbacan_. Défense extérieure
protégeant une entrée, et permettant de
réunir un assez grand nombre d’hommes
pour disposer des sortes ou protéger une
retraite.”—_Viollet-le-Duc_, _H. d’une Forte-
resse_, 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 expo-
sure 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, 1861.
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 beriberi 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.

1675.—"When once follows Fluxes, Dropvy, Scorry, Barbiers (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 deprivation of the Vej and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—Owington, 350.

1755.—"(If the land wind blow on a person sleeping) the consequence of this is always dangerous, as it seldom fails to bring on a fit of the Barbiers (as it is called in this country), that is, a total deprivation of the use of the limbs."—Ikes, 77.

[c. 1757.—"There was a disease common to the lower class of Europeans, called the Barbiers, a species of palsy, owing to exposure to the land winds after a fit of intoxication."—In Cary, Good Old Days, ii. 286.]

1785.—"The barbiers, a species of palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds."—Land on Diseases of Hot Climates, 260. (See BERIBERI.)

BARGANY, BRAGANY, H. bdrak-ki. 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 5½d.). The name of the coin was apparently a survival of a very old system of coinage-nomenclature. Kani is an old Indian word, perhaps Dravidian in origin, indicating ¼ of ¼ 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 kani therefore was of the modern Anglo-Indian pice (= 1-64th of a Rupee). There were in the currency of Mohammed Tughlak (1324-1361) of Delhi, aliquot parts of the tanka, Dokani, Shaah-kanis, Hashi-kanis, Dvadasha-kanis, and Shikanda-kanis, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 kanis or jital. (See E. Thomas, Patham 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-kanis in localities of Western and Southern India, and in Western India in the present case the bdrok-dani or 12 kanis, a vernacular form of the dvadasha-kanis of Mohammed Tughlak.

1330.—"Thousands of men from various quarters, who possessed thousands of these copper coins ... now brought them to the treasury, and received in exchange gold tankas and silver tankas (Tanga), shash-kanis and daka-kanis, which they carried to their homes."—Turik-i-Firoz-Shahi, in Bilid, iii. 240-241.

c. 1380.—"Sultan Firoz issued several varieties of coins. There was the gold tanka and the silver tanka. There were also distinct coin of the respective values of 48, 25, 24, 12, 10, 8 and 6, and one jital, known as chikal-o-haski-kanis, bit-o-panigani, bit-o-chakr-kanis, dvadasha-kanis, daka-kanis, hash-kanis, phash-kanis, and yak jital."—Ibid. 387-393.

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

1564.—"Es tangas brancas que se recebe dos foros, são de 4 bargany a tanga, e de 24 leaes o bargany, . . . i.e. "And the white tangas that are received in payment of land revenues are at the rate of 4 bargany to the tanga, and of 24 leaes to the bargany."—A. Nunes, in Subsidios, p. 31.

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

"Item—The Islands of Tipyary, and Divar, and that of Chordao, and Johão, all of them, pay in land revenue (de foro) according to ancient custom 36,474 white tangas, 3 barganias, and 21 leaes, at the rate of 3 barganias to the tanga and 24 leaes to the barganias, the same thing as 24 barssuros amounting to 14,006 pardao's, 1 tanga and 47 leaes, making 4,201,916½ reis. The isle of Tipyary (Balseete) is the largest, and on it stands the city of Guoa; the others are much smaller and are annexed to it, they being all contiguous, only separated by rivers."—Botelho, Tomo, ibid. pp. 46-7.

1584.—"They use also in Goa amongst the common sort to bargain for coals, wood, lime and such like, at so many braganias, accounting 24 bassudos for one bragania,
albeit there is no such money stamped."—Barret, in Holk. ii. 411; (but it is copied from G. Balbi’s Italian, f. 71v).

**BARGEER.** s. H. from P. bâqry. 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 (mamšad) 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 nilaḥdar (literally, ‘equipment-holder’), and one riding somebody else’s horse was a bâqry (‘burden-taker.’)”—W. Irvine, The Army of the Indian Moghuls, J.R.A.S. July 1896, p. 530.]

1844.—“If the man again has not the cash to purchase a horse, he rides one belonging to a native officer, or to some privileged person, and becomes what is called a bârgeer . . .”—Cuttuta Rev., vol ii. p. 57.

**BARKING-DEER,** s. The popular name of a small species of deer (Cervulus aureus, Jerdon) called in H. kētkar, and in Nepal rāwād; also called Rūfaced-Deer, and in Bombay Bālkree. 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, Mishmi Hills, 177.]

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

1552.—In Barros, “Cidade de Barodar,” IV. vi. 8.

1555.—“In a few days we arrived at Barri; some days after at Balodura, and then took the road towards Champatt (read Champanty).”—Sidi ‘Alt, p. 91.

1669.—“That city (Champavel) may be a day’s journey from Debaradora or Barodar, which we commonly call Verdora.”—Coute, IV. ix. 5.

[1614.—“We are to go to Amadavari, Cambia and Brothers.”—Foster, Letters, ii. 218; also see iv. 197.]

1688.—“La ville de Brodria est située dans une plaine sablonneuse, sur la petite rivière de Wasset, a trente Gx, ou quinze lieues de Brotsham.”—Mandelslo, 180.

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

1857.—“The town of Baroda, originally Barpatra (or a bear leaf, i.e. leaf of the Picea indica, in shape), was the first large city I had seen.”—Auto. 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 Fanisār or Fansār of the Middle Ages, which gave its name to the Fansārī camphor, famous among Oriental writers, and which by the perpetuation of a mis-reading is often styled Kasārī 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. 118.

**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 ACHANOOK).

**BARRAMUHUL,** n.p. H. Bra-maḥall, ‘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."—*Athurbok, Mem. of Sir T. M.'soro, xxxviii.*

**BASHAW.** a. The old form of what we now call *pasha*, the former being taken from *báshá*, the Ar. form of the word, which is itself generally believed to be a corruption of the P. *padisháh*. Of this the first part is Skt. *páti*, Zend. *páti*, Old P. *páti*, 'a lord or master' (comp. Gr. *seirwmyr*). Pechah, indeed, for 'Governor' (with the ch guttural) occurs in I. Kings x. 16, II. Chron. ix. 14, and in Daniel iii. 2, 3, 27. Prof. Max Müller notices this, but it would seem merely as a curious coincidence.—(See *Pusey on Daniel*, 567.)

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

1584.—

"Great kings of Barbary and my portly *bassas*.

Marinos, Tamburlaine the Great, 1st Part, iii. 1.

c. 1590.—"Filius alter Osmanis, Vrchanis frater, alium non habet in Annalibus titulum, quam Alis *bassas* : quod *bassas* vocabulum Turcis caput significat."—Lemnclavvus, *Annales Sultanorum Othmanidarum*, ed. 1650, p. 402. This etymology connecting *bassad* with the Turkish *báshá*, 'head,' must be rejected.

c. 1610.—"Un *Bassá* estoit venu en sa Cour pour luy rendre compte du tribut qu'il luy apportoit; mais il fut neuf mois entiers à attendre que celui qui a la charge . . . . eut le temps et le loisir de le compter . . . . El *Pyramid de Laval* (of the Great Mogul), ii. 101.

1702.—"The most notorious injustices 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 Basora, Comera, and Muwil (the ancient Nineveh) are subordinate to him."—*A. Hamilton*, i. 78.

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

[1832.—"The attendants present first the powdered pea, called *basun*, which answers the purpose of soap."—Mrs. Meer Hassan Ali, *Observations*, i. 228.]

**BASSADORE, n.p.** A town upon the island of *Khaim* 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 'Omán, about the end of the 18th century; but it was not actually occupied by us till 1821, from which time it was the depot of our Naval Squadron in the Gulf till 1882. The real form of the name is, according to Dr. Badger's transliterated map (in *H. of Imáns, dc. of Omán*), *Básdá*.

1673.—"At noon we came to *Bassatu*, an old ruined town of the Portuguese, fronting Congo."—*Fryer*, 320.

**BASSAN, s.** H. *báson*, '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) *Wadá*, an old port on the coast, 26 m. north of Bombay, called by the Portuguese, to whom it long pertained, * Başalim* (e.g. *Barros*, i. ix. 1).

1586.—"Dopo Daman si trova Bassan con molte ville . . . . ne di questa altro si caua che risi, frumenti, e molto ligname."—*Osser de' Federici in Ramuno*, iii. 397v.

1756.—"Bandar *Bassii*".—*Miral-i-Ahmad*, Bird's tr., 129.

1781.—"General Goddard after having taken the fortress of Basaid, which is one of the strongest and most important fortresses under the Mahrratta power . . . ."—*Seir Mutaquerin*, iii. 327.

(2) A town and port on the river which forms the westernmost delta-arm of the Irawadi in the Province of Pegu. The Burmese name *Báthein*, was, according to Prof. Forchhammer, a change, made by the Burmese conqueror Alompra, from the former
name Kutohein (i.e. Kusin), which was a native corruption of the old name Kusima (see COSMIN). We cannot explain the old European corruption Persam. [It has been supposed that the name represents the Besima of Ptolemy (Geog. ii. 4; see M'Crie in Ind. Ant. xiii. 372); but (ibid. xxii. 20) Col. Temple denies this on the ground that the name Bassein does not date earlier than about 1780. According to the same authority (ibid. xxii. 19), the modern Burmese name is Patheng, by ordinary phonetics used for Putheng, and spelt Pusin or Pusim. He disputes the statement that the change of name was made by Alaungp'aya or Alampra. The Talang pronunciation of the name is Pasem or Pusim, according to dialect.]

[1781.—“Intanto piacuitto era alla Congre- gazione di Propaganda che il Regno di Ava fosse alçò coltivato dalla fede da' Sacerdoti secolari di essa Congregazioni, e a' nostri destino li Regni di Battam, Martaban, e Pegu.”—Quirini, Pecoto, 93.]

[1801.—“An ineffectual attempt was made to repose and defend Bassein by the late Chekey or Lieutenant.”—Synes, Mission, 16.] The form Persam occurs in Dalmynpe, (1759) (Or. Repert., i. 127 et passim).

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

BATAVAR, s. This is a term applied to divinities in old Javanese inscriptions, &c., the use of which was spread over the Archipelago. It was regarded by W. von Humboldt as taken from the Skt. avatara (see AVATAR); but this derivation is now rejected. The word is used among R. C. Christians in the Philippines now as synonymous with ‘God’; and is applied to the infant Jesus (Bhutanitriti, Vocabular). [Mr. Skeat (Malay Magic, 96 seqq.) discusses the origin of the word, and prefers the derivation given by Favre and Wilkin, Skt. bhatatra, ‘lord.’ A full account of the “Pedara, or Sea Dyak gods,” by Arch-deacon J. Perham, will be found in Roth, Native of Sarawak, I. 168 seqq.]

BATAVIA, n.p. The famous capital of the Dutch possessions in the Indies; occupying the site of the old city of Jakarta, the seat of a Javanese kingdom which combined the present Dutch Provinces of Batang, Buitenzorg, Krang, and the Preanger Regencies.

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

The Governor-General, Jan Pietersen Coen, who had taken Jakarta, desired to have called the new fortress New Hoorn, from his own birth-place, Hoorn, on the Zuider Zee.

c. 1649.—“While I stay’d at Batavia, my Brother dy’d; and it was pretty to consider what the Dutch made me pay for his Funeral.”—Tavernier (E.T.), i. 203.

BATOUUL, BATOOLE, BATE- CALA, &c., n.p. Bhaktal. A place often named in the older narratives. It is on the coast of Canara, just S. of Pigeon Island and Hog Island, in lat. 13° 59’, and is not to be confounded (as it has been) with BEITCUL.

1828.—“... there is also the King of Batigala, but he is of the Sasaena.”—Friar Jordanus, p. 41.

1510.—The “Batigala, a very noble city of India,” of Varthema (119), though misplaced, must we think be this place and not Beitcoul.

1548.—“Tredado (i.e. ‘Copy’) do Contrato que o Governador Gracia de Saa fez com a Raynha de Batecalas por não aver Reexy e ela reger o Reexynos.”—In S. Bolcho, Tombo, 242.

1599.—“... part is subject to the Queen of Baticula, who sellett great store of pepper to the Portugals, at a towns called Onor...”—Sir Fulke Greville to Sir Fr. Walsingham, in Bruce’s Annals, i. 125.

1618.—“The fift of March we anchored at Batachela, shooting three Pescos to give notice of our arrival...”—Wm. Hore, in Purchas, i. 657. See also Sainsbury, ii. p. 374.

1624.—“We had the wind still contrary, and having sail’d three other leagues, at the usual hour we cast anchor near the Rocks of Baticula.”—P. della Valle, Hak. Soc. ii. 390.]

1727.—“The next Sea-port, to the Southward of Onwar, is Baticula, which has the restigna of a very large city...”—A. Hamilton, i. 252.

[1785.—“Byte Keal.” See quotation under DEHOW.]

BATEL, BATELO, BOTELLA, s. A sort of boat used in Western India, Sind, and Bengal. Port. batel, a word which occurs in the Roteiro de V. da Gama, 91 [cf. PATTELLO].
the existence of the European military term bdt or bdt-money. The latter is from bdt, 'a pack-saddle,' [Late Lat. bauda], 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. batta and batta: ago, 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 Battà. His definition runs thus: "Difference of exchange; anything extra; an extra allowance; discount on uncurren t, or short-weight coins; usually called Battà." 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. i. 41.]

[Batta. a. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded.

a. H. bhata or bhaida: 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 Battà, 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, 28th 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 Dina-apore) 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 bhatt, bhatta, 'advances made to ploughmen without interest,' and bhattach, bhantia, 'ploughmen's wages in kind,' with which it is possibly connected. It has also been suggested, without much probability, that it may be allied to bahut, 'much, excess,' an idea entering into the meaning of both a and b. It is just possible that the familiar military use of the term in India may have been influenced by the existence of the European military term bdt or bdt-money.
of full-batta to half-batta is spoken of by Correa (iv. 356). 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 1839. 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 Cochín), to whom the factor was to give their pay, and every month a cruzado of mantimento, and to the officers when on service 2 cruzados . . ."—Correa, i. 328.

1507.—(In establishing the settlement at Mozambique) "And the Captains took counsel among themselves, and from the money in the chest, paid the force each a cruzado a month for mantimento, with which the men greatly refreshed themselves . . ."—Ibid. 786.

1511.—"All the people who served in Malaca, whether by sea or by land, were paid their pay for six months in advance, and also received monthly two cruzados of mantimento, cash in hand" (i.e. they had double batta).—Ibid. ii. 287.

1548.—"And for 2 faraoes (see FARASH) 2 parados a month for the two and 4 tanyas for batta."—S. Botelho, Tombo, 223. The editor thinks this is for bata, i.e. padda. But even if so it is used exactly like batta or maintenance money. A following entry has: "To the constable 38,920 reis a year, in which is comprised maintenance (mantimento)."

1554.—An example of batees for rice will be found s. v. MOORAH.

The following quotation shows batee (or batty) used at Madras in a way that also indicates the original identity of batty, 'rice,' and batta, 'extra allowance':—

1680.—"The Peons and Tarryars (see TALLIAR) 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 batee . . ."—Pt. St. Geo. Con., Feb. 10. In Notes and Extas. No. iii. p. 3.

1707.—". . . that they would allow Batta or subsistence money to all that should desert us."—In Wheeler, ii. 63.

1785.—". . . orders were accordingly issued . . . that on the 1st January, 1786, the double batta should cease."—Caraccioli's Clive, iv. 160.

1790.—". . . batta, or as it is termed in England, Mts 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 fixed court, than vegetate on full batta, where there was none."—Life of Sir T. Munro, i. 227.

The following shows Batty used for rice in Bombay:

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

1829.—"To the Editor of the Bengal Hurkaru.—Sir, Is it understood that the Wives and daughters of officers on half batta are included in the order to mourn for the Queen of Wirmemberg; 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 a year's batta, such as the latter would enable me to leave this country a year sooner."—Sir Hope Grant, in Incidents of the Sepoy War.

b.—

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

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

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

1510.—"...he immediately tells master that the batta, i.e. the exchange, is altered."—Williamson, V. M. 1. 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 Bathechee, parte, anthropophagi habitant . . . capita humana in theauris habitant, quae ex hostibus captis abecissae, eis carnibus recondunt, fiscue utunrum pro nummis."—Costi, in Poggius, 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 Aoles, Cambalas, and five quintals of Benjammon in flowers."—Cogan’s Prata, 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 Baceas [read Batas], who vae to glide their teeth."—Galvano, Discoveries of the World, Hak. Soc. 108.

1596.—"Nel regno del Dacin sono alcuni huoghi, ne’ quali si ritrovano certe genti, che mangiano le creature humane, e tali genti, si chiamano Bataocchi, e quando fra loro i padri, e i madri sono vecchi, si accorano i vicinati di mangiarli, e li mangiano."—C. Babi, f. 190.

1618.—"In the woods of the interior dwelt Anthropophagi, eaters of human flesh, and to the present day continues that abuse and evil custom among the Battas of Sumatra."—Godinho de Bredia, f. 22s.

[The fact that the Battas are cannibals has recently been confirmed by Dr. Vols and H. von Autenrieth (Geogr. Journ., June 1896, p. 672.)

Bawustye, s. Corr. of bobatay 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.

1689.—"And the Councell of the Bay is as expressly distinguished from the Council of Hugly, over which they have noe such power."—In Hages, under Sept. 24. [Hak. Soc. i. 114.]

1747.—"We have therefore laden on her 1784 Balas . . . 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 Ft. St. David, 2nd May, to the Court [MS. in India Office].

BAYA, s. H. baud [baya], the Weaver-bird, as it is called in books of Nat. Hist., Plocus Bava, Blyth (Fam. Pongilidae). This clever little bird is not only in its natural state the builder of these 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 skilfully uses a small ramrod: and then takes a lighted match from its master, which it applies to the touch-hole." Another common performance is to scatter small beads on a sheet; the bird is 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 byaya is like a wild sparow but yellow. It is extremely intelligent, obedience 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."—Ates (trans. Jarratt), iii. 122.]

1790.—"The young Hindu women of Banaras . . . wear very thin plates of gold, called tau’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 Bayah’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. a. 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 (sœothures bailadeiras) with their instruments of music, who make their living by that business, and these danced and sang all the time of the banquet . . . . "—Orzas, ii. 394.

1528.—"XLVII. The dancers and danceresses (bayadores & bayadeiras) who come to perform at a village shall first go and perform at the house of the principal man of the village" (Gencur, see GAUM).—Fournal de usos costume dos Gancuros e Lavadores de -raa Ilha de Goa, in Arch. Port. Or., fascic. 5, 132.

1596.—"The heathenish whore called Bailadiera, who is a dancer."—Litachiades, i. 4; [Hak. Soc. i. 284].

1599.—"In hac icone primum proponentur Inda Bailadiera, id est saltatrix, quas in publicis ludis aliqua solemnitasibus saltando spectaculum exhibet."—De Bry, Text to pl. xiv. in vol. ii. (also see p. 90, and vol. vii. 28), etc.

[c. 1676.—"All the Baladines of Gombroon were present to dance in their own manner according to custom."—Tavernier, ed. Ball, ii. 385.]

1782.—"Surate est renommé par ses Bayadères, dont le véritable nom est Dirdsâns: celui de Bayadères que nous leur donnons, vient du mot Bailadeiras, qui signifie en Portugais Danseuses."—Sonnerat, i. 7.

1794.—"The name of Bailadiers, we never heard applied to the dancing girls; or saw but in Baynal, and 'War in Asia,' by an Officer of Colonel Bailie's Detachment,' it being a corrupt Portuguese word."—Moor's Narrative of Little's Detachment, 356.

1825.—"This was the first specimen I had seen of the southern Bayadère, who differ considerably from the nath girls of northern India, being all in the service of different temples, for which they are purchased young."—Heber, ii. 190.

c. 1836.—"On one occasion a rumour reached London that a great success had been achieved in Paris by the performance of a set of Hindoo dancers, called Les Bayadères, who were supposed to be priestesses of a certain sect, and the London theatrical managers were at once on the qui vive to secure the new attraction . . . . My father had concluded the arrangement with the Bayadères before his brother managers arrived in Paris. Shortly afterwards, the Hindoo priestesses appeared at the Adelphi. They were utterly uninteresting, wholly unattractive. My father lost £2000 by the speculation; and in the family they were known as the 'Buy-em-dears' ever after."—Edmund Yates, Recollections, i. 29, 30 (1884).

BAYPAIRE, BEOPAREY, s. H. bepâri, and byopâri (from Skt. vyapârin); a trader, and especially a petty trader or dealer.

A friend long engaged in business in Calcutta (Mr. J. F. Ogilvy, of Gillanders & Co.) communicates a letter from an intelligent Bengalee gentleman, illustrating the course of trade in country produce before it reaches the hands of the European shipper:

1873.—". . . the enhanced rates . . . do not practically benefit the producer in a marked, or even in a corresponding degree; for the lion's share goes into the pockets of certain intermediate classes, who are the growth of the above system of business.

"Following the course of trade as it flows into Calcutta, we find that between the cultivators and the exporter these are: 1st. The Bepparee, or petty trader; 2nd. The Aurut-dar; * and 3rd. The Mahajun, interested in the Calcutta trade. As soon as the crops are cut, Bepparee appears upon the scene; he visits village after village, and goes from homestead to homestead, buying there, or at the village marts, from the ryots; he then takes his purchases to the 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 Phorees, 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 Nobokaran Ghose. [Similar details for Northern India will be found in Hoey, Mon. Trade and Manufacturers of Lucknow, 59 seqq.]

BAZAAR, s. H. &c. From P. bāzār, a permanent market or street of shops. The word has spread westward into

* Aurut-dar is arhat-dār, from H. ārhat, 'agency'; phorees=H. phariya, '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 bestr. In S. India and Ceylon the word is used for a single shop or stall kept by a native. The word seems to have come to S. Europe very early. F. Balducci Pegolotti, in his Mercantile Handbook (c. 1540) gives basara as a Genoese word for 'market-place' (Catthay, &c. ii. 286). The word is adopted into Malay as pasar, [or in the poems pasar].

1474.—Ambrose Contarini writes of Kazan, that it is "walled like Como, and with basars (bazarri) like it."—Ramusio, ii. f. 117.

1478.—Joesafat Barbaro writes: "An Armenian Chozia Mirech, a rich merchant in the bazar" (bassaro).—Ibid. f. 111v.

1563.—"... bazar, as much as to say the place where things are sold."—Garcia, f. 170.

1564.—A privilege by Don Sebastian of Portugal gives authority "to sell garden produce freely in the basara (bazaars), markets, and streets (of Goa) without necessity for consent or license from the farmers of the garden produce, or from any other person whatsoever."—Arch. Port. Or., fasc. 2, 157.

c. 1566.—"La Pescaria delle Ferie... si fa ogni anno... e su la costa all' in contro piantano una villa di case, e basarri di paglia."—Cesare de Federici, in Ramusio, iii. 390.

1606.—"... the Christians of the Bazar."—Gouez, 29.

1610.—"En la Ville de Cananor il y a un beau marché tous les jours, qu'ils appellent basara."—Peyard de Laval, i. 325; [Hak. Soc. i. 448].

[1615.—"To buy pepper as cheap as we could in the bussar."—Foster, Letters, iii. 114.]

[... "He forbade all the bazar to sell us victuals or else..."—Ibid. iv. 80.]

[1623.—"They call it Basari Kelan, that is the Great Merkat."—P. della Valle, Hak. Soc. i. 96. (P. Kaldas, 'great').]

1638.—"... we came into a Bussar, or very faire Market-place."—W. Bruton, in Hakl. v. 50.

1666.—"Les Basards ou Marchés sont dans une grande rue qui est au pied de la montagne."—Themenot, v. 18.

1672.—"... Let us now pass the Pale to the Heathen Town (of Madras) only parted by a wide Pardade, which is used for a Bussar or Mercate-place."—Fryer, 38.

[1826.—"The Kotwall went to the bazar-master."—Pandurang Hari, ed. 1873, p. 156.]

1857.—"Lord, there is a honey bazar, repair thither."—Turnour's transl. of Mahanarso, 24.

1873.—"This, remarked my handsome Greek friend from Vienna, is the finest wife-basara in this part of Europe... Go a little way east of this, say to Ramonius, and you will find wife-basara completely undisguised, the ladies seated in their carriages, the youths filing by, and pausing before this or that beauty, to bargain with papa about the dower, under her very nose."—Frazer's Mag. N. S. vii. p. 617 (Vienna, by M. D. Cowans).

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-jahdun (Jews' scent). What the Hebrew bdolah of the R. Phison was, which was rendered bdellium since the time of Josephus, remains very doubtful. Lassen has suggested musk as possible. But the argument is only this: that Dioscorides says some called bdellium μαδδάκον; that μαδδάκον perhaps represents Madalaka, and though there is no such Skt. word as madalaka, there might be madadaka, because there is madara, which means some perfume, no one knows what! (Ind. Alterth. i. 292.) Dr. Royle says the Persian authors describe the Bdeilium as being the product of the Doom palm (see Hindu Medicine, p. 90). But this we imagine is due to some ambiguity in the sense of mokl. [See the authorities quoted in Encycl. Bibl. a.v. Bdeilium which still leave the question in some doubt.]

c. A.D. 90.—"In exchange are exported from Barbaries (Indus Delta) costus, bdalla..."—Periplus, ch. 39.

c. 1290.—"Bdellyun. A Greek word which as some learned men think, means 'The Lion's Repose.' This plant is the same as mokl."—Bn. El-Baithār, i. 125.

1612.—"Bdelium, 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, Vadavuly in the Atlas of India. The proper name seems to be Vâdala, by which it is mentioned in Bishop Caldwell's Hist. of Tinnevelly (p. 235), [and which is derived from Tami. vaid, 'hunting,' and al, 'a banyan-tree' (Mad. Adm. Man. Gloss.)]
BEADALA. 77 BEARER.

p. 953). The place was famous in the Portuguese History of India for a victory gained there by Martin Affonso de Sousa (Capitão Mór do Mar) over a strong land and sea force of the Zamorin, commanded by a famous Mahomedan Captain, whom the Portuguese called Paté Marcar, and the Tuhfat-al-Mujahidin calls 'Ali Ibrahim Markar, 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 Lusitânia, Commentary, p. 477).

1562.—“Martin Affonso, with this light fleet, on which he had not more than 400 soldiers, went round Cape Comorin, being aware that the enemy were at Beadala . . . . Barros, Dec. IV., liv. viii. cap. 13.

1562.—“The Governor, departing from Cochym, coasted as far as Cape Comoryn, doubted that Cape, and ran for Beadâla, which is a place adjoining the Shools of Chilao [Chilaw] . . . .”—Correa, iv. 324.

c. 1570.—“And about this time Alee Ibrahim Murkar, and his brother-in-law Kunjee-Alee-Murkar, sailed out with 22 grubs in the direction of Kael, and arriving off Beadâla, they landed, leaving their grubs at anchor. . . . But destruction overtook them at the arrival of the Franks, who came upon them in their galliots, attacking and capturing all their grubs. Now this capture by the Franks took place in the latter part of the month of Shaban, in the year 944 [end of Jan. 1588].”—Tuhfat-al-Mujahidin, tr. by Rowlandson, 141.

1572.

E deípois junto ao Cabo Comorim
Huma façanha faz esclarecida,
A frota principal do Samorim,
Que destruir o mundo não duvida,
Venceu ao o furo do ferro e fogo ;
Em si verá Beadala o martio jogo ;
Camões, x. 65.

By Burton (but whose misconception of the locality has here affected his translation):

“then well nigh reached the Cape 'olept Comorin,
another wreath of Fame by him is won ;
the strongest squadron of the Samorim
who doubted not to see the world undone,
he shall destroy with rage of fire and steel:
Beadâla's self his martial yoke shall feel.”

1814.—“Validdâla, a pretty populous village on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Musulmans and Shânâres, 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 bedara or bidara China] (Skp. badara and vadara) Euphrasius juja-
ba, Lam. This is one of the most widely diffused trees in India, and is found wild from the Punjab to Burma, in all which region it is probably native. It is cultivated from Queensland and China to Morocco and Guinea. “Sir H. Elliot identifies it with the lotus of the ancients, but although the large juicy product of the garden Euphrasius is by no means bed, 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 Decan ber, and the Malays call them bedara, and they are better than ours; yet not so good as those of Balagore . . . . 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 ber, and is in grain like unto red mastic.”—Dunciens, Letters, i. 80.]

BEARER, s. The word has two meanings in Anglo-Indian colloquial: a. A palankin-carrier; b. (In the Bengal Presidency) a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money. The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of the Bengali vehâra from Skt. vyayvahâri, a domestic servant. There seems, however, to be no historical evidence for such an origin, e.g. in any habitual use of the term vehâra, whilst as a matter of fact the domestic bearer (or sirdar-bearer, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta, in the penultimate generation when English gentlemen still kept palankins, usually just what this literally implies, viz. the head-man of a set of palankin-bearers. And throughout the Presidency the bearer, or valet, still, as a rule, belongs to the caste of Kahâri (see NUHâR), or palki-bearers. [See BOY.]
BEEBEE.

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 6, 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."—Sely, Illinois, ch. i.

1831.—"... le grand maître de ma garde-robe, sirdar beehrah."—Jacquement, Correspondance, i. 114.

1878.—"My bearer who was to go with us (Eva's ayah had struck at the last moment and stopped behind) had literally girt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets."—A True Reformer, ch. iv.

BEEBEE, s. H. from P. bībī, a lady. [In its contracted form βι, it is added as a title of distinction to the names of Muslim ladies.] On the principle of degradation of titles which is so general, this word in application to European ladies has been superseded by the hybrids Mem-Sāhib, or Madam-Sāhib, though it is often applied to European maid-servants or other Englishwomen of that rank of life. [It retains its dignity as the title of the Bībī of Cananore, known as Bībī Valīya, Malayāl, 'great lady,' who rules in that neighbourhood and exercises authority over three of the islands of the Laccadives, and is by race a Moplah Mohammedan.] The word also is sometimes applied to a prostitute. It is originally, it would seem, Oriental Turki. In Pavet de Courtille's Dict. we have "Bībī, dame, épouse légitime" (p. 181). In W. India the word is said to be pronounced bōbo (see Burton's Sind). It is curious that among the Sākalāva of Madagascar the wives of chiefs are termed bībī; 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.)

1879.—"I, Beebee Bales, 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 Logen, 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 of...
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 MECHILMÁN, s. Sea-H. for 'midshipman.' (Roebuck.)

BEENGH, s. H. bigā. The most common Hindu measure of land-area, and varying much in different parts of India, whilst in every part that has a bigā there is also certain to be a pucks beengh and a kutcha beengh (vide CUTCHA and PUCKA), the latter being some fraction of the former. The beengh formerly adopted in the Revenue Survey of the N.W. Provinces, and in the Canal Department there, was one of 3025 sq. yards or \( \frac{1}{4} \) of an acre. This was apparently founded on Akbar's beengh, which contained 3600 sq. Ilāh gā, of about 33 inches each. [For which see Ain, trans. Jarrett, ii. 62.] But it is now in official returns superseded by the English acre.

1763.—"I never seized a beenga or beeng (a bigā) belonging to Calcutta, nor have I ever impressed your gomastahs."—Nassoth Kāmin 'Ali, in Gleig's Mem. of Hastings, i. 129.

1828.—"A Begghah has been computed at one-third of an acre, but its size differs in almost every province. The smallest Begghah may perhaps be computed at one-third, and the largest at two-thirds of an acre."—Malcolm's Central India, ii. 15.

1877.—"The Resident was gratified at the low rate of assessment, which was on the general average eleven annas or 1s. 4d. per beengh, that for the Nizam's country being upwards of four rupees."—Meadows Taylor, Story of my Life, ii. 5.

BEENGUM, BEGUM, &c. s. A Princess, a Mistress, a Lady of Rank; applied to Mahomedan ladies, and in the well-known case of the Beegum 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 Kāmin from Kāmah; hence P. begam. [Beg appears in the early travellers as Beaga.]

[1614.—"Narnese saith he standeth bound before Beega for 4,800 and odd moomdies."—Foster, Letters, ii. 282.]

[1505.—"Begum." See quotation under KHANUM.]

[1617.—"Their Company that offered to rob the Beegum's junk."—Sir T. Roe, Hak. Soc. ii. 464.]

1619.—"Behind the girl came another Beegum, also an old woman, but lean and feeble, holding on to life with her teeth, as one might say."—P. della Valle, Hak. Soc. ii. 6.

1655.—"Begun, Reine, ou espouse du Schah."—De la Boullaye le Gous, 127.

[1708.—"They are called for this reason 'Beegum,' which means Free from Care or Solicitude" (as if P. be-ghām, 'without care!')—Catron, 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 Beegums's to Sheridan; the Rannee of Goheed (Gohud) to Sir James Erakine. So please your palate."—Ed. Burks to Sir G. Elliot, L. of Ld. Minto, i. 119.

BEEJOO, s. Or 'Indian badger,' as it is sometimes called, H. biyā [biyā]. Mellivora indicus, 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 later years by a variety of other brands. [Hodgson's ale is immortalised in Bon Courage.]
BEER, COUNTRY. At present, at least in Upper India, this expression simply indicates ale made in India (see COUNTRY) as at Masūri, Kasauli, and Ootacamund Breweries. But it formerly was (and in Madras perhaps still is) applied to ginger-beer, or to a beverage described in some of the quotations below, which must have become obsolete early in the last century. A drink of this nature called Sugar-beer was the ordinary drink at Batavia in the 17th century, and to its use some travellers ascribed the prevalent unhealthiness. This is probably what is described by Jacob Bontius in the first quotation:

1631.—There is a recipe given for a beer of this kind, "not at all less good than Dutch beer." Take a hoop'd cask of 30 amphoras (!), fill with pure river water; add 2lb. black Java sugar, 4oz. tamarinds, 3 lemons cut up, cork well and put in a cool place. After 14 hours it will boil as if on a fire." &c.—Hist. Nat. et Med. 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."—M'Kar, Narrative, 42.

1810.—"A temporary beverage, suited to the very hot weather, and called Country-beer, is in rather general use, though water artificially cooled is commonly drunk during the repasts."—Williamson, V. M. ii. 122.

BEER-DRINKING. Up to about 1850, and a little later, an ordinary exchange of courtesies at an Anglo-Indian dinner-table in the provinces, especially a mess-table, was to ask a guest, perhaps many yards distant, to "drink beer" with you; in imitation of the English custom of drinking wine together, which became obsolete somewhat earlier. In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1848.—"He ain't got distany manners, damny," Bragg observed to his first mate; "he wouldn't do at Goyverne, Roper, where his Lordship and Lady William was as kind to me . . . and asking me at dinner to take beer with him before the Commander-in-Chief himself . . ."—Vanity Fair, II. ch. xxii.

1858.—"First one officer, and then another, asked him to drink beer at mess, as a kind of tacit suspension of hostilities."—Oakfield, ii. 52.

BEETLEFAKEE, n.p. "In some old Voyages coins used at Mocha are so called. The word is 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 Müsi, which was the nucleus of the place.—(See Ritter, xii. 872; see also BEETLE-FACKIE, Milburn, i. 96.)

1680.—"Coffee ... grows in abundance at Beetle-fackee ... and other parts."—Ovington, 465.

1710.—"They daily bring down coffee from the mountains to Betel-faquy, which is not above 3 leagues off, where there is a market for it every day of the week."—(French) Voyage to Arabia the Happy, E. T., London, 1728, p. 99.

1770.—"The tree that produces the Coffee grows in the territory of Betal-faqu, a town belonging to Yemen."—Raynal (tr. 1777), i. 352.

BEGAR, BIGARRY, s. H. begār, from P. begār, 'forced labour' [be 'without', gār (for kār), 'one who works' ]; a person pressed to carry a load, or do other work really or professionally for public service. In some provinces
begār is the forced labour, and bigārī the pressed man; whilst in Karnātā, 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 begārīs went from the Comorin side towards the fort loaded with oyster-shells."—Cust. Ind., Bk. V. ch. 38.

1525.—"The inhabitants of the villages are bound to supply begārīs who are workers."—Archiv. Port. Orient. Fasc. V. p. 126.

1555.—"Telling him that they fought like heroes and worked (at building the fort) like bygārīs."—Correa, iii. 625.

1554.—"And to 4 bygārīnās, who serve as water carriers to the Portuguese and others in the said intrenchment, 15 days a day to each. ..."—S. Botelho, Tombo, 78.

1673.—"Gowra, whither I took a Pilgrimage, with one other of the Factors, Four Peons, and Two Biggareens, or Porters only."—Fryer, 158.

1800.—"The bygārī system is not bearable: it must be abolished entirely."—Wellington, i. 244.

1815.—Aitchison's Indian Treaties, &c., contains under this year numerous annexus issued, in Nepal War, to Hill Chiefs, stipulating for attendance when required with begāreens and serpais."—ii. 389 seqq.

1882.—"The Malaula 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. Bhār. That province of the Mogul Empire which lay on the Ganges immediately above Bengal, was so called, and still retains the name and character of a province, under the Lieutenant-Governor of Bengal, and embracing the ten modern districts of Patna, Sāran, Gāya, Shāhābād, Tīrhūt, Champārān, the Santal Parganas, Bhāgalpūr, Monghyr, and Purniāh. The name was taken from the old city of Bhār, and that derived its title from being the site of a famous Vihāra in Buddhist times. In the later days of Mahommedan rule the three provinces of Bengal, Behar and Oṛisa were under one Subadar, viz. the Nawāb, who resided latterly at Mubreḩidābād.

[c. 1590.—"Sarkar of Behar; containing 46 Mahāra. . ."—Ata (tr. Jarrett), ii. 158.]
BEITCUL, n.p. We do not know how this name should be properly written. The place occupies the isthmus connecting Carwar Head in Canara with the land, and lies close to the Harbour of Carwar, the inner part of which is Beston Cove.

1711.—"Ships may ride secure from the South West Monsoon at Batte Cove (qu. BATTECOLE !), and the River is navigable for the largest, after they have got in."—Lockyer, 272.

1727.—"The Portuguese have an Island called Anjediva [see ANCHEDIVA]... about two miles from Batocali."—A. Hamilton, ii. 125.

BELGAUM, n.p. A town and district of the Bombay Presidency, in the S. Mahatta country. The proper name is said to be Canarese Vennugratura, '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-grutra, 'cave-village.']—Mad. Admin. Man. Gloss. s.v.)
The name occurs in De Barros under the form "Cidade de Bilgan" (Dec. IV., liv. vii. cap 5).

BENAMEE, adj. P.—H. be-nami, 'anonymous'; a term specially applied to documents of transfer or other contract in which the name entered as that of one of the chief parties (e.g. of a purchaser) is not that of the person really interested. Such transactions are for various reasons very common in India, especially in Bengal, and are not by any means necessarily fraudulent, though they have often been so. "There probably is no country in the world except India, where it would be necessary to write a chapter 'On the practice of putting property into a false name.'"—(Mayne, Hindu Law, 373.) In the Indian Penal Code (Act XLV. of 1860), sections 421-423, "on fraudulent deeds and dispositions of Property," appear to be especially directed against the dishonest use of this benami 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 bandam, adopted from such a phrase as bandam chittki, 'a transferable note of hand,' such notes commencing, 'bo-nam-t-fudana,' 'to the name or address of' (Abraham Newlands). This is conceivably, 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 benami 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 'Benames transactions'; they are noticed at least as early as the year 1778, in Mr. Justice Hyde's Notes."—Ld. Justice Knight Bruce, in Moore's Reports of Cases on Appeal before the P. C., vol. vi. p. 72.

"The presumption of the Hindu law, in a joint undivided family, is that the whole property of the family is joint estate... where a purchase of real estate is made by a Hindu in the name of one of his sons, the presumption of the Hindu 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. Bundras from Skt. Varanasi. The popular Punjab etymology is from the names of the streams Varuna (mod. Barna) and Asi, the former a river of some size on the north and east of the city, the latter now a rivulet no longer in use. This origin is very questionable. The name, as that of a city, has been familiar to Sanskrit literature since b.c. 120. The Buddhist legends would carry it much further back, the name being in them very familiar.

[c. 250 A.D.—"... and the Errenzis from the Mathai, an Indian tribe, unite with the Ganges."—Adian, Induta, iv.]

c. 637.—"The Kingdom of Po-lo-mes (Varkandi Benaor) is 4000 li in compass. On the west the capital adjoins the Ganges..."—Hioen Thang, in Pol. Boudh. ii. 254.

c. 1020.—"If you go from Bari on the banks of the Ganges, in an easterly direction, you come to Ajodh, at the distance of 25 parasangs; thence to the great Benares (Bundras) about 20."—Al-Birist, in Elliot, i. 58.

1665.—"Banaras 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."—Taylor, E. T., ii. 52; [ed. Ball, i. 118. He also uses the forms Benares and Banaros, Ibid. ii. 182, 225].

BENCOOLEN, n.p. A settlement on the West Coast of Sumatra, which long pertained to England, viz. from 1655 to 1824, when it was given over to Holland in exchange for Malacca, by the Treaty of London. The name is a corruption of Malay Bangkoulou, and it appears as Mangkoulu or Winkouled in Pauthier’s Chinese geographical quotations, of which the date is not given (Marc. Pol., p. 556, note). The English factory at Bencooleen was from 1714 called Fort Marlborough.

1501.—"Benoulou" is mentioned among the ports of the East Indies by Amerigo Vespucci in his letter quoted under BAGNORE.

1690.—"We... were forced to bear away to Benouef, another English Factory on the same Coast... It was two days before I went ashore, and then I was improntued by the Governor to stay there, to be Gunner of the Fort."—Dampier, i. 512.

1727.—"Benoolone is an English colony, but the European inhabitants not very numerous."—A. Hamilton, ii. 114.

1788.—"It is nearly an equal absurdity, though upon a smaller scale, to have an establishment that costs nearly 40,000l. at Benooolen, to facilitate the purchase of one cargo of pepper."—Cornwallis, i. 390.

BENDAMOEER, n.p. Pers. Bandamir. A popular name, at least among foreigners, of the River Kur (Arazes) near Shiraz. Properly speaking, the word is the name of a dam constructed across the river by the Amir Fanah Khusruh, otherwise called Aded-ud-daulah, a prince of the Buweil family (a.d. 965), which was thence known in later days as the Band-i-Amir, "The Prince’s Dam." The work is mentioned in the Geog. Dict. of Yakut (c. 1220) under the name of Sikru Fannau-Khusra Khwurah and Kirdu Fanah Khusra (see Barb. Meynard, Dict. de la Perse, 313, 480). Fryer repeats a rimarole that he heard about the miraculous formation of the dam or bridge by Band Hamero (!) a prophet, "wherefore both the Bridge and the Plain, as well as the River, by Boterus is corruptly called Bindamir" (Fryer, 258).

c. 1475.—"And from thence, a daies journey, ye come to a great bridge upon the Byndamir, which is a notable great ryver. This bridge the said Salomon caused to be made."—Barbaro (Old E. T.), Hak. Soc. 80.

1621.—"... having to pass the Kur by a longer way across another bridge called Bend’ Emir, which is as much as to say the Tie (ligatura), or in other words the Bridge, of the Emir, which is two leagues distant from Chehil minar... and which is so called after a certain Emir Hamza the Dilemite who built it... Fra Filippo Ferrari, in his Geographical Etymos, 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. 284.
1868.—"It is best to observe, vue le com- 
mun People appelle le Bend-Emir en cet en-
droit ab pulsen, c'est à dire le Fieux du 
Pont Neuf; qu'on ne l'appele par son nom 
de Bend-Emir que proche de la Digue, qui 
lui a fait donner ce nom."—Chardin (ed. 
1711), ix. 45.

1869.—"We proceeded three miles farther, 
and crossing the River Bend-Emir, entered 
the real plain of Mandash."—Morier (First 
Journey), 124. See also (1811) 2nd Journey, 
pp. 78-74, where there is a view of the Band-
Amir.

1813.—"The river Bund Emeer, by some 
anient Geographers called the Cyropolis," takes 
its present name from a dyke (in Persian a 
bund) erected by the celebrated Ameer 
Azad-a-Doolah Delami."—Macdonald Kin-
nie, 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 Neyris) . . . 
is almost entirely derived from the Kur 
(known to us as the Bund Amir River) . . ." 
—Abbott, in J.R.G.S., xxv. 73.

1876.—We do not know whether the 
Band-i-Amir is identical with the quasi-
synonymous Pul-i-Kham by which Col. 
Magregor crossed the Kur on his way from 
Shiras to Yezd. See his Khorasan, i. 45.

BENDÁRA, s. A term used in the 
Malay countries as a title of one of the 
higher ministers of state—Malay 
bandahara, Jav. bendari, 'Lord.' The 
word enters into the numerous series of 
purely honorary Javanese titles, and the etiquette in regard to it is 
very complicated. (See Tijdscr. v. 
Nederl. Indie, year viii. No. 12, 253 
seqq.). It would seem that the title 
is properly bandarâ, 'a treasurer,' and 
taken from the Skt. bhândâra, 'a 
steward or treasurer.' Haex in his 
Malay-Latin Dict. gives Bandâra, 
'Oeconomus, quaeator, expenditor.' 
[Mr. Skeat writes that Clifford derives 
it from Benda-hara-an, 'a treasury,' 
which he again derives from Malay 
benha, 'a thing,' without explaining 
bara, 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 Bendâra or Treasure-Master on 
board."—Valentijn, v. 322.

1589.—"There the Bandara (Bendara) of 
Malaca, (who as is as were Chief Justice 
among the Mahometans), (o supremo no 
mundo, na corara e ne justica dos morros) 
* * "The Greeks call it the Aruas, Khondamir 
the Kur."

was present in person by the express com-
mandment of Pedro de Faria for to entertain 
him."—Pinto (orig. esp. xiv.), in Cogas, p. 17.

1552.—"And as the Bendara was 
by nature a traitor and a tyrant, the counsell 
gave them seemed good to him."— 
Castañeda, ii. 358, also iii. 433.

1561.—"Então maiso ... que disser que 
matare o seu bandara, polo mao consegnhe que 
lhe devo."—Correa, Bendas, ii. 225.

[1610.—An official at the Maldives is 
called Rama-bandery Tacosou, which Mr. 
Gray interprets—Singer, ras, 'gold,' bau-
dara, 'treasury,' tâkura, Skt., 'an idol.' 
—Pyrrud de Landal, Hak. Soc. i. 55.]

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." 
—Godinho de Eredia, 68.

1631.—"There were in Malaco five prin-
cipal officers of dignity ... the second is 
Bendêra, he is the superintendent of the 
executive (seador da fazenda) and governs 
the Kingdom: sometimes the Bendêrâ holds 
both offices, that of Pudaca raja and of 
Bendêra"—D'Albuquerque, Commentaries 
(orig.), 358-359.

1834.— 
"O principal sogesteo no governo 
De Mahomet, e privança, era o Bendêra, 
Magistrado supremo." 
Malaca Conquisidade, iii. 6.

1726.—"Bendâras or Adasining are those 
who are at the Court as Dukes, Counts, or 
even Princes of the Royal House."—Vallen-
tijs (Ceylon), Names of Officers, etc., 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 bòrî, from 
whose hands the Raja received them, one 
by one, in order to present them to the 
youths."—A Malay's account of a visit to 
Govt. House, Calcutta, tranal. by Dr. Leyden 

1883.—"In most of the States the reigning 
prince has regular officers under him, chief 
among whom ... the Bandahara or tre-
asurer, who is the first minister. ...—Miss 

BENDY, BINDY, s. Also BANDI-
COY (q. v.), the form in S. India; H. 
bhendi [bendf], Dakh. bhendi, Mahr. 
bhendal; also in H. vãrmurd; the 
fruit of the plant Abelmoschus esculentus, 
also Hibiscus es. It is called in Arab. 
bâmiyâh (Lane, Mod. Egypt, ed. 1837, 
i. 199; [5th ed. i. 184: Burton, Ar.
BENDY-TREE.

This, according to Sir G. Birdwood, is the *Theopaea populnea*, Lam. [Watt, *Econ. Dict.* vi. pt. iv. 45 *sqq.*], and gives a name to the 'Bendy Basar' 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 Mahommaded or Western writing before the latter part of the 13th century. In the earlier part of that century the Mahommaded writers generally call the province *Lakhanatoi*, after the chief city, but we have also the old form Bang, from the indigenous Vanga. Already, however, in the 11th century we have it as *Vangalam* on the Inscription of the great Tanjore Pagoda. This is the oldest occurrence that we can cite.

The alleged City of Bengal of the Portuguese which has greatly perplexed geographers, probably originated with the Arab custom of giving an important foreign city or seaport the name of the country in which it lay (compare the city of *Solimandala*, under OBOMANDEL). 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 Calecut and Cochín."—Colloquios, f. 30.

1345.—"... we were at sea 43 days and then arrived in the country of Bangala, 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 Khorasan 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 *Savoniorus*, i. 291.)

1506.—"*A Bansala, el suo Re è Moro, e li se fa el forzo de panni de cotton.*...—*Leonardo da Cò* Masar, 28.

1510.—"We took the route towards the city of Banghella... one of the best that I had hitherto seen."—Varthema, 210.
1516.—"... the Kingdom of Bengal, in which there are many towns. ... Those of the interior are inhabited by Gentiles subject to the King of Bengal, who is a Moor; and the seaports are inhabited by Moors and Gentiles, amongst whom there is much trade and much shipping to many parts, because this sea is a gulf ... and at its inner extremity there is a very great city inhabited by Moors, which is called Bengal, with a very good harbour."—Barboza, 178-9.

c. 1690.—"Bengaleh originally was called Bung; it derived the additional at from that being the name given to the mounds of earth which the ancient Raja's caused to be raised in the low lands, at the foot of the hills."—Ayen Abbey, tr. Gladstone, ii. 4 (ed. 1800); [tr. Jarrett, ii. 120].

1690.—"Arreacon ... is bounded on the North-West by the Kingdom of Bengal, some Authors making Chitagam to be its first Frontier City; but Teixeira, and generally the Portuguese Writers, reckon that as a City of Bengal; and not only so, but place the City of Bengal it self ... more South than Chitagam. Tho' I confess a late French Geographer has put Bengal into his Catalogue of imaginary Cities."—Cowper, 554.

BENGAL, a. 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 albengalas, surviving in Spanish albengala. (See Deysey and Eng. s. v.) [What were called "Bengal Stripes" were striped gingham brought first from Bengal and first made in Great Britain at Paisley. (Draper's Dict. s. v.) So a particular kind of silk was known as a 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, 186.) See N.E.D. for examples of the use of the word as late as Lord Macaulay.]

1696.—"... it is granted that Bengal and stain'd Callicoes, and other East India Goods, do hinder the Consumption of Norwich stuffs ..."—Davenant, An Essay on the East India Trade, 31.

BENGAL, s. This is or was also applied in Portuguese to a sort of cane carried in the army by sergeants, &c. (Bluteau).

BENGALIEE, n.p. A native of Bengal [Baboo]. In the following early occurrence in Portuguese, Bengal is used:

1552.—"... in the defence of the bridge died three of the King's captains and Tsam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavaliere)."—Barroso, II., vi. iii.

[1610.—"Bengasalys." See quotation from Teixeira under BANKSHALL.]

A note to the Seir Mutaghorin quotes a Hindustani proverb: Bengali indgá, Kashmiri hagíri, i.e., 'The Bengalees is ever an entangler, the Cashmerees 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 Bengalies here of Council."—Hedge, Diary, Hak. Soc. ii. ocvvii.]

BENIGHTED, THE, adj. An epithet applied by the denizens of the other Presidencies, in facetious disparagement to Madras. At Madras itself "all Carnatic fashion" is an habitual expression among older English-speaking natives, which appears to convey a similar idea. (See MADRAS, NULL.)

1660.—"... to ye Londe of St Thomas. It ye ane darke Londe, & ther dwelten ye Cimmerians whereof speaketh Membruus. Pesto in hys Odyssey & to thy Daye they cipen Cimmeris, or de Berytes folk."—Fra Grangier, Colle, vol. ii. Fragment of Sir J. Maudendorf, from a MS. lately discovered.

BENJAMIN, BENZOIN, &c., s. A kind of incense, derived from the resin of the Styrax benzoin, Dryander, in Sumatra, and from an undetermined species in Siam. It got from the Arab traders the name luban-şaw, 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 benzoi, whence benzio, benzoin, and so forth. This etymology is given correctly by De Orta, and by Valentijn, and suggested by Barboza in the quotation below. Spanish forms are benjui, menjui; Modern Port. bejooim, bejowim; Ital. belsino, &c. The terms Jawa, Javo, Javo were applied by the Arabs to the Malay countries generally (especially
BERBERYN, BARBERYN, n.p.
Otherwise called Beruwala, a small port with an anchorage for ships and a considerable coasting trade, in Ceylon, about 35 m. south of Columbo.

BERBERI, a. An acute disease, obscure in its nature and pathology, generally but not always presenting dyspical symptoms, as well as paralytic weakness and numbness of the lower extremities, with oppressed breathing. In cases where debility, oppression, anxiety and dyspepsia 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 1796, in Trincomalee, 300 Europeans died of it.

The word has been alleged to be Singhalase barvi [the Mad. Admin. Man. Gloss. s. v. gives barviri], ‘debility.’ This kind of reduplication is really a common Singhalase 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 Bonitus 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 had attention to berberi and written upon it (see The Practitioner, January 1877), regards Barbiers as “the dry form of Beri-beri,” and Dr. Lodewijks, quoted below, says briefly that “the Barbiers of some French writers is incontestably the same disease.”

On benjuy or benerva (“of Sowa”), see De Orza, f. 29, 30, 31. And on benjuy or mandulle or mandalato (mandole) (“of almond”) l.d. 80v.

* Ermanus or Kurnian in 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 prevails endemically in Ceylon, and in Peninsular India in the coast-tracts, and up to 40 or 60 m. inland; also in Burma and the Malay region, including all the islands, at least so far as New Guinea, and also Japan, where it is known as *kakki*: [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, *Beriberi* 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 1882. In the great military hospitals at Achipa there died of *beri-beri* between 1st November 1879, and 1st April 1880, 574 persons, of whom the great majority were divanagarbeiders, 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 scurvy is evidently meant. This seems much allied by cause 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 die, as there died many, ten or twelve a day."—Conto, vili. ch. 25.]

c. 1610.—"Ce ne fut pas tout, car l'ceu encoor ceste fasesheuse maladie de *louende* que les Portugais appellent autrement berber et les Hollandais *scurbut*."—Moojenet, 221.

1613.—"And under the orders of the said General André Purtado de Mendoca, the discoverer departed to the court of Goa, being ill with the malady of the beredere, in order to get himself treated."—Godo or de Eredia, f. 58.

1831.—"... Constat frequenti illorum usu, praeertim liquoris aquae dicto, non solum diabetas... sed et paralysis. *Beriberi* dictam hinc natam esse."—Vac. Bostii, Dial. iv. See also Lib. ii. cap. iii., and Lib. iii. p. 40.

1859.—"There is also another sickness which prevails in Banda and Ceylon, and is called *Barbier*; it does not vex the natives so much as foreigners."—Sarr, 37.

1892.—"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 it is good against a certain kind of paralysis called *Berberis*."—Nieuwhef, Zee en Lant-Rese, ii. 33.

1898.—"The Portuguese in the Island suffer from another sickness which the natives call *beri-beri*."—Ribeiro, f. 55.

1720.—"*Berberes* (termo da India). Huma Paralysea bestarde, ou entorpecimento, com que fica o corpo como tolhido."—Bluteau, 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 dropsey that frequently destroys in a few days."—Ed. Valenlina, i. 318.

1885.—(On the Maldives) "... the crew of the vessels during the survey... suffered mostly from two diseases; the *Beriberi* which attacked the Indians only, and generally proved fatal."—Young and Christopher, in Tr. Ro. Geog. Soc., vol. i.

1887.—"Empyemaerticum oil called *oleum nigrum*, from the seeds of *Celastrus nutans* (Malkunger) described in Mr. Malcolmson's able prize Essay on the Hist. and Treatment of *Berberi*.. the most efficacious remedy in that intractable complaint."—Royse on India's Medicine, 46.

1886.—"A malady much dreaded by the Japanese, called *Kakki*. 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. 298.

1882.—"*Barba*, a disease which consists in great swelling of the abdomen."—Blumentritt, Vocabular, s. v.

1885.—"Dr. Wallace Taylor, at Osaka, Japan, reports important discoveries respecting the origin of the disease known as *beri-beri*. He has traced it to a microscopic spore recently developed in rice. He has finally detected the same organism in the earth of certain alluvial and damp localities."—St. James's Gazette, Aug. 9th.


**BERYL.**

s. This word is perhaps a very ancient importation from India to
the West, it being supposed that its origin was the Skt. vaidūrya, Prak. veśīrya, whence [Malay baiduri and biduri], P. billaur, and Greek βηρυλλός. Borchard points out the probable identity of the two last words by the transposition of l and r. Another transposition appears to have given Ptolemy his ὘ποίησις ἔρη (for the Western Ghats), representing probably the native Vaidūrya mountains. In Ezekiel xxvii. 13, the Sept. has βηρυλλός, where the Hebrew now has zarshā, [another word with probably the same meaning being shohum (see Professor Ridgeway in Encycl. Bibl. s.v. Beryl)]. Professor Max Müller has treated of the possible relation between vaidūrya and vidīla, '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. 287. 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 αλουπος, billaur, a common H. word for a cat, and the P. billaur, 'beryll,' are at least additional illustrations of the remark quoted.

c. A.D. 70.—"Beryls ... from India they come as from their native place, for seldom are they to be found elsewhere. ... Those are best accounted of which contain a sea-water green."—Prin. Bk. XXXVII. cap. 20 (in P. Holland, ii. 618).

c. 150.—"Ποτάμια ἐν ἕ βηρυλλος."—Ptolemy, l. vii.

**BETEL.**

a. The leaf of the *Piper betel*, L., chewed with the dried areca-nut (which is thence improperly called betel-nut, a mistake as old as Frayer—1673,—see p. 40), chunam, etc., by the natives of India and the Indo-Chinese countries. The word is Malayal. vettīla, i.e. veru + sla = 'simple or mere leaf,' and comes to us through the Port. betre and betle. Pawn (q.v.) is the term more generally used by modern Anglo-Indians. In former 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 the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called *fembel* ... the lords and gentlefolks and the King have these leaves prepared with camphor and other aromatic spices, and also mixt with quicklime."—Marco Polo, ii. 363. See also Abdurrazziq, in *India in XV. Cent.*, p. 32. 1498.—In Vasco da Gama's *Roeiro*, p. 69, the word used is atamber, i.e. al-tambal (Arab.) from the Skt. ambāla. See also Acosta, p. 185. [See TEMBOOL.]

1510.—"This betel resembles the leaves of the sour orange, and they are constantly eating it."—Varthema, p. 144.

1516.—"We call this betel Indian leaf."—Barboza, 73.

1521.—"Betre (or vettelle)."—See under ARECA.

1552.—"... at one side of the bed stood a man ... who held in his hand a gold plate with leaves of betelle. ..."—De Barros, Dec. I. iv. cap. viii.

1583.—"We call it betre, because the first land known by the Portuguese was Malabar, and it comes to my remembrance that in Portugal they used to speak of their coming not to India, but to Calcutta ... insomuch that in all the names that occur, which are not Portuguese, are Malabar, like betre."—Garcia, f. 37g.

1582.—The transl. of *CastaReda* by N. L. has betelle (f. 35), and also vitelle (f. 44).

1585.—A King's letter grants the revenue from betel (betre) to the bishop and clergy of Goa.—In *Arch. Port. Or.*, fasc. 3, p. 38.

1615.—"He sent for Coco-Nuts to give the Company, himselfe chewing Bittle and lime of Oyster-shells, with a Kernel of Nut called Arracco, like an Akorne, it bites in the mouth, accordeth rhume, cooles the head, strengthens the teeth, & is all their Phisick."—Sir T. Roe, in *Purchas*, i. 537; [with some trifling variations in Foster's ed. (Hak. Soc.) i. 19].


1672.—"They pass the greater part of the day in indolence, occupied only with talk, and chewing Betel and Areca, by which means their lips and teeth are always stained."—*P. di Vincenzo Maria*, 252.

1677.—The Court of the E. I. Co. in a letter to Pt. St. George, Dec. 12, disapprove of allowing "Valentine Nurse 20 Rupees a month for diet, 7 Rupees for 1 porter, 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 Ext.,* No. i. p. 21.

1727.—"I presented the Officer that

* Folium indicum of the druggist is, however, not betel, but the leaf of the wild cassia (see MALABATHRUM.)
waited on me to the Sea-side (at Calicut) with 6 sequens for a feast of betelle to him and his companions."—A. Hamilton, i. 306.

BETTELA, 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 religiosa. ["The Beatilla is a certain kind of white E. I. chintz made at Masulipatam, and known under the name of Organdi."—Mad. Admin. Mun. Gloss. p. 233.]

[1566.—A score Byastillas, which were worth 200 pardosas."—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.

Cabece, vi. 21.

1598.—"... this linen is of divers sorts, and is called Serampuras, Casam, Comas, Beattillas, Sapatasses, and a thousand such names."—Linschoten, 28; [Hact. Soc. i. 96; and cf. i. 56].

1655.—"To servants, 3 pieces beteellas"
—in Wheeler, i. 149.

1727.—"Before Aurungzeb conquered Vissiapore, this country (Sundah) produced the finest Betelias or Muslins in India."—A. Hamilton, i. 204.

[1788.—"There are various kinds of muslins brought from the East Indies, chiefly from Bengal: Betillas, &c."—Chambers’s Cyc., quoted in 3 ser. Notes & Q. iv. 88.]

BEWAERIS, adj. P.—H. be-vatris, 'without heir.' Unclaimed, without owner or heir.

BEYOPOOR, 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 Railway on the Malabar coast. It stands north of the river; whilst the railway station is on the S. of the river—(see CHALLA). Tipppo Sahib tried to make a great port of Beypoor, and to call it Sultanatnam. [It is one of the many places which have been suggested as the site of Ophir (Logan, Malabar, i. 346), and is probably the Bellipporto of Tavernier, "where there was a fort which the Dutch had made with palms" (ed. Bell, i. 236).]

1572.—
"Chamarâ o Samorim mais gente nova;
Virão Reis de Bippur, e de Tanor. . . ."

Camões, x. 14.

1727.—"About two Leagues to the Southward of Calcutt, is a fine River called Baypore, capable to receive ships of 3 or 400 Tuns."—A. Hamilton, i. 322.

BEZOAR, a. 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, pādzahr, 'pellens venenum,' or pādshahr. The first form is given by Meninaki as the etymology of the word, and this is accepted by Littré [and the N.E.D.]. The quotations of Littré from Ambrose Paré show that the word was used generically for 'an antidote,' and in this sense it is used habitually by Avicenna. No doubt the term came to us, with so many others, from Arab medical writers, so much studied in the Middle Ages, and this accounts for the b, as Arabic has no p, and writes bezwheel. 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 Lur. Of this animal and the bezaur an account is given in Kaempfer’s Aemolletes Exoticus, pp. 398 seqq. The Besoor 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. Moodeen Shereef, in his Supp. to the Indian Pharmacopoeia, says there are various besoors in use (in native mat. med.), distinguished according to the animal producing them, as a goat-, camel-, fish-, and snake-besoar; the last quite distinct from Snake-Stone (q.v.).

[A false Besoar stone gave occasion for the establishment of one of the great distinctions in our Common Law, viz. between actions founded upon contract, and those founded upon wrongs: Chandelor v. Lopus was decided in 1604 (reported in 2. Croke, and in Smith’s Leading Cases). The head-note runs—]
to a twinkle of a royal eye-lash !"—Hajji Baba, ed. 1885, p. 148.

BHAT, s. H. &c. bhatta (Skt. bhūtta, a title of respect, probably connected with bhatti, 'a supporter or master'), a man of a tribe of mixed descent, whose members are possessed genealogists and poets; a bard. These men in Bājpūtāna and Guzerat had also extraordinary privileges as the guarantors of travellers, whom they accompanied, against attack and robbery. See an account of them in Forbes's Bāta Mālā, i. ix. &c., reprint 558 seqq.; [for Bengal, Bisle, Tribes & Castes, i. 101 seqq.; for the N.W.F., Crooke, Tribes & Castes, ii. 20 seqq.]

[1554.—"Bata," see quotation under BAJPUT.]

c. 1555.—"Among the infidel Bānyāns in this country (Guzerat) there is a class of litterati known as Bāta. These undertake to be guides to traders and other travellers . . . when the caravans are waylaid on the road by Rāshbūts, i.e. Indian horsemen, coming to pillage them, the Bāta 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 Rāshbūts let the caravan pass unharmed."—Sidi 'Ali, 86.

[1623.—"Those who perform the office of Priests, whom they call Bōtl."—P. della Valle, Hak. Soc. i. 60.]

1775.—"The Hindoo rajahs and Maharatta chieftains have generally a Bāht in the family, who attends them on public occasions . . . sounds their praise, and proclaims their titles in hyperbolical and figurative language . . . many of them have another mode of living; they offer themselves as security to the different governments for payment of their revenue, and the good behaviour of the Zemindars, patails, 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. 577; also see ii. 258]. See TRAGA.

1810.—"India, like the nations of Europe, had its minstrels and poets, concerning whom there is the following tradition: At the marriage of Sīva and Parvatty, the immortals having exhausted all the amusements they knew, wished for something new; when Sīva, wiping the drops of sweat from his brow, shook them to earth, upon which the Bawīs, or Bards, immediately sprang up."—Maria Graham, 169.

1828.—"A 'Bhat' or Bard came to ask a gratuity."—Heber, ed. 1844, ii. 58.
of the N. Western Deccan, and believed to have been the aborigines of Rajputana; some have supposed them to be the \( \Phi \lambda \lambda \alpha \gamma \) of Ptolemy. They are closely allied to the Coolies (q. v.) of Guzerat, and are believed to belong to the Kolarian division of Indian aborigines. But no distinct Bhil language survives.

1785.—"A most infernal yell suddenly issued from the deep ravines. Our guides informed us that this was the noise always made by the Bheels previous to an attack.—Forbes, Or. Mem. iii. 480.

1825.—"All the Bheels whom we saw today were small, slender men, less broad-shouldered... and with faces less Celtic than the Pahurees 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—bhi; 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 bow—whilst the latter is termed a Bheel."—Grant, Rural Life in Bengal, 35.]

1789.—"Below Shouy-doung there used to be a big bheel, wherein I have shot a few duck, teal, and snipe."—Pollok, Sport in B. Burma, i. 26.

**BHEELY.**

s. The universal word in the Anglo-Indian households of N. India for the domestic (corresponding to the sakki of Egypt) who supplies the family with water, carrying it in a muscuck (q. v.), or goatskin, slung on his back. The word is P. bhishat, a person of bhisi 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 \( \text{Ain} \), even in the curious account of the way in which water was cooled and supplied in the Court of Akbar (Bloehmann, tr. i. 55 seqq.), or in the old travellers, and is not given in Meninski's lexicon. Vulkers gives it only as from Shakespear's Hindustani Dict. [The trade must be of ancient origin in India, as the leather bag is mentioned in the Veda and 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. \( \text{vish} \), 'to sprinkle.'] It is one of the fine titles which Indian servants rejoice to bestow on one another, like Mehtar, Khalifa, &c. The title in this case has some justification. No class of men (as all Anglo-Indians will agree) is so diligent, so faithful, so unobtrusive, and uncomplaining as that of the bhishats. 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."—Bernier, ed. Constable, 207.]

1778.—"Bheesteer, Waterman" (etc.)—Ferguson, Dict. of the Hindostan Language, &c.

1781.—"I have the happiness to inform you of the fall of Bijah Gurn on the 9th inst. with the loss of only 1 sepoy, 1 beauty, and a coosey? (G. Cooid) killed..."—Letter in India Gazette of Nov. 24th.

1782.—(Table of Wages in Calcutta),

| Consummah | 10 Rs. |
| Kistmutdar | 6 " |
| Beauty | 5 " |

India Gazette, Oct. 12.

Five Rupees continued to be the standard wage of a bhishat 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 goglet in which you carry your water on the line of march."—Camp MISERIES, in John Skipp, ii. 149. N.B.—We never knew a drunken bheesty.

1878.—"Here comes a seal carrying a porpoise on its back. No! it only our friend the bhesticy."—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.

**BHIKY.**

s. The usual Calcutta name for the fish Lates calcarifer. See COCKUP.

**BHOOSA.**

s. H. Mahr. bhoo, bhoosa; the husks and straw of various kinds of corn, beaten up into chaff by the feet of the oxen on the threshing-floor; used as the common food of cattle all over India.

[1829.—"Every commune is surrounded with a circumvallation of thorns... and the stacks of bhoos, or 'chaff,' which are
placed at intervals, give it the appearance of a respectable fortification. These bhoot stacks are erected to provide provender for the cattle in scantly rainy seasons."—Todd, Annals, Calcutta reprint, i. 287.]

[BHOOT, s. H. & c., bhūt, bhūta, Skt. bhūta, 'formed, existent,' the common term for the multitudinous ghosts and demons of various kinds by whom the Indian peasant is so constantly beset.]

[1826.—"All confessing that it was Bato, i.e. the Devil."—P. della Valle, Hak. Soc. ii. 341.]

[1826.—"The sepoys started up, and cried 'Bhooch, b.hook, arry arry.' This cry of 'a ghost' reached the ears of the officer, who bid his men fire into the tree, and that would bring him down, if there."—Pandurang Hari, ed. 1873, i. 107.]

BHOUNSLA, n.p. Properly Bhoslah or Bhonslah, the surname of Sivaji, the founder of the Marhatta empire. It was also the surname of Parsoji and Raghuji, the founders of the Marhatta dynasty of Berar, though not of the same family as Sivaji.

1673.—"Seva Gh, derived from an Ancient Line of Rajahs, of the Cast of the Bouncedes, a Warlike and Active Offspring."—Fryer, 171.

c. 1730.—"At this time two parganas, named Póna and Sopá, became the jagir of Sháh Bhooshlah. 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."—Káthýa Kádas, in Elliot, vii. 257.

1780.—"It was at first a particular tribe governed by the family of Bhoshshlah, which has since lost the sovereignty."—Sir Muttaheria, iii. 214.

1732.—"... le Bonsole, les Marates, et les Mogola."—Somarat, i. 60.

BHYACHARRA, s. H. bhayachárdá. 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.]

BICHANA, s. Bedding of any kind. H. bichhándā.

1869.—"The Heat of the Day is spent in Rest and Sleeping ... sometimes upon Cotts, and sometimes upon Bichana, which are thick Quilts."—Ovington, 318.

BIDREE, BIDY, 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. bilabandi. An account of the revenue settlement of a district, specifying the name of each mahali (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. 106), that the word is bilá-bandi, 'hole-stopping,' viz. stopping those vents through which the coin of the proprietor might ooze out. This, however, looks very like a 'striving after meaning,' and Wilson's suggestion that it is a corruption of behri-bandi, from behri, 'a share,' 'a quota,' is probably right.

[1858.—"This transfer of responsibility, from the landlord to his tenants, is called 'Jumuo Lagána,' or transfer of summa. The assembly of the tenants, for the purpose of such adjustment, is called sunjéer bundee, or linking together. The adjustment thus made is called the bilabunde."—Sleeman, Journey through Oudh, i. 208.]

BILAYUT, BILLAIT, &c. n.p.-Europe. The word is properly Ar. Wildyat, 'a kingdom, a province,' variously used with specific denotation, as the Afghans term their own country.
often by this name; and in India again it has come to be employed for distant Europe. In Sicily Il Regno is used for the interior of the island, as we use Mofussil in India. Wildyati is the usual form in Bombay.

**BILAYUTEE PAWNEE, BILAYTEE PANEE.** The adjective *bildyati* or *wildyati* is applied specifically to a variety of exotic articles, e.g. *bildyati* baingan (see Brinjaul), to the tomato, and most especially *bildyati* pani, '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, Khudaranwaul,' said Gunga Purasad, 'but you alone drink English-water (soda-water), and the strength of it enables you to bear up under all fatigue and sorrows.' His idea (adds Mr. Knighton) was that the effervescent 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. *beldar,* '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 Lymne is alle oute! Ye Masouns lounge aboute!
Ye Beldars have alle strucke, and are smokynge atte their Eese
Ye Brickes are alle done! Ye Kyne are
Skyne and Bone.
And ye Thressourr has bolted with xii thousand Rupees!"

*Ye Dreme of an Executive Engineer.*

**BILLOCH, BELOOCH, n.p.** The name (Baluch or Biluch) applied to the race inhabiting the regions west of the Lower Indus, and S.E. of Persia, called from them *Biluchistan*; 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 *bدينοs* for a despoiled foreigner.]

A.D. 643.—"In the year 32 H. 'Abdulla bin 'Amar bin Rabi' invaded Kirmán and took the capital Kuwshar, so that the aid of the men of Kaj and Baldu was solicited in vain by the Kirmáns." —Elliot, i. 417.

c. 1200.—"He gave with him from Kandahar and Lár, mighty Belochis, servants... with nobles of many castes, horses, elephants, men, carriages, charioteers, and chariots." —The Poem of Chaud Bard seaside in Ind. Ant. i. 272.

1556.—"We proceeded to Gwádir, a trading town. The people here are called Bálú: their prince was Malik Jalaluddin, son of Malik Dinár." —Sidi 'Ali, p. 73.

1590.—"This tract is inhabited by an important Beloch tribe called Kalman." —Ains, trans. Jarret, ii. 337.

1618.—The Boleshos 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 Bhotias of great strength" [1 Wildyati]. —Van Twist, 95.

1727.—"They were lodged in a Caravan-sera, when the Ballowches came with about 800 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.

1818.—Millburn calls them Blooches (Or. Com. i. 145).

1844.—"Officers must not shoot Peacocks: if they do the Belooches will shoot officers—at least so they have threatened, and M.-G. Napier has not the slightest doubt but that they will keep their word. There are no wild peacocks in Scinde,—they are all private property and sacred birds, and no man has any right whatever to shoot them." —Gen. Orders by Sir C. Napier.

**BINKY-NABOB, s.** This title occurs in documents regarding Hyder and Tipoo, e.g. in Gen. Stewart's desp. of 8th March 1799: "Mohammed Rezza, the Binky Nabob." [Also see Wilks, Mysoor, Madras reprint, ii. 346.]

It is properly *benki-nawab*, from Canarese *benki*, 'fire,' and means the Commandant of the Artillery.

**BIRD OF PARADISE.** The name given to various beautiful birds of the family Paradisidae, of which many species are now known, inhabiting N. Guinea and the smaller islands adjoining it. The largest species was called by Linneaus *Paradisaea apoda*, in allusion to the fable that these birds had no feet (the dried skins brought for sale to the Moluccas having usually none attached to them). The name *Manucode* which Buffon adopted for these birds occurs in the form *Manucodiata* in some of the following quotations. It is a corruption of the Javanese...
name *Manuk-devata*, the Bird of the Gods, which our popular term renders with sufficient accuracy. [The Siamese word for 'bird,' according to Mr. Skeat, is *sukk, perhaps from manok.*]

c. 1430.—"In majori Java avis precipuus reperitur sine pedibus, instar palumbi, pluma leviter, canedae oblonga, semper in arboribus quiescens: casu non editur, pullis et cana habentur pretiosiores, quibus prorum ornamentum capitis utuntur."—N. Costi, in Poggius de Varietate Fortunae, lib. iv.

1553.—"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 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 Machometa 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 said that the accounts of 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 *Manucodiata*. . . ."—Letter of Maximilian of Transylvania, Sec. to the Emp. Charles V., in Rasmou, f. 361v; see also f. 362.

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 (I), are of a dark colour; they may be felt by the touch when the wind blows. They told us that these birds come from the terrestrial Paradise, and they call them *bolon dinata,* [burung-dewata, same as Javanese *Manuk-devata*, supra] that is, divine birds."—Pighetta, Hac. Soc. 143.

1596.—"... in these Islands (Moluccas) onlie is found the bird, which the Portingales call *Passeros de Soe,* that is Foulie of the Sunne, the Italians call it *Mosso codicata,* and the Latins *Paradisio,* by us called Paradise birds, for ye beauty of their feathers which passe all other birds: these birds are never seen alive, but being dead they are found upon the Island; they fly, as it is said, alwasies into the Sunne, and keeps them selves continually in the ayre ... for they haue neither feet nor wings, but only head and most part of their body ..."—Linschoten, 35; [Hac. Soc. i. 118].

1572.—

"Olha os pelos mares do Oriente
As infinitas ilhas espalhadas

Aqui as auras aves, que não descem
Nunca à terra, e só mortas aparecem."

Coste, x. 132.

Eng. shed by Burton:

"Here see o'er oriental seas bespread
Infinite island-groups and alwhere
Strewed . . .

Here dwell the golden fowls, whose home
Is air,
And never earthward save in death may fare."

1645.—"... the male and female *Manucodiata*, the male having a hollow in the back, in which 'tis reported the female both lays and hatches her eggs."—Evelyn's Diary, 4th Feb. 1674.—"The strangest long-wing'd hawk that flies,

That like a Bird of Paradise,
Or herald's marathet, has me fogs . . . ."

Hudibras, Pt. ii. cant. 3.

1591.—"As for the story of the *Manucodiata* or Bird of Paradise, which in the former Age was generally receiv'd and accepted for true, even by the Learned, it is now discovered to be a fable, and rejected and exploy'd 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 . . . ."—Funnel, in Dampier's Voyages, ii. 286-7.

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 (Talas 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.

**BISCOPRA.** s. H. *biobhopyrd* or *biobhopyrd*. The name popularly applied to a large lizard alleged, and commonly believed, to be mortally venomous. It is very doubtful whether there is any real lizard to which this name applies, and it may be taken as certain that there is none in India with the qualities attributed. It is probable that the name does carry to many the terrific character which the ingenious author of Tribes on My Frontier alleges. But the name has nothing to do with either
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. viśha, '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. vatsanābha, 'calf's navel,' corrupted into bachnābh 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 Ešk, 'smell.'

a.—

1564.—"Entre les singularités que le consul de Florentins me montra, me feist goûter vne racine que les Arabes nomment Bick: laquelle me cause si grande chaleur en la bouche, qui me dura deux jours, qu'il me semblloit y avoir du feu. . . . Elle est bien petite comme vn petit nauceau: les autres (auteurs) l'ont nommee Naphetla . . ."—Pierre Belon, Observations, &c., f. 97.

b.—

1624.—Antonio Andraes in his journey across the Himalaya, speaking of the sufferings of travellers from the poisonous emanations.—See Ritter, Asien, iii. 444.

1661-2.—"Est autem Langur mons omnium altissimns, ita ut in summittate ejus viatores vix respirare ob aëris subutilitatem quaeant: neque est ob virulentas nonnullarum herbarum exhalationes aestivo tempore; in manifesto visus ventis curriculo transire possit."—PP. Dorville and Gruber, in Kircher, China Illustrata, 65. It is curious to see these intelligent Jesuits recognize the true cause, but accept the fancy of their guides as an additional one!

1612.—"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 Isæt Ullah, in J. R. As. Soc. i. 283.

1815.—"Many of the coolies, and several of the Mewattees and Ghoorkha sepoys and chuprasies 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."—Praser, Journal of a Tour, &c., 1820, p. 442.

1819.—"The difficulty of breathing which at an earlier date Andrades, and more recently Moorcroft had experienced in this region, was confirmed by Webb; the Botianos themselves felt it, and call it bis k huswa, i.e. poisonous air; even horses and yaks . . . suffer from it."—Webb's Narrative, quoted in Ritter, Asien, ii. 592, 649.

1845.—"Nous arrivames à neuf heures au pied du Bourjan-Bota. La caravane s'arrêta un instant . . . on se montrait avec anxiété un gaz subtil et léger, qu'on nommait vaupre pestilential, et tout le monde paraitait abattu et découragé . . . Bentont les chevaux se refusent à porter leurs cavaliers, et chacun avance à pied et à petits pas . . . tous les visages blêmissent, on sent le cœur s'affadir, et les jambes ne peuvent plus fonctionner . . . Une partie de la troupe, par mesure de prudence s'arrêta . . . le reste par prudence aussi épousa tous les efforts pour arriver jusqu'au bout, et ne pas mourir asphyxié au milieu de cet air chargé d'acide carbonique," &c., Huc et Gobert, ii. 211: [E. T., ii. 114].

**BISMILLAH, intj., lit. "In the name of God"; a pious ejaculation used by Mahommedans at the commencement of any undertaking. The ordinary form runs—Bi-'imm 'Allah 'r-raḥmān 'r-raḥīm, 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.

[1335—"As they were killed after the Portuguese manner without the bysmelia, which they did not say over them."—Correa, iii. 746.]

BISNAGAR, BISNAG, 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 Humpy (Hampi), and is entirely in ruins. [The modern name is corrupted from Pampa, that of the river near which it stood. (Rice, Myore, ii. 487.)] It stands on the S. of the Tungabhadra R., 38 m. to the N.W. of Bellary. The name is a corruption of Vijayanagara (City of Victory), or Vidyanagara (City of learning), [the latter and earlier name being changed into the former (Rice, Ibid. i. 343, 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 Naringham (q.v.), from Narasimha (c. 1490-1508), who was king at the time of their first arrival. [Rice gives his dates as 1488-1508.]

c. 1420.—""Profectus hinc est procul a mari miliaribus trecentis, ad civitatem ingentem, nomine Bisnagalam, ambitu milliarum sexaginta, circa praeruptos montes sitam."—Conti, in Poggiius de Var. For- nacae, iv.

1442.—""... the chances of a maritime voyage had led Abd-er-rassak, the author of this work, to the city of Bisanagar. He saw a place extremely large and thickly peopled, and a King possessing greatness and sovereignty to the highest degree, whose dominion extends from the frontier of Serendib to the extremity of the country of Kalbergh—at the frontiers of Bengal to the environs of Malabar."—Abdurrahman, in Indis 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 Bisanagather."—Athan. Nikitin, in Indis in XV. Cent., 22.

1516.—""45 leagues from these mountains inland, there is a very great city, which is called Bissanagher...""—Barbosa, 85.

1611.—""Le Roy de Bissanagar, qu'on appelle aussi quelquefois le Roy de Nar- singa, est puissant."—Wyfflicht, H. des Indes, ii. 64.

BISON, n. The popular name, among Southern Anglo-Indian sportsmen, of the great wild-ox called in Bengal gaur and gavial (Gaurerus 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 [Malistry] was pounded to death by a savage and solitary bison."—Saty. Revieu, Sept. 10, p. 333.

BLACAN-MATEE, n.p. This is the name of an island adjoining Singapore, which forms the beautiful 'New Harbour' of that port; Malay belakang, or blakang-mati, lit. 'Dead-Back island,' (of which, writes Mr. Skeat, no satisfactory explanation has been given. According to Dennys (Disc. Dict., 51), "one explanation is that the Southern, or as respects Singapore, hinder, face was so unhealthy that the Malays gave it a designation signifying by onomatopoea, 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, n. 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 Mollaco 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 Pt. St. Creas., in Notes and Eats. No. i. p. 12.

1747.—"Vencatamal, 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.'"—Pt. Wm. Cons., in Long, p. 41.

1761.—"You will also receive several private letters from Hastings and Sykes, which must convince me as Circumstances did me at the time, that the Dutch forces were not sent with a View only of defending their own Settlements, but absolutely with a Design of disputing our Influence and Possessions; certain Ruin must have been the Consequence to the East India Company. They were raising black Forces at Patna, Cossimbazar, 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 only 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.

1762.—"See quotation under Sepoy, from Price."

"... the 35th Regiment, commanded by Major Popham, which had lately behaved in a mutinous manner . . . was broke with insubordination. 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 invertebrate and unrelenting in it is only that it related to cruelty or oppression inflicted on two black ladies . . ."—Lord Minto, in Life, &c., i. 128.

1789.—"I have just learned from a Friend at the India House, y' the object of Treves' ambition at present is to be appointed to the Adaulet of Benares, w'h is now held by a Black named Alii Caun. Understanding that most of the Adaulets are now held by Europeans, and as I am informed y' it is the intention y' the Europeans are to be so placed in future, I shall be vastly happy if without committing any injustice you ca place young Treves in y' situation."—George P. of Wales, to Lord Cornwallis, in C.'s Corresp. ii. 29.

1782-3.—"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. 63, sec. 2.

The phrase is in use among natives, we know not whether originating with them, or adopted from the usage of the foreigner. But Kālā ādmi 'black man', is often used by them in speaking to Europeans of other natives. A case in point is perhaps worth recording. A statue of Lord William Bentinck, on foot, and in bronze, stands in front of the Calcutta Town Hall. Many years ago a native officer, returning from duty at Calcutta to Barrackpore, where his regiment was, reported himself to his adjutant (from whom we had the story in later days). 'Anything new, Sūbdār, Sahib?' said the Adjutant. 'Yes,' said the Sūbdār, 'there is a figure of the former Lord Sahib arrived.' 'And what do you think of it?' 'Sāhib,' said the Sūbdār, 'ābhi hai kālā ādmi kā sa, jab pāta ho jaegā jō aachhā hogā l.' ('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 crystallized and semi-official. Thus the native dressers in a hospital were, and possibly still are, called Black Doctors.

1787.—"The Surgeon's assistant and Black Doctor take their station 100 paces in the rear, or in any place of security to which the Doolies may readily carry the wounded."—Regulations for the H. C.'s Troops on the Coast of Coromandel.

In the following the meaning is special:

1788.—"For Sale. That small upper-roomed Garden House, with about 5 big-gahs (see BEEGAH) of ground, on the road leading from Cheringhee to the Burying Ground, which formerly belonged to the
Moravians; it is very private, from the number of trees on the ground, and having lately received considerable additions and repairs, is well adapted for a Black Family. Apply to Mr. Camac.”—In Seton-Karr, i. 282.

BLACK ACT. This was the name given in odium by the non-official Europeans in India to Act XI., 1836, of the Indian Legislature, which laid down that no person should by reason of his place of birth or of his descent be, in any civil proceeding, excepted from the jurisdiction of the Courts named, viz.: Sudder Dewanny Adawlut, Zillah and City Judge’s Court, Principal Sudder Ameens, Sudder Ameens, and Moonisoff’s Court, or, in other words, it placed European subjects on a level with natives as to their subjection in civil causes to all the Company’s Courts, including those under Native Judges. This Act was drafted by T. B. Macaulay, then Legislative Member of the Governor-General’s Council, and brought great abuse on his head. Recent agitation caused by the “Ilbert Bill,” proposing to make Europeans subject to native magistrates in regard to police and criminal charges, has been, by advocates of the latter measure, put on all fours with the agitation of 1836. But there is much that discriminates the two cases.

1876.—“The motive of the scrupuliity with which Macaulay was assailed by a handful of sorry scribblers was his advocacy of the Act, familiarly known as the Black Act, which withdrew from British subjects resident in the provinces their so-called privilege of bringing civil appeals before the Supreme Court at Calcutta.”—Trelwyan’s Life of Macaulay, 2nd ed., i. 588.

[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.

[1816.—“One jar of black beer.”—Foster, Letters, iv. 270.]

BLACK-BUCK, s. The ordinary name of the male antelope (Antilope bezoartica, Jerdon) [A. cervicapra, Blanford], from the dark hue of its back, by no means however literally black.

1690.—“The Indians remark, ‘tis September’s Sun which caused the black lines on the Antelopes’ Backs.”—Ovington, 139.

BLACK COTTON SOIL. — (See REGUR.)

[BLACK JEWS, 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 dāram, shakrak’ (‘I’ve got milk and sugar!’) and (Hind.) one given by Jordon: ‘Lahsan pīyāz udrak’ (‘Garlic, onion, and ginger’!). A more pious one is: Khuddā teri 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 τοίς κακοφθυγας κακός ‘Three-fold ills to the ill-doers!’ see Marco Polo, Bk. i. ch. xviii. and note 1; [Burton, Ar. Nights, iii. 234, iv. 17.]

BLACK TOWN, n.p. Still the popular name of the native city of Madras, as distinguished from the Fort and southern suburbs occupied by the English residents, and the bazaars which supply their wants. The term is also used at Bombay.

1678.—Fryer calls the native town of Madras “the Heathen Town,” and “the Indian Town.”

1727.—“The Black Town (of Madras) is inhabited by Gentoo, Mahomedans, and Indian Christians... It was walled in towards the Land, when Governor Pî ruled it.”—A. Hamilton, i. 357.

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. 100 BOBACHEE.

1780.—"... Cadets upon their arrival in the country, many of whom... are obliged to take up their residence in dirty punch-houses in the Black Town..."—Muaro's Narrative, 22.

1782.—"When Mr. Hastings came to the government he added some new regulations... divided the black and white town (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off."—Price, Some Observations, etc., p. 60. In Tracts, vol. 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 BIS000.)

1815.—"Her lading is Black Wood, I think ebony."—Cocks's Diary, Hak. Soc. i. 36.

1813.—"Black wood furniture becomes like heated metal."—Forbes, Or. Mem., 2nd ed., i. 106.

1879.—(In Babylonia). "In a mound to the south of the mass of city ruins called Jum-juma, Mr. Rasam discovered the remains of a rich hall or palace... the cornices were of painted brick, and the roof of rich Indian blackwood."—Athenaeum, 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 cloths and all manner of proud apparel."—(Ziegendaly and Plutacho), Propagation of the Gospel, &c. Pt. 1., 3rd ed., p. 78.

[BLATTY, adj. A corr. of wīla-yātī, 'foreign' (see BILAYUT). A name applied to two plants in S. India, the Sonneratia acida, and Hydrocleys zeylanica (see Mad. Admin. Man. Gloss. s. v.). In the old records it is applied to a kind of cloth. Owen (Narrative, i. 349) uses Blat as a name for the landwind in Arabia, of which the origin is perhaps the same.

1610.—"Blatty, the corge Rs. 060."—Dinners, Letters, i. 72.

BLIMBEE, s. Malayāl. vilimbi; H. belambā [or bilambā]; Malay. bālimbing or belimbing. The fruit of Averrhoa bilimbi, L. The genus was so called by Linnaeus 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 seraur, 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 bāwarī, a term originally brought, according to Hammer, by the hordes of Chingiz Khan into Western Asia. At the Mongol Court the Bāwarī was a high dignitary, 'Lord Sewer' or the like (see Hammer's Golden Horde, 235, 461). The late Prof. A. Schiefner, however, stated to us that he could not trace a Mongol origin for the word, which appears to be 'Or. Turki. [Platts derives it from P. bāwar, 'confidence.']

c. 1338.—"Chaque soir a un bâward, et lorsque la table a été dressée, cet officier s'asseye devant son maitre... le bâwardy coupe la viande en petits morceaux. Ces gens-là possèdent une grande habileté pour dépecer la viande."—Ibn Batuta, ii. 407.

c. 1590.—Bâwarî is the word used for cook in the original of the Aīn (Blochmann's Eng. Tr. i. 58).

1610.—"... the dripping... is returned to the meat by a bunch of feathers... tied to the end of a short stick. This little neat, cleanly, and cheap dripping-ladle, answers admirably; it being in the power of the babachy to baste any part with great precision."—Williamson, V. M. i. 228.

1866.—"And every night and morning The bobache shall kill The sempiternal moorghe, And we'll all have a grill."—The Dark Bungalow, 228.
BOBACHEE CONNAH, s. H. Bāwarchi-khāna, ‘Cook-house,’ t.e. Kitchen; generally in a cottage detached from the residence of a European household.

[1829.—“In defiance of all Bawurchi-khāna 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 babo, ‘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. Mountains, 2nd ed., 106.

1866.—“But what is the meaning of all this bobbery?”—The Dewk Bungalow, p. 387.

Bobbery is used in ‘pigeon English,’ and of course a Chinese origin is found for it, viz. pa-pi, Cantonese, ‘a noise.’ [The idea that there is a similar English word (see 7 ser. N. & Q., v. 206, 271, 338, 416, 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-ro! or Bap-rē Bāp! ‘O Father!’ (we have known a friend from north of Tweed whose ordinary interjection was ‘My great-grandmother!’). Blumenroth’s Philippine Vocabulary gives Nact/= Madre mía, as a vulgar exclamation of admiration.

1782.—“Captain Cowe being again examined . . . if he had any opportunity to make any observations concerning the execution of Nundocomar! said, he had; that he saw the whole except the immediate act of execution . . . there were 8 or 10,000 people assembled; who at the moment the Rajah was turned off, dispersed suddenly, crying ‘Ah-bauparee!’ leaving nobody about the gallows but the Sheriff and his attendants, and a few Europeans spectators. He explains the term Ah-bauparee, to be an exclamation of the black people, upon the appearance of anything very alarming, and when they are in great pain.”—Price’s 2nd Letter to E. Burke, p. 5. In Tracts, vol ii.

“If an Hindoo was to see a house on fire, to receive a smart slap on the face, break a china basin, cut his finger, see two Europeans boxing, or a sparrow shot, he would call out Ah-bauparee!”—From Report of Select Committee of H. of C., ibid. pp. 9-10.

1884.—“They both hastened to the spot, where the man lay senseless, and the syce by his side muttering Bāpṇe bāpṇe.”—The Baboo, p. 48.

1863-64.—“My men soon became aware of the unwelcome visitor, and raised the cry, ‘A bear, a bear!’

“Ahh! bap-re-bap! Oh, my father! go and drive him away,” said a timorous voice from under a blanket close by.”—Lt.-Col. Levin, 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-mén, ‘Tiger Gate.’ Hence in the second quotation Tigris is supposed to be the name of the river.

1747.—“At 8 o’clock we passed the Bog of Tygrea, and at noon the Lyon’s Tower.”—A Voy. to the E. Indies in 1747 and 1749.

1770.—“The City of Canton is situated on the banks of the Tigres, a large river. . . .”—Raynal (tr. 1771), ii. 285.

1872.—“. . . à sept lieues de la bonne du Tigre, on apperceoit la Tour du Lion.”—Soucreau, Voyage, ii. 294.

[1900.—“The launch was taken up the Canton River and abandoned near the Bocca Tigris (the Bogue).”—The Times, 29 Oct.]

BOCHA, s. H. bocha. A kind of chair-palankin formerly in use in Bengal, but now quite forgotten.

1810.—“Ladies are usually conveyed about Calcutta . . . in a kind of palanquin called
Bogue, n.p. This name is applied by seamen to the narrows at the mouth of the Canton River, and is a corruption of Bocca. (See BOCCA TIGRIS.)

Boliah, Bauleah, s. Beng. bâtika. 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 bhaniliya is intended for the same purpose, [conveyance of passengers], and is about the same size as the Pani (see PAUNCHWAY). It is sharp at both ends, rises at the ends less than the Panni, 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 Bhaniliya 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."—Ices, 157.

1810.—"On one side the picturesque boats of the natives, with their floating huts; on the other the bolias and pleasure-boats of the English."—Maria Graham, 142.

1811.—"The extreme lightness of its construction gave it incredible speed. An example is cited of a Governor General who in his Bawalesaa performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—Sorlyna, iii. The drawing represents a very light skiff, with only a small kiosque at the stern.

1824.—"We found two Boliah, or large row-boats, with convenient cabins."—Heber, i. 26.

1834.—"Rivers's attention had been attracted by seeing a large beauliath in the act of swinging to the tide."—The Baboo, i. 14.

Bolta, s. A turn of a rope; sea. H. from Port. volta (Boebuck).

Bombasa, n.p. The Island of Bombasa, off the E. African Coast, is so called in some old works. Bombâs is used in Persia for a negro slave; see quotation.

1516.—"... another island, in which there is a city of the Moors called Bombàs, very large and beautiful."—Barbosa, 11. See also Colonial Papers under 1609, i. 188.

1883.—"... the Bombàs, or coal-black negro of the interior, being of much less price, and usually only used as a cook."—Wills, Modern Persia, 326.

Bombay, n.p. It has been alleged, often and positively (as in the quotations below from Fryer and Grose), that this name is an English corruption from the Portuguese Bom-bahia, 'good bay.' The grammar of the alleged etymon 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 Râi, who was tributary to the Mohammedan King of Guzerat. (See Ras MâIâ, ii. 350; [ed. 1878, p. 270]. The same form reappears (1516) in Barbosa's Tana-Mayamba (p. 68), in the Estado da India under 1525, and (1663) in Garcia de Orta, who writes both Mombâim and Bombaim. The latter author, mentioning the excellence of the area produced there, speaks of himself having had a grant of the island from the King of Portugal (see below). It is customarily called Bombaim on the earliest English Rupee coinage. (See under Bupee.) 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 Mambai, and returned to his own capital."—MiraM-I-Ahmedi (Bird's transl.), 224-15.

1508.—"The Viceroy quitted Dabul, passing by Chaul, where he did not care to go in, to avoid delay, and anchored at Bombaim, whence the people fled when they saw the fleet, and our men carried off.
many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest."—Correa, i. 929.

1516.— "... a fortress of the before-named King (of Guzerat), called Tanamayumba, 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 combine, in a common oriental fashion, the name of the adjoining town of Thana (see TANA) and Bombay.

1525.— "E a Ilha de Bombay, que no foral velho esta uma em catorze mil e quatro cento fedas ... J xii l. iii. 8. fedas.

"E os anos outros estaua arrendada por mill trescentos setenta e cinco pardaos ... j iii. 8 xxxv. pardaos.

"Fui oforada a mestre Diogo pelo dito governador, por mill quaatroscentos trinta e dois pardaos ... J liii. 8 xxxv. pardaos mdo."—Tombo do Estada da India, 160-161.

1531.— "The Governor at the island of Bombay awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and of other people, such as servants. And all taken together he found in the whole fleet some 3580 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 (mariseiros de terra remeiro), beside the marines of the junks who were more than 800; and with married and single women, and people taking goods and provisions to sell, and menial servants, the whole together was more than 30,000 souls. ..."—Correa, iii. 392.

1538.— "The Isle of Bombay has on the south the waters of the bay which is called after it, and the island of Chaul; on the N. the island of Salseote; on the east Salseote 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 Silvera, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there."—J. de Castro, Primeiro Relatio, p. 81.

1552.— "The Governor advanced against Bombay on the 6th February, which was moreover the very day on which Ash Wednesday fell."—Conto, IV, 4.

1554.— "Item of Mazaguer 3500 fedeas.

"Item of Mombaim, 17,000 fedeas.

"Rents of the land surrendered by the King of Canbaya in 1543, from 1555 to 1548."—S. Botelho, Tombo, 139.

1563.— "... and better still is (that the areca) of Bombay, an estate and island which the King our Lord has graciously granted me on perpetual lease."—Garcia De Orta, f. 91r.

"SIR VANT. Sir, here is Simon Toscano, your tenant at Bombay, who has brought this basket of mangoes for you to make a present to the Governor; and he says that when he has moored his vessel he will come here to put up."—Ibid. f. 134v.

1644.— "Description of the Port of Bombay.

"The Viceroy Conde de Linhares sent the 8 councillors to fortify this Bay, so that no European enemy should be able to enter. These Ministers visited the place, and were of opinion that the width (of the entrance) being so great, becoming even wider and more unobstructed further in, there was no place that you could fortify so as to defend the entrance. ..."—Borcaro, MS. f. 227.

1666.— "Ces Toherons ... demeurent pour la plupart a Baroche, a Bombaye et a Amedabad."—Themon, v. 40.

"De Bacaim a Bombaim il y a six lieues."—Ibid. 248.

1673.— "December the Eighth we paid our Homage to the Union-flag flying on the Fort of Bombay."—Fryer, 59.

"Bombaim ... ventures furthest out into the Sea, making the Mouth of a spacious Bay, whence it has its Etymology; Bombay, quasi Boon bay."—Ibid. 62.

1676.— "Since the present King of England married the Princess of Portugal, who had in Portion the famous Port of Bombay... they coin both Silver, Copper, and Tin."—Tavernier, E. T., ii. 6.

1677.— "Quod dicta Insula de Bombaim, una cum dependentiis suis, nobis ab origine bona fide ex pacto (sicut opportunit truditas non fuerit)."—King Charles II. to the Viceroy L. de Mendoza Furtado, in Desc., ex. of the Port and Island of Bombay, 1724, p. 77.

1690.— "This Island has its Denomination from the Harbour, which... was originally called Boon Bay, i.e. in the Portuguese Language, a Good Bay or Harbour."—Onington, 128.

"... Terra e ilha de que El-Rei nosso senhor me fui mercê, oforada em fatia. Em fatiaem is a corruption apparently of emphyteusa, i.e. properly the person to whom land was granted on lease, such as the Civil Law called emphyteusa. "The emphyteuta was a perpetual lessee who paid a perpetual rent to the owner."—English Op. s.v. Emphyteusta.
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 Buona-Badia, 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 moons."—Raynal (E. T.), 1777, i. 389.

1809.—"The largest pagoda in Bombay is in the Black Town. ... It is dedicated to Mombu Deoes ... who by her images and attributes seems to be Parvati, the wife of Siva."—Maria Graham, 14.

**BOMBAY BOX-WORK.** This well-known manufacture, consisting in the decoration of boxes, desks, &c., with veneers of geometrical mosaic, somewhat after the fashion of Tunbridge ware, is said to have been introduced from Shiraz to Surat more than a century ago, and some 30 years later from Surat to Bombay. The veneers are formed by cementing together fine triangular prisms of ebony, ivory, green-stained ivory, stag's horn, and tin, so that the sections when sawn across form the required pattern, and such thin sections are then attached to the panels of the box with strong glue.

**BOMBAY DUCK.**—See BUMMEOLO.

**BOMBAY MARINE.** This was the title borne for many years by the meritorious but somewhat depressed service which in 1830 acquired the style of the "Indian Navy," and on 30th April, 1863, ceased to exist. The detachments of this force which took part in the China War (1841-42) were known to their brethren of the Royal Navy, under the temptation of alliteration, as the "Bombay 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' (639 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 ACHIEN) 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 (Sombridae) 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 vue quantité admirable de gros poissons, de septe ou huit sortes, qui sont néantmoins quasi de meme race et espèce ... commes bonites, abecores, daurades, et autres."—Pyrard, i. 137.

c. 1615.—"Bonites et abecores sont en couleur, shape, et taste much like to Mackerels, 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 pursued. ..."—Beaum. & Flit., The Double Marriage, ii. 1.

c. 1760.—"The fish undoubtedly takes its name from relishing so well to the taste of the Portuguese ... that they call it
BONZE, s. A term long applied by Europeans in China to the Buddhist clergy, but originating with early visitors to Japan. Its origin is however not quite clear. The Chinese 檀僧, 'a religious person' is in Japanese bonze or bonzo; but Köppen prefers 檀僧, 'Teacher of the Law,' pron. in Japanese bo-zī (Die Rel. des Buddha, 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 (bonze?) traceable to this. (Essays, 1874, p. 63.) The same word, as bandke or bonde, is in Tibetan similarly applied. (See Jachetti's Dict., p. 365.) The word first occurs in Jorge Álvarez's account of Japan, and next, a little later, in the letters of St. Francis Xavier. Cocks in his Diary uses formus 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. P. Xavier, in COREY'S Life, ii. 238.


1572. — "... sacerdotes... qui ipsisum lingūā bonzī 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 conventa." — Parier's Tr. of Mendosa (1599), ii. 300.

1590. — "This doctrine doe all they embrace, which are in China called Cen, but with us at Japon are named Bonzi." — As Exct. Treatise of the Kingd. of China, &c., Hakt. ii. 580.

1618. — "And their is 300 boze (or pagon priests) have alowance and mean-tenancy for caver 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; bonzes (i. 143).]

1678. — "It is estimated that there are in this country (Siam) more than 200,000 priests called Bonzes." — Tavernier, ed. Balf, ii. 293.

1727. — "... or perhaps make him fadge in a China bonze in his Calendar, under the name of a Christian Saint." — A. Hamilton, i. 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 Fun deals in Mandarin, Bonzes, Bohers, Peers, Bishops, and Punch, Hum—are sacred to thee." — T. Moore, Hum and Fam.

(1) BORA, BOORA, s. Beng. bhuda, a kind of cargo-boat used in the rivers of Bengal.

1675. — "About noone overtook the eight borasse." — Hedges, Diary, Hak. Soc. ii. cccccvii.

1847. — "The boa... being a very floaty light boat, rowinge with 20 to 30 Owas, those carry Salt Fester 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 downe ye river." — Ibid. ii. 15.

(2) BORA, s. H. and Guz. bohrā and bohord, which H. H. Wilson refers to the Skt. vavahārī, 'a trader, or man of affairs,' from which are formed the ordinary H. words byohord, byohariya (and a Guzerati form which comes very near bohord). This is confirmed by the quotation from Nurullah below, but it is not quite certain. Dr. John Wilson (see below) gives an Arabic derivation which we have been unable to verify. [There can be no reasonable doubt that this is incorrect.] There are two classes of Bohrās belonging to different Mohammedan sects, and different in habit of life.

1. The Shi'a Bohrās, who are essentially townspeople, and especially congregate in Surat, Burhanpur, Ujjain, &c. They are those best known far and wide by the name, and are usually devoted to trading and money-lending.
Their original seat was in Guzerat, and they are most numerous there, and in the Bombay territory generally, but are also to be found in various parts of Central India and the N.-W. Provinces, [where they are all Hindus]. The word in Bombay is often used as synonymous with pedlar or boxwallah. They are generally well-to-do people, keeping very cleanly and comfortable houses. [See an account of them in Forbes, Or. Mem. i. 470 seqq. 2nd ed.]

These Bohras appear to form one of the numerous Shi'a sects, akin in character to, and apparently of the same origin as, the Ismailiyyah (or Assassins of the Middle Ages), and claim as their original head and doctor in India one Ya'qub, 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 Ismailis 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: Detidi Bohras, Sulaimani Bohras, &c. [See Forbes, Rts Mdt, ed. 1878, p. 264 seqq.]

2. The Sunni Bohras. 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 Bohras of the Sunni section; they have no intercourse with their Shi'a namesakes.

The history of the Bohras is still very obscure; nor does it seem ascertained whether the two sections were originally one. Some things indicate that the Shi'a Bohras may be, in accordance with their tradition, in some considerable part of foreign descent, and that the Sunni Bohras, who are unquestionably of Hindu descent, may have been native converts of the foreign immigrants, afterwards forcibly brought over to Sunnism by the Guzerat Sultans. But all this must be said with much reserve. The history is worthy of investigation.

The quotation from Ibn Batuta, which refers to Gandari on the Baroda river, south of Cambay, alludes most probably to the Bohras, and may perhaps, though not necessarily, indicate an origin for the name different from either of those suggested.

c. 1348.—"When we arrived at Kandahar . . . we received a visit from the principal Musulmans dwelling at his (the pagan King's) Capital, such as the Children of Khosak Bohrah, among whom was the Nakhoda Ibrahim, who had 6 vessels belonging to him."—Ibn Batuta, iv. 58.

c. 1620.—Nurullah of Shuster, quoted by Colebrooke, speaks of this class as having been converted to Islam 800 years before. He says also: "Most of them subsist by commerce and mechanical trades; as is indicated by the name Bohrah, which signifies 'merchant' in the dialect of Guzerat."—Ibn As. Res., vii. 388.

1673.—"The rest (of the Mohammedians) are adopted under the name of the Province or Kingdom they are born in, as Mogul . . . or Schisms they have made, as Bilhim, Jenootte, and the lowest of all is Borrah."—Fryer, 93.

c. 1780.—"Among the rest was the whole of the property of a certain Muhammad Mokrim, a man of the Bohra tribe, the Chief of all the merchants, and the owner of three or four merchant ships."—H. of Hydrur Naik, 383.

1810.—"The Borahs 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, eau de luce, soap, tapes, scissors, knives, needles, and thread make but a small part of the variety."—Maria Graham, 53.

1825.—"The Boras (at Broach) in general are unpopular, and held in the same estimation for parsimony that the Jews are in England."—Heber, ed. 1844, ii. 119; also see 72.

1853.—"I had the pleasure of baptizing Ismail Ibrahim, the first Bohrah 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 Bohoras or Ismaelites, according to the meaning of the Arabic word, from which the name proceeds, 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 Bohoras and by the Ansar, Ismaelites, Drus, and Metawilieh of Syria. . . ."—Letter of Dr. John Wilson, in Life, p. 456.

1883.—". . . India, between which and the north-east coast of Africa, a consider-
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, Bunté, Burné, Brunat, or Burnat, still existing and known as Bruné.

1516.—"In this island much camphor for eating is gathered, and the Indians value it highly. . . . This island is called Borney."—Barbosa, 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 junks belonging to merchants from all the parts about Malacca, who make a great mart in that Borneo."—Correa, ii. 631.

1584.—"Camphora from Birmo (misreading probably for Bruno) near to China."—Barret, in Hall. ii. 412.

1610.—"Bornealaya are with white and black quails, like checkers, such as Poling-kuney are."—Dunster, Letters, i. 72.

The cloth called Bornealaya perhaps took its name from this island.

[", "There is brimstone, pepper, Bournesh camphor."—Dunster, Letters, i. 79.]

1614.—In Stainesbury, i. 313 [and in Foster, Letters, ii. 94], it is written Burnea.

1727.—"The great island of Borneow or Borneo, the largest except California in the known world."—A. Hamilton, ii. 44.

Boro-Bodo, or Budur, n.p. The name of a great Buddhist monument of Indian character in the district of Kadi in Java; one of the most remarkable in the world. It is a quadrangular 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 panneld 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 Jítakas, or pre-existences of Sakya, and other series of Buddhist groups. Above the corridors the structure becomes circular, rising in three shallower stages, bordered with small dagobas (72 in number), and a large dagoba crowns the whole. The 72 dagobas are hollow, built in a kind of stone lattice, and each contains, or has contained, within, a stone Buddha in the usual attitude. In niches of the corridors also are numerous Buddhas larger than life, and about 400 in number. Mr. 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 Boro Bodo [Hist. of Java, 2nd ed., ii. 30 seqq.]. [Crawford, Descr. Dict. (a.v.), says: "Boro is, in Javanese, the name of a kind of fish-trap, and budor may possibly be a corruption of the Sanscrit budus, 'old.'"]

The most probable interpretation, and accepted by Friedrich and other scholars of weight, is that of 'Myriads Buddhas.' This would be in some analogy to another famous Buddhist monument in a neighbouring district, at Brambáman, which is called Chándi Senu, or the "Thousand Temples," though the number has been really 238.

Bosh, s. and interj. This is alleged to be taken from the Turkish bosh, signifying "empty, vain, useless, void of sense, meaning or utility" (Redhouse's Dict.). But we have not been able to trace its history or first appearance in English. [According to the N.E.D. the word seems to have come into use about 1834 under the influence of Morier's novels, Ayeesha, Hajiji 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.]


BOTICKERÁ, s. Port. botiqueiro. A shop or stall-keeper. (See BOUTIQUE.)


1727.—". . . he past all over, and was forced to relieve the poor Botickieros 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; Singh. bo-gás. See in Emerson Tenmint (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 Cingales, they set round the high trees Bogas, which our people call Pagod-trees, with a stone base and put lamps upon it."—Ryklof Van Goens, in Valentijn (Ceylon), 209.

1681.—"I shall mention but one Tree more as famous and highly set by as any of the rest, if not more so, tho' it bear no fruit, the benefit consisting chiefly in the Holiness of it. This tree they call Bogahah; we the Oat-tree."—Knaur, 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 bottletree."—Ali Baba, 158.

[BOUNDARY-HEDGE, s. A corruption of boundary-hedge, and applied in old military writers to the thick plantation of bamboo or prickly-pear which used to surround native forts.

1792.—"A Bound Hedge, formed of a wide belt of thorny plants (at Seringapatam)."—Witte, Historical Sketches, iii. 217.]

BOUTIQUE, s. A common word in Ceylon and the Madras Presidency (to which it is now peculiar) for a small native shop or booth: Port. butica or boteca. From Blueau (Suppt.) it would seem that the use of butica was peculiar to Portuguese India.

[1548.—Buticas. See quotation under SIND.]
and generally with landings and loggie where travellers may rest in the shade. This kind of structure, almost peculiar to Western and Central India, though occasionally met with in Northern India also, is a favourite object of private native munificence, and though chiefly beneath the level of the ground, is often made the subject of most effective architecture. Some of the finest specimens are in Guzerat, where other forms of the word appear to be wad and wadin. One of the most splendid of these structures is that at Aśīrwā in the suburbs of Ahmedabad, known as the Well of Dhai (or the Nurse) Harir, built in 1486 by a lady of the household of Sultan Mohammed Bigara (that famous Prince of Cambay) celebrated by Butler—see under CAMBAY), at a cost of 3 lakhs of rupees. There is an elaborate model of a great Guzerati baoli in the Indian Museum at S. Kensington.

We have seen in the suburbs of Palermo a regular baoli, 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 baīn, 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 Batuta, iv. 13.

1626.—"There was an empty space within the fort (of Agra) between Ibrahim's palace and the ramparts. I directed a large wān to be constructed on it, ten gos by ten. In the language of Hindostān they denominate a large well having a staircase down it wān."
—Baber, Mem., 342.

1775.—"Near a village called Sevasse Contra I left the line of march to sketch a remarkable building. on a near approach I discerned it to be a well of very superior workmanship, of that kind which the natives call Bhourass or Bhoulia."—Forbes, Or. Mem. ii. 102; [2nd ed. i. 397].

1806.—"Who so digs a well deserves the love of creatures and the grace of God," but a wānī is said to value 10 koosa (or wells) because the water is available to bipeds without the aid of a rope."—R. Drummond, Illustrations of Guzerattees, etc.

1825.—"These bawddles are singular contrivances, and some of them extremely handsome and striking. . . ."—Heber, ed. 1844, ii. 37.

1856.—"The wāv (Sansk. vāppad) 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 wāv is by one of the end pavilions."—Forbes, Rās Mālā, i. 257; [reprint 1878, p. 197].

1876.—"To persons not familiar with the East such an architectural object as a bawlee may seem a strange perversion of ingenuity, but the grateful coolness of all subterranean apartments, especially when accompanied by water, and the quiet gloom of these recesses, fully compensate in the eyes of the Hindu for the more attractive magnificence of the ghats. Consequently the descending flights of which we are now speaking, have often been more elaborate and expensive pieces of architecture than any of the buildings above-ground found in their vicinity."—Fergusson, Indian and Eastern Architecture, 486.

**BOY Wallah**

s. Hybrid H. Bakas- (i.e. box) wadd. A native itinerant pedlar, or packman, as he would be called in Scotland by an analogous term. The *boxwallah* 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 *boxwadda*, and the *boxwadda* in that region is commonly called *Bora*. (See BORA.)

**BOY, a.**

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 puér (e.g. in the Vulgate *Dixit Giesi puer* *Vi* *Dei.* II Kings v. 20), Ar. wadd, waddāw, garçon, knave (Germ. Knabe); and this same word is used for a camp-servant in Shakespeare, where Fluenen says: "Kill the Pys and the luggage! 'tis expressly against the laws of arms."—See also Grose's *Ml. Antiquities*, i. 183, and Latin quotation from Xavier under *Oniconopoly*. The
word, however, came to be especially used for ‘Slave-boy,’ and applied to slaves of any age. The Portuguese used moço in the same way. In ‘Pigeon English’ also ‘servant’ is Boy, whilst ‘boy’ in our ordinary sense is discriminated as ‘smallo-boy’.

b. A Palankin-bearer. From the name of the caste, Telug. and Malayal. boys, Tam. bōri, &c. Wilson gives bhoi 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 Kāhār bhīś (see Ind. Ant. ii. 164, iii. 77).

P. Paulino is therefore in error, as he often is, when he says that the word boy as applied by the English and other Europeans to the coolies or jacchini who carry the dooly, “has nothing to do with any Indian language.” In the first and third quotations (under b), the use is more like a, but any connection with English at the dates seems impossible.

a.—

1609.—“I bought of them a Portugal/Boy (which the Hollander had given unto the king); but was sorely to see forty-five Doleers.”—Keeling, in Purchas, i. 196.

“My Boy Stephen Grovenor.”—Haskins, in Purchas, 211. See also 267, 296.

1831.—“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.

1666.—“Being informed where the Chief man of the Choulry lived, he (Dr. Brown) took his sword and pistol, and being followed by his boy with another pistol, and his horse keeper...”—In Wheeler, i. 300.

1784.—“Eloped. From his master’s House at Moidapore, a few days since, A Malay Slave Boy.”—In Seton-Karr, i. 45; see also pp. 120, 179.

1808.—“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.”—Res. des Deux Mondes, xlviii. 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.

1888.—“At Goa” “also to a naïque, with 6 peons (pides) and a mucadim with 6 torch-bearers (sochiás), one umbrella boy (homba bōdi do sombreiros), two washermen (macaúlos), 3 water-carriers (bōyi d’águas) all serving the governor... in all 280 pardoes 4 tangas annually, or 84,240 reis.”—S. Bethel, Tombo, 57.

(1683.—“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 bed.”—Barros, Dec. 3, Bk. x. ch. 9.)

1591.—“A proclamation of the viceroy, Matthias d’Albuquerque, orders: ‘that no person, of what quality or condition soever, shall go in a palanquin without my express licence, save they be over 60 years of age, to be first proved before the Auditor-General of Police... and those who contravene this shall pay a penalty of 200 cruzados, and persons of mean estate the half, the palanquins and their belongings to be forfeited, and the boys or moços who carry such palanquins shall be condemned to his Majesty’s galleys.”—Archiv. Port. Orient., fasc. 3, 324.

1608-10.—“... faisans les grâces et obseruans le Sossieo à l’Espagneo, ayans touziours leur boy qui porte leur parossi, sans lequel ils n’osez sortir de logis, ou autrement on les estimerait piècres et misérables.”—Moor, Voyages, 306.

1610.—“... autres Gentils qui sont comme Crochetiers et Porto-faix, qu’ils appellent Boys, c’est a dire Bœuf pour porter quelque pesant faiz que ce soit.”—Pyrrard de Laval, i. 27; [Hak. Soc. ii. 44. On this Mr. Gray notes: “Pyrrard’s fanciful interpretation ‘ox,’ Port. boi, may be due either to himself or to some Portuguese friend who would have his joke. It is repeated by Boulaye-de-Goux (p. 211), who finds a parallel indignity in the use of the term sueilets by the French gentry towards their chair-men.”]

1673.—“We might recite the Coolies... and Palankan Boys; by the very Heathens esteemed a degenerate Offspring of the Holencores (see HALACORE).”—Pryer, 34.

1720.—“Bois. In Portuguese India are those who carry the Andors (see ANDOR), and in Salsete there is a village of them which pays its dues from the fish which they sell, by giving it from the fishermen of the shores.”—Bluteau, Dict. s.v.

1755-60.—“... Palankin-boys.”—Ives, 50.

1778.—“Boys de palanquin, Kãhãr.”—Grammatica Indoutilana (Port.), Roma, 88.

1782.—“... un bambou arqué dans le milieu, qui tient au palanquin, and sur
les bouts duquel se mettent 5 ou 6 porteurs qu'on appelle Bousa."—Sommerv, Voyage, i. 58.

1785.—"The boys with Colonel Lawrence's palankeen having struggled a little out of the line of march, were picked up by the Morattas."—Carraccioli, Life of Olie, i. 297.

1804.—"My palanquin boys will be laid on the road on Monday."—Wellington, iii. 553.

1809.—"My boys were in high spirits, laughing and singing through the whole night."—Id. Valentina, i. 326.

1810.—"The palankeen-bearers are called Bhols, and are remarkable for strength and swiftness."—Maria Graham, 128.

**BOYA,** s. A buoy. Sea H. (Boeckh). [Mr. Skeat adds: "The Malay word is also boya or bai-op, which latter I cannot trace."]

**BOYANORE, RAONOR,** s. A corr. of the Malayal. Vellalvar, "Ruler."

[1887.—"Somewhere about 1694-95 ... the Kadatunanad Raja, known to the early English as the Boyanore or Baoor of Badagara, was in semi-independent possession of Kaduttoand, that is, of the territory lying between the Mahé and Kotta rivers."—Logan, Man. of Malabar, i. 345.]

**BRAB,** s. The Palmyra Tree (see PALMYRA) or Borassus flabelliformis. The Portuguese called this Palmeira bravas ("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 tal or tdr.

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 tree which the Portuguese call palma brava (sic), or wild palm."—P. della Valle, ii. 681; [Hak. Soc. li. 391.]

c. 1666.—"Tous les Malabares écrivent comme nous de gauche & droit sur les feuilles des Palmiers Bravas."—Thevenot, v. 269.

1673.—"Another Tree called Brab, bodied like the Cocos, but the leaves grow round like a Peacock's Tail set upright."—Fryer, 76.

1759.—"Brabb, so called at Bombay; Palmeira on the coast; and Tall at Bengal."—Iser, 458.

c. 1760.—"There are also here and there interspersed a few brab-trees, or rather wild palm-trees (the word brab being derived from Brabo, which in Portuguese signifies wild) ... the chief profit from that is the toddy."—Grose, i. 48.

[1808.—See quotation under BANDABEE.]

1809.—"The Palmyra ... here called the brab, furnishes the best leaves for thatching, and the dead ones serve for fuel."—Maria Graham, 5.

**BRAHMIN, BRAHMAN, BRAH-**

MIN, s. In some parts of India called Bahman; Skt. Brahamana. 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 bhr, 'to increase,' and shows how it has come to have its present signification. The older English form is Brachman, which comes to us through the Greek and Latin authors.

c. B.C. 330.—"... tov en Tañois sofinoi dein dvo foos, Brahma na aifh-terou, tiv de yewpten evyfmedon, tiv de ne-yteno koymh, aifh-teron v akouio- thein mathagia ..."—Aristobulus, quoted in Strabo, xv. c. 61.

c. B.C. 300.—"Allon de diaperep noioi- tata peri tov philofooov dvo ge-ge fakoxw, dno tov dno Brahma na kalei, dno de Garidnasi [Zaridnasi]"—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."—Bartlestone, in Curtius's *Scripulgnum,* 18.

c. A.D. 500.—"Brahma naes; theiuyen theos sofisaton od ei kal bhrxhmas kalo hWnd."—Stephanus Byzantinus.

1298.—Marco Polo writes (pl.) Abrasman or Abrahamin, which seems to represent an incorrect Ar. plural (e.g. Abrahamin) picked up from Arab sailors; the correct Ar. plural is Barakima.

1444.—Poggio taking down the reminiscences of Nicolo Conti writes Brammones.

1555.—"Among these is ther a people called Brachmanes, which (as Didimus their Kinge wrote unto Alexandre ...) live a pure and simple life, led with no likorous lustes of other mennes vanities."—W. Wattenre, *Fardl of Facionus.

1572.—"Brammenes sao os seus religiosos, Nome antigo, e de grande preeminencia: Observam os preceitos tão famosos D'hum, que primeiro pos nome & scienza."—Camões, vii. 40.

1578.—Acosta has Bragmen.

1582.—"Castafeda, tr. by N. L.," has Bramane.

1630.—"The Bramanaes ... Origen, cap. 13 & 16, affirmeth to bee descended from Abraham by Chetura, who seated them-
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selves in India, and that so they wore called *Abrahmanes*."—Lord, Dec. of the Benjan Rel., 71.

1676.—

"Comes he to upbraid us with his innocence! Seize him, and take this preaching Brachman hence."

Dryden, Avarungzede, iii. 3.

1688.—"The public worship of the pagods was tolerated at Goa, and the sect of the Brachmanes daily increased in power, because these Pagan priests had bribed the Portuguese officers."—Dryden, Life of Xavert.

1714.—"The Dervis at first made some scruple of violating his promise to the dying brachman. —The Spectator, No. 578.

BRAHMINY BULL, s. A bull devoted to Siva and let loose; generally found frequenting Hindu bazars, and fattened by the run of the Buniyas 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 Sommaya, i. 89.


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 *chakwad*, and the *chakwad-chakwai* (male and female of the species) afford a commonplace comparison in Hindi literature for faithful lovers and spouses. "The Hindus have a legend that two lovers for their indiscretion were transformed into Brahminy Ducks, that they are condemned to pass the night apart from each other, on opposite banks of the river, and that all night long each, in its turn, asks its mate if it shall come across, but the question is always met by a negative—"Chakwa, shall I come?" "No, Chakwi," "Chakwi, shall I come?" "No, Chakwa."—(Jordon.) The same author says the bird is occasionally killed in England.

BRAHMINY KITE, s. The *Morus Pondicerianus* of Jordon, Halastur Indus, Boddaert. The name is given because the bird is regarded with some reverence by the Hindus as sacred to Vishnu. It is found throughout India.

c. 1328.—"There is also in this India a certain bird, big like a Kite, having a white head and belly, but all red above, which boldly snatches fish out of the hands of fishermen and other people, and indeed [these birds] go on just like dogs."—Friar Jordanus, 38.

1673.—"...tis Sacrilege with them to kill a Cow or Calf; but highly pious to shoot a Kite, dedicated to the Brachmans, for which Money will hardly pacify."—Fryer, 33.

[1813.—"We had still a bold and more ravenous enemy in the hawks and brahimine kites."—Forbes, Or. Mem., 2nd ed., ii. 162.]

BRAHMO-SOMAJ, s. The Bengali pronunciation of Skt. *Brahma Samaja*, *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 (Rama Mohana Roy) in 1830. Professor A. Weber has shown that it does not constitute an independent Indian movement, but is derived from European Theism. [Also see Montier-Williams, Brahmanism, 496.]

1876.—"The Brahmo Somaj, or Theistic Church of India, is an experiment hitherto unique in religious history."—Collet, Brahmo Year-book, 5.

BRANDUL, s. 'Backstay,' in Sea H. Port. brandal (Roebuck).

BRANDY COORTEE, -COATEE. s. Od sometimes simply Brandy. A corruption of *bardan*, 'a cloak,' literally *pluviale*, from P. *bardan*, 'rain.' *Barnd-kurti* seems to be a kind of hybrid shaped by the English word *coat*, though *kurti* and *kurti* are true P. words for various forms of jacket or tunic.

[1754.—"Their women also being not less than 6000, were dressed with great coats (these are called baramul) of crimson cloth, after the manner of the men, and not to be
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BRANDYPAWNEE, s. Brandy and water; a specimen of genuine Urdu, i.e. Camp jargon, which hardly needs interpretation. H. pani, 'water.' Williamson (1810) has brandy-shrub-passy (V. M. ii. 123).

[1854.—"I'm sorry to see you gentlemen drinking brandy-pawnee," says he; "it plays the deuce with our young men in India."—Thackeray, Newcomes, ch. i.]

BRASS-KNOCKER, s. A term applied to a réchauffé 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 base khdina, H. 'stale food'; see 5 ser. N. & Q., 34, 77.]

BRATY, s. A word, used only in the South, for cakes of dry cow dung, used as fuel more or less all over India. It is Tam. varatti, [or vrdita], 'dried dung.' Various terms are current elsewhere, but in Upper India the most common is upld.—(Vide OOPLA).

BRAVA, n.p. A sea-port on the east coast of Africa, lat. 1° 7' N., long. 44° 3', properly Barawa.

1516.—"... a town of the Moors, well walled, and built of good stone and whited, which is called Brava... It is a place of trade, which has already been destroyed by the Portuguese, with great slaughter of the inhabitants..."—Barboes, 15.

BRASIL-WOOD, s. This name is now applied in trade to a 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 bakram 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 brasil 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. 190]. This is alluded to also by Camões (x. 140): "But here where Earth spreads wider, ye shall claim realms by the ruddy Dye-wood made renowned; these of the 'Sacred Cross' shall win the name: by your first Navy shall that world be found." Burton.

The medieval forms of brazil were many; in Italian it is generally verzi, versino, or the like.

1330.—"And here they burn the brasill-wood (verzina) for fuel..."—Fr. Odoric, in Cathay, &c., p. 77.

1552.—"... when it came to the 3d of May, and Pedralvares was about to set sail, in order to give a name to the land thus newly discovered, he ordered a very great Cross to be hoisted at the top of a tree, after mass had been said at the foot of the tree, and it had been set up with the solemn benediction of the priests, and then he gave the country the name of 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 Brasil began to arrive from that country, he wrought that that name should abide in the mouth of the people, and that the name of Holy Cross should be lost, as if the name of a wood for colouring cloth were of more moment than that wood which imbues all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ."—Barros, i. v. 2.

1554.—"The bear (Bahar) of Brasil contains 20 faracóras (see FRASALA), weighing it in a colir rope, and there is no matucia (see PICOTA)"—A. Nunes, 18.

1641.—"We went to see the Rasel-house where the lusty knaves are compelled to labour, and the rasping of Brasil 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-khad, 'the Tower of the Creek.'

BRIDGEMÁN, s. Anglo-Sepoy H. brýjman, denoting a military prisoner, of which word it is a quaint corruption.

BRINJARRY, s. Also BINJAR-BEE, BUNJAR-BEE, and so on. But the first form has become classical from its constant occurrence in the Indian Despatches of Sir A. Wellesley. The word is properly H. banjdr, and Wilson derives it from Skt. bani, 'trade,' katra, 'doer.' It is possible that the form brýjdr may have been suggested by a supposed connection with the Pers. birýj, 'rice.' (It is alleged in the Dict. of Words used in the E. Indies, 2nd ed., 1805, to be derived from birýj, 'rice,' and ara, 'bring'). The Brinjarres 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 agratta 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 Bunjarra Class, by N. R. Cumberlege, District Sup. of Police, Bassein, Berar (Bombay, 1882; [North Indian N. & Q. iv. 163 seqq.]), the author attempts to distinguish between brýjarres as 'grain-carriers,' and bunjarrahs, from banjdr, 'waste land' (meaning banjar or bunjur). 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 Himālaya from Hardwar to Gorakhpur, some of whom are settled, whilst the rest move about with their cattle, sometimes transporting goods for hire, and sometimes carrying grain, salt, lime, forest produce, or other merchandise for sale. [See Crooke, Tribes and Castes, i 149 seqq.] Vanjaras, as they are called about Bombay, used to come down from Rajputāna and Central India, with large droves of cattle, laden with grain &c., taking back with them salt in the most part. These were not mere carriers, but the actual dealers, paying ready money, and they were ordered in conduct.

c. 1505.—"As scarcity was felt in h camp (Sultan Sikandar Lodi's) in consequence of the non-arrival of the Banjaras he despatched 'Asam Humayyun for the purpose of bringing in supplies."—Nanam 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 Chaul ... 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 for them."—Baretoe, 71.

1563.—"... This King of Dejly took the Balagat from certain very powerful gentooes. These are tribes that are now called Venesaras, and from others dwelling in the country, who are called Collas; and all these, Collas, and Venesaras, and Reisbutos, live by theft and robbery to this day."—Garcia De O., f. 34.

c. 1582.—"The very first step which Mohabut Khan [Khan 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 Bunjara at Agrah, another in Goojrat, and another above the Ghats, and established the advanced price of 10 sar per rupee (in his camp) to enable him to buy it cheaper."—Ms. Life of Mohabut Khan (Khan Khanán), in Briggs's paper quoted below, 183.

1638.—"... Il y a dans le Royaume de Curnouen vn certain peuple qu'ils appellent Vene-sara, qui achettent le bled et le rie ... pour le rendre dans l'Indosth ... ou ils vont auees des Calista ou Caravaces de cinq ou six, et quelque fois de neuf ou dix mille bestes de somme ...."—Mandello, 245.

1793.—"Whilst the army halted on the 23rd, accounts were received from Captain Read ... that his convoy of Brinjarres had been attacked by a body of horse."—Dirom, 2.

1800.—"The Brinjarres 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. 284.

"The Brinjarres drop in by degrees."—Wellington, i. 175.

1810.—"Immediately facing us a troop of Brinjarres had taken up their residence for the night. These people travel from one end of India to the other, carrying salt, grain, assafetida, almost as necessary to an army as salt."—Maria Graham, 61.
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1813.—"We met there a number of Vanjaraas, or merchants, with large droves of oxen, laden with valuable articles, from the interior country, to commute for salt on the sea-coast."—Forbes, Or. Mem. i. 206; [2nd ed. i. 118; also see ii. 276 seqq.]

"As the Dacan is devoid of a single navigable river, and has no roads that admit of wheel-carriages, the whole of this extensive intercourse is carried on by laden bullocks, the property of that class of people known as Bunjaras."—Ann. Orig., Hist. and Manners of the Vanjawas, by Capt. John Briggs, in Tr. Lit. Soc. Bo. i. 61.

1825.—"We passed a number of Brinjarres who were carrying salt. . . . They had all bow's . . . arrows, sword and shield. . . . Even the children had, many of them, bows and arrows suited to their strength, and I saw one young woman equipped in the same manner."—Heber, ii. 94.

1877.—"They were brinjarres, or carriers of grain, and were quietly encamped at a village about 24 miles off; trading most unexpectingly in grain and salt."—Meadows Taylor, Life, ii. 17.

BRINJAL. a. The name of a vegetable called in the W. Indies the Egg-plant, and more commonly known to the English in Bengal under that of bengus (prop. bayingan). It is the Solanum Melongena, L., very commonly cultivated on the shores of the Mediterranean as well as in India and the East generally. Though not known in a wild state under this form, there is no reasonable doubt that S. Melongena is a derivative of the common Indian S. insanus, L. The word in the form brinjaul is from the Portuguese, as we shall see. But probably there is no word of the kind which has undergone such extraordinary variety of modifications, whilst retaining the same meaning, as this. The Skt. is budasi, H. budati, bayingan, P. badingan, badingan, Ar. badingan, Span. albergenan, beringana, Port. bingela, bingela, bingella, Low Latin melanguola, meranguola, Ital. melangola, melanzana, mel a insana, &c. (see P. della Valle, below), French aubergine (from albergena), melongène, merangè, and particularly belingone, aubergine, auberge, albergine, albergame. (See Marcel Devie, p. 46.) Littre, we may remark, explains (dormantse Homero) aubergine as 'espice de morelle,' giving the etym. as "diminutif de abergy" (in the sense of a kind of peach). Melongena is no real Latin word, but a factitious rendering of melanzana, or, as Marcel Devie says, "Latin du botaniste." It looks as if the Skt. word were the original of all. The H. bayingan again seems to have been modified from the P. badingan, [or, as Platta asserts, direct from the Skt. vanga, vangana, 'the plant of Bengal," and bayingan also through the Ar. to have been the parent of the Span. berengena, and so of all the other European names except the English 'egg-plant.' The Ital. mel a insana is the most curious of these corruptions, framed by the usual effort after meaning, and connecting itself with the somewhat indigestible reputation of the vegetable as it is eaten in Italy, which is a fact. When cholera is abroad it is considered (e.g. in Sicily) to be an act of folly to eat the melanzana. There is, however, behind this, some notion (exemplified in the quotation from Lane's Mod. Egypt. below) connecting the badingan with madness. [Burton, Ar. Nights, iii. 417.] And it would seem that the old Arab medical writers give it a bad character as an article of diet. Thus Avicenna says the badingan generates melancholy and obstructions. To the N. O. Solanaceae many poisonous plants belong.

The word has been carried, with the vegetable, to the Archipelago, probably by the Portuguese, for the Malays call it berinjul. [On this Mr. Skeat writes: "The Malay form brinjul, from the Port., not berinjul, is given by Clifford and Swettenham, but it cannot be established as a Malay word, being almost certainly the Eng. brinjaul done into Malay. It finds no place in Klinkert, and the native Malay word, which is the only word used in pure Peninsular Malay, is terong or trong. The form berinjul, I believe, must have come from the Islands if it really exists."]

1554.—(At Goa). "And the excise from garden stuff under which are comprised these things, viz.: Radishes, beetroot, garlic, onions green and dry, green tamarinds, lettuce, comabalinga, ginger, oranges, dill, coriander, mint, cabbage, salted mangoes, brinjalas, lemons, gourd, citrons, cucumbers, which articles none may sell in retail except the Rendeiro of this excise, or some one who has got permission from him."—S. Bostelo, Tombo, 49.

1580.—"Trifolium quoque viron comendunt Arabes, mentham Judaei crudam, . . . mela insana . . ."—Proper Alpinus, i. 65.

1611.—"We had a market there kept
upon the Strand of divers sorts of provisions, towit... Pallingenes, cucumbers...

1616.—"It seems to me to be one of those fruits which are called in good Tuscan potroncian, but which by the Lombards are called melanzane, and by the vulgar at Rome marignana; and if my memory does not deceive me, by the Neapolitans in their patois malagnane." —P. della Valle, i. 197.

1673.—"The Garden... planted with Potatoes, beans, Barenjaws, both hot plants..." —Pryer, 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 Dccan, was fond of bread made of Badjrah... he lived on raw Bringoelas, on unripe mangoes, and on raw red pepper." —Seir Mutaghiri, iii. 229.

1785.—Bonafer writes Beringodes. — i. 183.

1783.—Forrest spells brinjalles (V. to Merut, 40); and (1810) Williamson biringal (V. M. i. 186). Forbes (1815), biringal and barenjal (Or. Mem. i. 32) [in 2nd ed. i. 22, bungala] ii. 50; [in 2nd ed. i. 348].

1810.—"I saw last night at least two acres covered with brinjal, a species of Solanum." —Maria Graham, 24.

1826.—"A plate of poached eggs, fried in sugar and butter; a dish of badenfains, 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.’

—Lane, Mod. Egyptians, ed. 1860, 299.

1860.—"Amongst other triumphs of the native cuisine were some singular, but by no means inelegant chefs d’œuvre, brinjals boiled and stuffed with savoury meats, but exhibiting ripe and undressed fruit growing on the same branch." —Tennent’s Ceylon, ii. 161. This dish is mentioned in the Sanskrit Cookery Book, which passes as by King Nala. It is managed by wrapping part of the fruit in wet cloths whilst the rest is being cooked.

BROACH, n.p. Bharoch, an ancient and still surviving city of Guzerat, on the River Nerudda. The original forms of the name are Bhirgu-Kachcha, and Bhudu-Kachcha, which last form appears in the Sunnar Cave Inscription No. ix., and this was written with fair correctness by the Greeks as Barrovias and Barybros. "Illiterate Guzerattees would in attempting to articulate Bhreeghoo-Khetra (sic), lose the half in coalescence, and call it Barigache." —Drummond, Illus. of Guzerattes, &c.

c. B.C. 20.—"And then laughing, and strippt naked, anointed and with his loin-cloth on, he leaped upon the pyre. And this inscription was set upon his tomb: Zarmanochgas the Indian from Barago'h having rendered himself immortal after the hereditary custom of the Indians..." —Nicolaus Damascenus, in Strabo, v. 72. [Lassen takes the name Zarmanochgas to represent the Skt. Srémanadharya, teacher of the Srémanas, 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." —Periplus, sect. 43. It is very interesting to compare Hornburgh with this ancient account.

From the sands of Swallow to Broach a continued bank extends along the shore, which at Broach river projects out about 5 miles... The tide flows here... velocity 6 knots... rising nearly 30 feet... On the north side of the river, a great way up, the town of Broach is situated; vessels of considerable burden may proceed to this place, as the channels are deep in many places, but too intricate to be navigated without a pilot." —India Directory (in loco).

1785.—Barse 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 Saraut and Gangas... has a south-westerly course till it falls into the sea near Bharuch." —Al-Biruni, in Elliot, i. 49.

A.D. 1521.—"After their blessed martyrdom, which occurred on the Thursday before Palm Sunday, in Thana of India, I baptized about 90 persons in a certain city, called Parocco, 10 days journey distant therefrom..." —Prier Jordanus, in Cathay, &c., 226.

1552.—"A great and rich ship said to belong to Meleque Gupij, Lord of Baroche." —Barros, II. vi. 2.

1555. —"Sultan Ahmed on his part marched upon Barul." —Skat’s A’fh, 85.

[1615.—"It would be necessary to give credit unto two or three Gussaratte for some cloth to make a voyage to Burrouse." —Foster, Letters, iv. 94.]

1617.—"We gave our host... a peecce of backar baroche to his children to make
BUCK. 117  BUCKSHEESH, BUZEXES.

them 2 coatses."—Cocke's Diary, i. 330.  [Bockar here seems to represent a port connected with Broach, called in the Ais (ii. 243) Bhaskor or Bhakor; Bayley gives Bhakorh as a village on the frontier of Gujerat.]

1639. —"Before the hour of complines ... we arrived at the city of Barochi, or Behrug as they call it in Persian, under the walls on the south side, flows a river called Nerochi."—P. della Valle, ii. 529; [Hak. Soc. i. 60].

1648.—In Van Twist (p. 11), it is written Broshchis.

[1768.—"From Surat to Brooch, 22 com."—Tawner in, ed. Ball, i. 66.]

1756.—"Bandar of Behuch."—(Bird's tr. of Mira'i-Hamadi, 115.]

1803.—"I have the honour to enclose ... papers which contain a detailed account of the ... capture of Baroch."—Waddington, i. 269.

BUCK, v. To prate, to chatter, to talk much and egotistically. H. baknd.  [A buck-stick is a chatterer.]  

1890.—"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."—Alt Baba, 184.

BUCKAU, s. Ar. H. bakkl, 'a shopkeeper;' a bunya (q. v. under BANYAN).  In Ar. it means rather a 'second-hand' dealer.

[c. 1500.—"There is one cast of the Vaisyas called Banik, more commonly termed Banja (grain-merchant). ... The Persians name them bakkl .'—Ais, tr. Jurveti, iii. 118.]

1800.—"... a bucks of this place told me he would let me have 500 bags to-morrow."—Waddington, i. 199.

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, 285.

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. bachchah, Mehr. bachcha (P. bachi, Skt. vata), 'the young of any creature.' But the Konkanti Dict. gives 'bousen, peixe pequeno de qualquer sorte,' 'little fish of any kind.' This is perhaps the real word; but it also may represent bachcha. The practice of manuring the coco-palms with putrid fish is still rife, as residents of the Government House at Parell never forget. The fish in use is refuse bummelo (q. v.). [The word is really the H. bachchah, a well-known edible fish which abounds in the Ganges and other N. Indian rivers. It is either the Pseudotropius garus, or P. murius of Day, Fish. Ind., nos. 474 or 471; Fau. Br. Ind. i. 141, 137.]

1739.—"... Coco Nut, for Oyl, which latter they dunging with (Bubhas) Fish, the Land-Breeses brought a poisonous Smell on board Ship."—Fryer, 55.  [Also see Wheeler, Early Res., 40.]

1727.—"The Air is somewhat unhealthful, which is chiefly imputed to their dunging their Cocoa-nut trees with Buck-shaw, a sort of small Fishes which their Sea abounds in."—A. Hamilton, i. 181.

1894.—"... manure for the coconut-tree ... consisting of the small fry of fish, and called by the country name of Buckshaw."—Grose, i. 31.

[1883.—"Maha, rohui and batchwa are found in the river Jumna."—Gazetteer of Delhi District, 21.]

BUCKSHAW, s. This is also used in Cocke's Diary (i. 63, 99) for some kind of Indian piece-goods, we know not what. [The word is not found in modern lists of piece-goods. It is perhaps a corruption of Pers. bukchah, 'a bundle,' used specially of clothes. Tavernier (see below) uses the word in its ordinary sense.

[1614.—"Percalla, Borkhass."—Foster, Letters, ii. 88.

1615.—"80 pieces Borkha gingama"; "For Borkhaw, double piece, at 9 mas."—Ibid. iii. 156; iv. 50.

1665.—"I went to lie down, my bouchha being all the time in the same place, half under the head of my bed and half outside."—Tavernier, ed. Ball, ii. 166.]

BUCKSHEESH, BUZhEXES, s. P. through P. — H. bakshish, Buonamano, Trinkgeld, pourboire; we don't seem to have in England any exact equivalent for the word, though the thing is so general; 'something for (the driver)' is a poor expression; tip is accurate, but is slang; gratuity is official or dictionary English.

[1805.—"Baksheese (as they say in the Arabic tongue) that is gratis freely."—Puckasus, ii. 1340 [r.e.d.].

1759.—"To Presents:—R. A. F.

2 Pieces of flowered Velvet 532 7 0
1 ditto of Bread Cloth 50 0 0
Buchs to the Servants ... 50 0 0"

Cost of Entertainment to Jugger Set. In Long, 190.
BUCKYNE. 118  BUDDHA, BUDDHISM.

c. 1780.—"... Buxie money."—Isea, 51.

1810.—... each mile will cost full one rupee (i.e. 2a. 6d.), besides various little disbursements by way of buxees, or presents, to every set of bearers."—Williamson, V. M. ii. 235.

1823.—"These Christmas-boxes are said to be an ancient custom here, and I could almost fancy that our name of box for this particular kind of present... is a corruption of buckahish, a gift or gratuity, in Turkish, Persian, and Hindoostanee."—Heber, i. 45.

1833.—"The relieved bearers opened the shutters, thrust in their torch, and their black heads, and most unceremoniously demanded buxees."—W. Arnold, Oakfield, i. 239.

BUCKYNE, s. H. backydan, the tree Melia azedarach, Roxb. (N. O. Malvaceae). It has a considerable resemblance to the mim tree (see NEM); and in Bengali is called maha-nim, which is also the Skt. name, mahanimba. It is sometimes erroneously called Persian Lilac.

BUDDHA, BUDDHISM, BUDDHIST. These words are often written with a quite erroneous assumption of precision Bhudda, &c. All that we shall do here is to collect some of the earlier mentions of Buddha and the religion called by his name.


c. 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 Zarathushtra to Persia, in another by Jesus to the West. Thereupon this revelation has come down, this prophecy in this last age, through me, Maitri, the messenger of the God of truth to Babylonia."—The Book of Maitri, called Shaburkhan, quoted by Albirashed, in his Chronology, tr. by Sachau, p. 190.


c. 440.—... "... Tum nucluta gar to 'Evke-bolellov tov 'Evkei filologovn dogyma, dia tov Manichaiou xristosimosi epexerisato... tov' thv de tov 'Evdhiov macbhtg gigneta: Boudhas, trópereon Terebenthos kalou-

µepov... k. t. l." (see the same matter from Georgius Catedrenis below).—Socrates, Hist. Eccles. Lib. i. cap. 22.

c. 840.—"An ereth Brahmaonorum sequor opinionum, ut quaedammodus illis secta- sua auctorem Buddham, per virginis latus narrant exortum, ita nos Christium prae dicemus! Vel magis sic nascitur Dei sapientia de virginis cerebro, quomodo Minerva de Jovis vertice, tamquam Liber Pater de femore! Ut Christioloam de virginis partu non-solennis natura, vel auctoritas sacrae lecturae sed superficiis Gentilis, et commenta perdendoque fabulosi."—Ratramani Corbeleinii L. de Nativitate Xti., cap. iii. in L. D'Acker, Speculium, 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 bodd."—Biddulph, in Ellicot, i. 123.

c. 904.—"Buddhasat was the founder of the Sabean Religion, who was induced to mankind renunciation (of this world) and the intimate contemplation of the superior worlds... There was to be read on the gate of the Naobhar* at Balkh an inscription in the Persian tongue of which this is the interpretation: 'The words of Buddhasat: In the courts of kings three things are needed, Sincerity, Patience, Wealth.' Below had been written in Arabic: 'Buddhasat lies. If a free man possesses any of the three, he will flee from the courts of Kings.'"—

Maus, 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 Buddhasat, who came forward in India...—Albirashed, Chronology, by Sachau, p. 196. This name given to Buddha is specially interesting as showing a step nearer the true Budhakatta, the origin of the name 'Judea,' under which Buddha became a Saint of the Church, and as elucidating Prof. Max Müller's ingenious suggestion of that origin (see Chipa, &c., iv. 184; see also Academy, Sept. 1, 1888, p. 146).

c. 1090.—"A stone was found there in the temple of the great Budda on which an inscription... purporting that the temple had been founded 50,000 years ago...—A'Utbi, in Elliot, ii. 39.

c. 1060.—"This madman then, Manes (also called Scythianus) was by race a Brahman, and he had for his teacher Budas, formerly called Terebithus, 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 Budas (alias Terebithus) did perish, crushed by an unclean spirit."—Georg. Cedrenus, Hist. Comp.,

* Naobhar = Naya-Vihara ('New Buddhist Monastery') is still the name of a district adjoining Balkh.
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 Plumtre. Republished in Things New and Old, 1884. The subject is the story of the Courtisan of Mathura ("Vasavadatta and Upagupta"), which is given in Burnouf's Introd. a l'Histoire du Bouddhisme Indien, 146-148; a touching story, even in its original crude form.

It opens:

"Where proud Mathura rears her hundred towers. . . ."

The Skt. Dict. gives indeed as an alternative Mathura, but Mathura is the usual name, whence Anglo-Ind. Muttra.

4. The brilliant Poem of Sir Edwin Arnold, called The Light of Asia, or the Great Renunciation, being the Life and
Teaching of Gautama, Prince of India, and Founder of Buddhism, as told in verse by an Indian Buddhist, 1879.

BUDGE-BUDGE, n. p. A village on the Hooghly R., 15 m. below Calcutta, where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The Imperial Gazetteer gives the true name as Baj-baj, [but Hamilton writes Bhuya-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 Majapos, 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."—Iems, 99.

1757.—The Author of Memoir of the Revolution in Bengal calls it Budubugia; (1763), Luke Scottoff Budge Goodes.

BUDGEROW, s. A lumbering keelless barge, formerly much used by Europeans travelling on the Gangetic rivers. Two-thirds of the length ait was occupied by cabins with Venetian windows. Wilson gives the word as H. and B. bajra; Shakespear gives H. bajra and bajra, 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 Mir Jumla's fleet in his expedition of 1662, mention of 4 bajras (J. As. Soc. Ben. xli. pt. i. 73). The same extracts contain mention of war-aloops called bachiari (pp. 57, 75, 81), but these last must be different. Bajra may possibly have been applied in the sense of 'thunder-bolt.' This may seem unsuited to the modern budgerow, but is not more so than the title of 'lightning-darter' is to the modern Burkundanze (q.v.)! We remember how Joinville says of the approach of the great galley of the Count of Jaffa:—"Semblait que fouree chest des cieux." It is however perhaps more probable that bajra may have been a variation of bagla. And this is especially suggested by the existence of the Portuguese form pajaros, 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 Foibes. . . . and they call these barkes Bawaraz and Pataus" (in Bengal).—Cesar Frederick, E. T. in Halk. ii. 388.

1662.—(Blochmann's Ext. as above).

1705.—"... des Bawara qui sont de grands bateau."—Lutillier, 52.

1723.—"Le lendemain nous passâmes sur les Bawaras de la compagnie de France."—Lett. Edif. xiii. 268.

1727.—"... in the evening to recreate themselves in Chaises or Palankins; or by water in their Budgeroes, which is a convenient Boat."—A. Hamilton, li. 12.

1737.—"Charges, Budgrows... Rs. 261. 6. 3."—MS. Account from W. Williams, in India Office.

1780.—"A gentleman's Bugerow was drove ashore near Chau-paul Gault."—Hick's Bengal Gazette, May 13th.

1781.—"The boats used by the natives for travelling, and also by the Europeans, are the budgerows, which both sail and row."—Hodges, 39.

1783.—"... his boat, which, though in Kashmir (it) was thought magnificent, would not have been disgraced in the station of a Kitchen-tender to a Bengal budgero."—G. Forster, Journey, ii. 10.

1784.—"I shall not be at liberty to enter my budgerow till the end of July, and must be again at Calcutta on the 22d 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 Selon-Karr, i. 86.

1794.—"By order of the Governor-General in Council... will be sold the Hon'ble Company's Budgerow, named the Sons-mookhee... 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 Bhodia 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 large adapted to be towed by a steamer.
BUDGROOK, a Port. basarucco.
A coin of low denomination, and of varying value and metal (copper, tin, lead, and tutenague), formerly current at Goa and elsewhere on the Western Coast, as well as at some other places on the Indian seas. It was also adopted from the Portuguese in the earliest English coinage at Bombay. In the earliest Goa coinage, that of Albuquerque (1510), the real or basarucco was equal to 2 reis, of which reis there went 420 to the gold cruzado (Gerson da Cunha). The name appears to have been a native one in use in Goa at the time of the conquest, but its etymology is uncertain. In Van Noort's Voyage (1648) the word is derived from basdr, and said to mean 'market-money' (perhaps basdr-raka, the last word being used for a copper coin in Canarese). [This view is accepted by Gray in his notes on Pyrard (Hak. Soc. ii. 68), and by Burnell (Linschoten, Hak. Soc. ii. 143). The Madras, Admin. Mon. Gloss. (s.v.) gives the Can. form as bajdr-rohka, 'market-money.'] C. P. Brown (MS. notes) makes the word -badaga-raka, which he says would in Canarese be 'basepenny,' and he ingeniously quotes Shakespeare's 'beggarly denier,' and Horace's "vilem assem." This is adopted in substance by Mr. E. Thomas, who points out that ruka or rukka is in Mahratti (see Molenworth, 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. busury, 'big,' and according to Wilson, budrakh (s.v.) is used in Mahratti as a dialectic corruption of busury. 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—boursurques—this would be in favour of the same etymology; as is also the form basory given by Mandelslo. [For a full examination of the value of the budgrook based on the most recent authorities, see Whiteway, Rise of the Port. Power, p. 68.]

1654.—Basarucos at Mulucco (Mohucaes) 50,—1 tanga, at 80 reis to the tanga, 5 tagas =1 pardao. "Os quases basarucos se faz comorta de 200 caixas" (i.e. to the tanga).—A. Nunes, 41.

[1584.—Basaruchies, Barret, in Hakl. See SHEOFF.]

1588.—"They pay two Basarukes, which is as much as a Hollanders Doit. . . . It is molten money of badde Tinne."—Linschoten, 52, 69; [Hak. Soc. i. 180, 242].

1609.—"Le plus bas argent, sont Basa
rucoos . . . et sont fait de mauvais Estain."—Houtmann, in Navigation des Hollandois, i. 53e.

c. 1610.—"Il y en a de plusieurs sortes. Le premier est appollée Bonsurques, dont il en faut 75 pour un Tanc. Il y a d'autre Bonsurques vieilles, dont il en faut 105 pour le Tanche. . . . Il y a de cette monnoye qui est de fer; et d'autre de caltin, metal de Chine" (see CALAY).—Pyrard, ii. 39; see also 21; [Hak. Soc. ii. 33, 68].

1611.—"Or a Viceroy coins false money; for so I may call it, as the people lose by it. For copper is worth 40 xerafins (see XERA-FINE) the hundred weight, but they coin the basarucos at the rate of 80 and 70. The Moors on the other hand, keeping a keen eye on our affairs, and seeing what a huge profit there is, coin there on the mainland a great quantity of basarucos, and gradually smuggle them into Goa, making a pitiful of gold."—Couto, Dialogo do Soldado Furtivo, 158.

1638.—"They have (at Gombroon) a certain Copper Coin which they call Besury, whereof 6 make a Peys, and 10 Peys make a Chay (2sh4) which is worth about 5d. English."—V. and Tr. of J. A. Mandelslo into the E. Indies, E. T. 1659, p. 8.

1672.—"Their coins (at Tanor in Malabar) of Copper, a Baserook, 20 of which make a Panam."—Fryer, 53. [He also spells the word Basrook. See quotation under BEANS.]


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 Mamooda, of about Eight Penez Value."—Lockyer, 211.

c. 1720-30.—"They (the Portuguese) also use bits of copper which they call busury, and four of these busurs pass for a Julas."—Khafi Khan, in Elliot, v. 345.

1760.—"At Goa the scorahim is worth 240 Portugal reis, or about 16d. sterling; 2 reis make a basaraco, 15 basaracos a rixim, 42 riximos a tanga, 4 tangas a puro, 24 pures a pagoda of gold."—Grose, i. 892.

1838.—"Only eight or ten loads (of coffeee) were imported this year, including two loads of 'Kopes' (see COFECCK), the copper currency of Russia, known in this country by the name of Bughrukohca. They are converted to the same uses as copper."—Report from Kabul, by A. Burns; in Punjub Trade Report, App. p. iii.
This may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself. The Budlee was apparently current at Muscat down to the beginning of last century (see Milburn, i. 116).

**BUDLEE.**

A substitute in public or domestic service. H. badal, 'exchange; a person taken in exchange; a locum tenens'; from Ar. badal, 'he changed.' (See Muddle.)

**BUDMÄSH,** a. One following evil courses; Fr. mauvais sujet; It. malandrino. Properly bad-mash, from P. bad, 'evil,' and Ar. ma'dah, 'means of livelihood.'

1844.—"... the reputation which John Lawrence acquired ... by the masterly manoeuvring of a body of police with whom he descended on a nest of gamblers and cut-throats, 'budimashes' of every description, and took them all prisoners."—Bowsworth Smith's Life of Lt. Lawrence, i. 178.

1866.—"'The truth of the matter is that I was foolish enough to pay these budimashes beforehand, and they have thrown me over.'—The Dank Bungalow, by G. O. Trevelyan, in Fraser, p. 385.

**BUDZAT,** a. H. from P. budzat, 'evil race,' a low fellow, 'a bad lot,' a blackguard.

1866.—"Cholmondeley. Why the shaitan didn't you come before, you lazy old budzat?"—The Dank Bungalow, p. 215.

**BUFFALO.**

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. buffalo. The proper meaning of bubalus, according to Pliny, was not an animal of the ox-kind (bov[bilas] 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 Asa (e.g. i. 219). We find the same phrase in Barkley's Five Years in Bulgaria, 1876: "Besides their bullocks every well-to-do Turk had a drove of water-buffaloes" (32). Also in Collingwood's Rambles of a Naturalist (1863), p. 46, 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 arni, Jerd.; B. bubalus, Blainv.), 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 Mazzanderan, Mesopotamia, Babylonia, Adherbijan, Egypt, Turkey, and Italy. It does not seem to be known how or when it was introduced into Italy.—(See Hahn) [According to the Encycl. Brit. (9th ed. iv. 442), it was introduced into Greece and Italy towards the close of the 6th century.]

C. A. D. 70. — "Howbeit that country bringeth forth certain kinds of goodly great wild bovves: to wit the Bisontes, mained with a collar, like Lions; and the Vri [Ursus], a mightie strong beast, and a swift, which the ignorant people call Buffles (bufales), whereas indeed the Buffe is bred in Africa, and cariseth some resemblance of a calfe rather, or a Stag."—Pliny, by Ph. Hollande, i. 199-200.

C. A. D. 90.—
"Ille tuitum genemus facili servicio juvenes
illi cessit atrox bubalus atque bison."—Martial, De Spectaculis, xxiv.

C. 1580.—"Veneti mercatores lingus Bu-

1658.—"Here be many Tigers, wild Buffs, and great store of wilde Poole. . . ."—R. Fitch, in Hartl. ii. 389.

"Here are many wilde Buffes and Ele-
phants."—Ibid. 394.
The King (Akbar) hath ... as they
do credibly report, 1000 Elephants, 30,000
horses, 1400 tame deere, 800 concubines;
such store of ounces, tigers, Buffaloes, cocks
and Haukies, that it is very strange to see."—
Ibid. 388.

1559.—"They doo plough and till their
ground with kine, buffaloes, and bullies."—
Meadows's China, tr. by Farke, ii. 56.
[1590.—Two methods of shaming the
Buffaloes are described in 
Asis, Blockmann, tr.
i. 283.]

1598.—"There is also an infinite number
of wild buffalos that go wandering about the
desarts."—Pigafetta, E. T. in Harlian Coll.
of Voyages, ii. 546.

1623.—"The inhabitants (of Malabar)
keep Cows, or buffaloes."—P. della Valle,
Hak. Soc. ii. 207.

1650.—"As to Kine and Buffaloes ... they
besmear the floors of their houses with
dung, and think the ground sanctified by
such pollution."—Lord, Discov-
ery of the Baronian Religion, 60-61.

1644.—"We tooke coach to Livorno, thro'
the Great Duke's new Parke, full of huge
corks-trees; the underwood all myrrhills,
amongst which were many buffaloes
feeding, a kind of wild ox, short nos'd, horns
reversed."—Steevys, Oct. 21.

1666.—"... it produces Elephants in
great number, oxen and buffaloes" (buffaros).
—Maria y Souza, i. 189.

1699.—"... both of this kind (of Oxen),
and the Buffaloes, are remarkable for a
big piece of Flesh that rises above Six Inches
high between their Shoulders, which is the
choicest and delicatest piece of Meat upon
them, especially put into a dish of Paian."—
Origeta, 254.

1806.—"... the Buffa, milk, and curd,
and butter simply churned and clarified, is
in common use among these Indians, whilst
the dainties of the Cow Dairy is prescribed to
valetudinarians, as Hecetes, and preferred
by vicious (ac) appetites, or impotents alone,
as that of the caprine and assine is at home."—
Drummond, Illus. of Gourmet, &c.

1810.
""The tank which fed his fields was there. ...
There from the intolerable heat
The buffaloes retreat;
Only their nostrils raised to meet the air,
Amid the shel'tring element they rest."—
Curse of Kehama ix. 7.

1878.—"I had in my possession a head of
a cow buffalo that measures 13 feet 8 inches
in circumference, and 6 feet 6 inches be-
tween the tips—the largest buffalo head
in the world."—Pollok, Sport in Br. Burmah,
dc., i. 107.

Buggalow, s. Mahr. bagla, ba-
gala. 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 (bafala)
for the larger native vessels, all built
of teak from India. It seems to be a
corruption of the Span. and Port. baoel,
bazal, baxel, bazella, from the Lat. va-
scellum (see Dies, Etym. Wörterb. i. 439,
a. v.). Cobarruvias (1811) gives in his
Sp. Dict. "Bazel, quasi vassell," as a
generic name for a vessel of any kind
going on the sea, and quotes St. Isidore,
who identifies it with phaeceus, 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 Corres
(c. 1561) this word occurs in the
form pajer, pl. pajeies (j and x being
interchangeable in Sp. and Port.
See Lendas, i. 2, pp. 592, 619, &c.).
In Pinto we have another form. Among
the models in the Fisheries Exhibition
(1833), there was "Zaragoat or
Bagarah from Aden." [On the other
hand Burton (Ar. Nights, i. 119) de-
ervies the word from the Ar. baglah,
'a she-mule.' Also see BUGGY.
]

1810.—"Phaeceus est navigium quod
nus corrupte basilium dicimus. De quo
Virgilius: Pictique phaeceus. —Isidorus
Hispalensis, Originum et Etymol. lib. xix.
1839.—"Partida a nao pera Goa,
Fernao de Morais ... sequiu sua viage na
volta do porto de Dabul, onde chegou ao
outro dia as nove horas, e tomando nella
the pagual de Malavares, carregado de algo-
dao e de pimenta, poz logo a tormento o
Capitano e o piloto delle, os quasi confes-
soril. ..."—Pinto, ch. viii.

1842.—"As store and horse boats for that
service, Capt. Oliver, I find, would prefer
the large class of native buggala, by which
so much of the trade of this coast with
Seinde, Cutch ... is carried on."—Sir G.
Arthür, in Ind. Admin. of Lord Ellenborough,
222.

[1900.—"His tiny bagala, which
mounted ten tiny guns, is now employed
in trade."—Bent, Southern Arabia, 8.]

Buggy, a. 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
tables 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
cyymology. The word, though used in
England, has never been very common
there; it is better known both in
Ireland and in America. Littré gives bughe 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. d. Q. 5 ser. v. p. 445) that the adjective ‘buggy’ is used in the Eastern Midlands for ‘conceited.’ This suggests a possible origin. “When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until ________ began to spell buggy as bugi. 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 Hick’s Hall two boys were indicted for driving a post-coach and four against a single horse-chaise, throwing out the driver of it, and breaking the chaise to pieces. Justice Welch, the Chairman, took notice of the frequency of the brutish custom among the post drivers, and their insensibility in making it a matter of sport, ludicrously denoting 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 D(onald)ld come with Butts and tons And knock down Epegrams and Puns? With Chairs, old Cota, and Buggies trick ye! Forbid it, Phoebus, and forbid it, Hicky!”

In Hicky’s Bengal Gazette, May 13th.

1782.—“... go twice round the Race-Course as hard as we can set legs to ground, but we are beat hollow by Bob Crochet’s Horses driven by Miss Fanny Hardheart, who in her career oversets Tim Capias the Attorney in his Buggy. ...”—In India Gazette, Dec. 23rd.

1783.—“Wanted, an excellent Buggy Horse about 15 Hands high, that will trot 15 miles an hour.”—India Gazette, Sept. 14.

1784.—“For sale at Mr. Mann’s, Rada Bazar. A Phaeton, a four-spring’d Buggy, and a two-spring’d ditto. ...”—Calcutta Gazette, in Sein-Karr, i. 41.

1791.—“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.”—Hedber, i. 192 (ed. 1844).

[1837.—“The vehicles of the place (Mong-}

hir), amounting to four Buggies (that is a foolish term for a cabriole, 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.]

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 Wugii. 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.]

1658.—“... Thereupon the Hollands resolved to unite their forces with the Bouques, that were in rebellion against their Sovereign.”—Tavernier, E. T. ii. 192.

1688.—“These Buggasses are a sort of warlike trading Malays and mercenary soldiers of India. I know not well whence they come, unless from Macassar in the Isle of Celebes.”—Dampier, ii. 108.

[1687.—“... with the help of Buggasses. ...”—Hedges, Diary, Hak. Soc. ii. cxvii.]

1758.—“... The Dutch were commanded by Colonel Rousela, a French soldier of fortune. They consisted of nearly 700 Europeans, and as many buggasses, besides country troops.”—Narr. of Dutch attempt in Buggass, in Malcolm’s Clive, ii. 87.

1783.—"The word Buggese has become among Europeans consonant to soldier, in the east of India, as Sepoy is in the West."—Ibid. p. 78.

1811.—"We had fallen in with a fleet of nine Buggese prows, when we went out towards Pulo Mancape."—Lord Minto in India, 279.

1878.—"The Bugis are evidently a distinct race from the Malays, and some originally from the southern part of the island of Celebes."—McNair, Perak, 130.

BULBUL, s. The word bulbul is originally Persian (no doubt intended to imitate the bird's note), and applied to a bird which does duty with Persian poets for the nightingale. Whatever the Persian bulbul may be correctly, the application of the name to certain species in India "has led to many misconceptions about their powers of voice and song," says Jerdon. These species belong to the family Brachipodidae, or short-legged thrushes, and the true bulbuls to the sub-family Pyconotinae, e.g. genera Hypnisetes, Hemixos, Acurus, Oriniger, Ixos, Kelatiria, Rubigala, Brachipodius, Otoomopha, Pyconotus (P. pygaeus, common Bengal Bulbul; P. haemorrhous, common Madras Bulbul). Another sub-family, Phyllonithinae, contains various species which Jerdon calls green Bulbuls.

[A lady having asked the late Lord Robertson, a Judge of the Court of Session, "What is the animal is the bulbull?" he replied, "I suppose, Ma'am, it must be the mate of the coo-coo."—3rd ser., N. & Q. v. 81.]

1784.—"We are literally lulled to sleep by Persian nightingales, and cease to wonder that the Bulbul, with a thousand 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 E. I. C. nightingale ... whether the Indian bulbul and that of Iran entirely correspond I have some doubts."—Forsyth, 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. bulghdr. The general Asiatic name for what we call 'Russia leather,' from the fact that the region of manufacture and export was originally Bolghar on the Volga, a kingdom which stood for many centuries, and gave place to Kazan in the beginning of the 15th century. The word was usual also among Anglo-Indians till the beginning of last century, and is still in native Hindustani use. A native (mythical) account of the manufacture is given in Baden-Powell's Punjab Handbook, 1872, and this fanciful etymology: "as the scent is derived from soaking in the pith (ghdr), the leather is called Balghdr." (p. 124).

1298.—"He bestows on each of those 12,000 Barons ... likewise a pair of boots of Burgal, curiously wrought with silver thread."—Marco Polo, 2nd ed. i. 381. See also the note on this passage.

c. 1383.—"I wore on my feet boots (or stockings) of wool; over these a pair of linen lined, and over all a thin pair of Burgall, i.e. of horse-leather lined with wolf skin."—Ibn Batutea, ii. 445.

[1614.—"Of your Burgaryan hides there are brought hither some 150."—Foster, Letters, iii. 67.]

1623.—Offer of Sheriff Freeman and Mr. Coxe to furnish the Company with "Burlgary red hides."—Court Minutes, in Sainbury, iii. 184.

1624.—"Putrefy and Hayward, Factors at Ispahan to the E. I. Co., have bartered horse-tooth and 'bulgar' for carpets."—Ibid. p. 268.

1673.—"They carry also Bulgar-Hides, which they form into Tanks to bathe themselves."—Fryer, 398.

c. 1680.—"Putting on a certain dress made of Bulgar-leather, stuffed with cotton."—Seir Mutaphiri, iii. 387.

1759.—Among expenses on account of the Nabob of Bengal's visit to Calcutta we find:

"To 50 pair of Bulgar Hides at 13 per pair, Rs. 702 : 0 : 0."—Long, 183.

1786.—Among "a very capital and choice assortment of Europe goods" we find "Bulgar Hides."—Gazette, June 8, in Sainbury, i. 177.

1811.—"Most of us furnished at least one of our servants with a kind of bottle, holding nearly three quarts, made of bulghar ... or Russia-leather."—W. Ouseley's Travels, i. 247.

In Tibetan the word is bulhari.

BULKUT, s. A large decked ferry-boat; from Telug. balla, a board. (C. P. Brown).

BULLUMTEER, s. Anglo-Sepoy dialect for 'Volunteer.' This distinctive title was applied to certain regiments of the old Bengal Army, whose terms of enlistment embraced service.
BUMBA. 126 BUNCUS, BUNCO.

Bumbelo, s. A small fish, abounding on all the coasts of India and the Archipelago; Harpodon nereus of Buch. Hamilton; the specific name being taken from the Bengal name nereus. 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 bombi, or bombila (p. 595 a). Bumbelo occurs in the Supp. (1727) to Bluteau's Dict. in the Portuguese form bombulim, as "the name of a very savoury fish in India." The same word bombulim is also explained to mean 'humus preges na soya 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 Chicks said to be a small herring are a peculiar manner at Digby, in Lincolnshire: but the Americans derive from Digby in Nova Scotia; see N. & Q. vii. 247.]

In an old chart of Chittagong (by B. Plaisted, 1764, published A. Dalrymple, 1785) we find a called Bumbello Point.

1783.—"Up the Bay a Mile lies a going, a great Fishing-Town, prominent for a Fish called Bumbello Sustenance of the Poorer sort."—Fry

1785.—"My friend General Calverley, Governor of Madras, tells me that the Dampig did make Speldings in the East Indies, particularly at Bombay, where they call Bumbaroles."—Note by Boswell in his Journal to the Hebrides, under August 18th, 1772.

1810.—"The bumbelo is like a large eel; it is dried in the sun, and is eaten at breakfast with kedgeree."—Graham, 25.

1813.—Forbes has bumbaloo; Or. i. 53; [2nd ed., i. 36].

1877.—"Bummalow or Bobbi, the fish still called 'Bombay Duck.'"—Strad Revisited, i. 68.

BUNCUS, BUNCO, s. An old English name for cheroot. Apparently from Jhangi bungkus, 'a wrapper, bundle, wrapped.'

1711.—"Tobacco . . . for want of they smoke in Buncus, as on the Coromandel Coast. A Buncus is a little Tobacco up in the Leaf of a Tree, about the size of one's little Finger, they light on and draw the Smoke thro' the other end of which they are curiously made up, and sold 30 in a bundle."—Lockyer, 61.

1726.—"After a meal, and on other occasions it is one of their greatest delights men and women, old and young, Pinang (areca), and to smoke the women do with a Bongkoss, or rolled up, and the men with a Goorr, a little can or flower pot) whereby they manage to pass most of their time. —Valentinij, v. Chorom. 55. [Goorr, Malay guri-guri, 'a small earthenware pot used also for holding provisions' (Keseef).]

(Then the retinue of Gran Java):

"One with a coconut shell in gold or silver to hold their Tobacco (i.e. tobacco in rolled stones) . . . —Valentinij, iv. 61.

1730.—"The tobacco leaf, rolled up, in about a finger's length, they call a buncus, and is, I fancy, what they make as what the West Indians call a segar; and of this the Gentoo make use."—Grose, i. 148.
**BUND.** a. 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 naturalized 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) prasa (Port. ‘shore’ [see FRAYA]), probably adopted from Macao.

1810.—“The great bund or dyke.”—Williamson, V. M. ii. 279.

1810.—“The natives have a tradition that the destruction of the bund was effected by a foreign enemy.”—Temcent’s Ceylon, ii. 504.

1815.—“... it is pleasant to see the Chinese... being propelled along the bund in their hand carts.”—Thomson’s Malacca, &c., 408.

1816.—“... so I took a stroll on Tien-Tsin bund.”—Gill, River of Golden Sand, i. 28.

**BUNDER,** a. P. bandar, a landing-place or quay; a seaport; a harbour; (and sometimes also a custom-house). The old It. scala, mod. scala, is the nearest equivalent in most of the sensesthat occurs to us. We have (c. 1565) the Mir-bandar, or Port Master, in Sind (Eliot, i. 277) [cf. Shabbandar]. The Portuguese often wrote the word bandel. Bundar is in S. India the popular native name of Masulipatam, or Macht-bundar.

c. 1843.—“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.”—Im Batavia, iv. 120.

c. 1846.—“So we landed at the bandar, which is a large collection of houses on the sea-shore.”—Ibid. 228.

1852.—“Coega-star sent word to Affonso d’Alboquerque that on the coast of the main land opposite, at a port which is called Bandar Angon... were arrived two ambassadors of the King of Shiraz.”—Barros, II. ii. 4.

[1816.—“Besides the danger in intercepting our boats to and from the shore, &c., their firing from the Banda would be with much difficulty.”—Poyer, Letters, iv. 328.]

1873.—“We fortify our Houses, have Bunders or Docks for our Vessels, to which belong Yards for Seamen, Soldiers, and Stores.”—Poyer, 115.

1809.—“On the new bundar or pier.”—Maria Graham, 11.

1847, 1880.—See quotations under APOLLO BUNDER.

**BUNDER-BOAT,** a. A boat in use on the Bombay and Madras coast for communicating with ships at anchor, and also much employed by officers of the civil departments (Salt, &c.) in going up and down the coast. It is rigged as Bp. Heber describes, with a cabin amidships.

1825.—“We crossed over... in a stout boat called here a bundar boat. I suppose from ‘bandsen’ a harbour, with two masts, and two lateen sails...”—Heber, ii. 121, ed. 1844.

**BUNDOBUST,** a. 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 Vereist, Vinea of Bengal, App. 77.

o. 1843.—“There must be bahut aachkā bandobast (i.e. very good order or discipline) in your country,” said an aged Khānsamā (in Hindustani) to one of the present writers. “When I have gone to the Bandheads to meet a young gentleman from Bihārat, if I gave him a cup of tea, ‘dāeti tāhti,’ said he. Three months afterwards this was all changed; bad language, violence, no more tāhti.”

1880.—“There is not a more fearful wild-fowl than your travelling M.P. This unhappy creature, whose mind is a perfect blank regarding Fanjārdi and Bandobast...”—Ali Baba, 181.

**BUNDOOK,** a. H. bandük, from Ar. bunduk. The common H. term for a musket or matchlock. The history of the word is very curious. Bundük, pl. bandātik, was a name applied by the Arabs to filberts (as some allege) because they came from Venice (Bandātik, comp. German Veredlig). The name was transferred to the nut-like pellets shot from cross-bows, and thence the cross-bows or arblasts were called bundük, 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-Bandūkānī, ‘the man of the pellet-bow,’ was one of the names by which the Caliph Hārūn-al-Rashīd was known, and Al Zahir Baybars
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al-Bandukdārī, the fourth Baharite Soldan (A.D. 1260-77) was so entitled because he had been slave to a Bandukdār, or Master of Artillery (Burton, Ar. Nights, xii. 38).

[1875.—“Bandīqās, or orderlies of the Maharaja, carrying long guns in a loose red cloth cover.”—Drew, Jummao and Kashmir, 74.]

BUNGALOW, s. H. and Mahr. bangla. The most usual class of house occupied by Europeans in the interior of India; being on one story, and covered by a pyramidal roof, which in the normal bungalow is of thatch, but may be of tiles without impairing its title to be called a bungalow. Most of the houses of officers in Indian cantonments are of this character. In reference to the style of the house, bungalow is sometimes employed in contradistinction to the (usually more pretentious) pucka house; by which latter term is implied a masonry house with a terraced roof. A bungalow may also be a small building of the type which we have described, but of temporary material, in a garden, on a terraced roof for sleeping in, &c. &c. The word has also been adopted by the French in the East, and by Europeans generally in Ceylon, China, Japan, and the coast of Africa.

Wilson writes the word bangla, giving it as a Bengali word, and as probably derived from Banga, Bengal. This is fundamentally the etymology mentioned by Bp. Heber in his Journal (see below), and that etymology is corroborated by our first quotation, from a native historian, as well as by that from F. Buchanan. It is to be remembered that in Hindustan proper the adjective of or belonging to Bengal is constantly pronounced as bangla or banglā. Thus one of the eras used in E. India is distinguished as the Banglāera. The probability is that, when Europeans began to build houses of this character in Behar and Upper India, these were called Banglā 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 atk-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 Bengalis (dardāh-i-Bangalīyān) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sāgānaw. One kos above that place they occupied some ground on the banks of the estuary. Under the pretence that a building was necessary in their transactions in buying and selling, they erected several houses in the Bangalī style.”—Bādāshāhāna, 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: Dung... Hollants Logge... Bangaliser of Speelhuyse, i.e. “Hoogly... Dutch Factory... Bungalow, or Pleasure-house.”

1711.—“Mr. Herring, the Pilot’s Directions for bringing of Ships down the River of Hugli.”

“From Gull Gut all along the Hooghly Shore until below the New Chaney almost as far as the Dutch Bunglow has a Band.”—Thoroton, The English Pilot, Pt. III. p. 54.

1711.—“Natty Bungo or Neda Bangalla. River lies in this Reach (Tanna) on the Leeward side.”—Ibid. 56. The place in the chart is Neda Bangalla, 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 Mutagherin, ii. 103.

1780.—“To be Sold or Let, A Commodious Bungalow and out Houses... situated on the Road leading from the Hospital to the Burying Ground, and directly opposite to the Avenue in front of Sir Elijah Impey’s House...”—The India Gazette, Dec. 25.
BUNGALOW.

1783.-"Bunglow is a corruption of Bengalee, 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. 1844, i. 93.


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."—Steeman, Journey through the Kingdom of Oudh, i. 157.

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 material 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 frequent 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!”—Oakfeld, ii. 17.

1886.-"The Dak Bungalow; or, Is his Appointment Fucka?"—By W. O. Trencher, 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, a. 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
this is anything more than a *banana*."— Oakfield, ii. 38.

[1870.—"We shall be satisfied with choosing for illustration, out of many, one kind of bemowed or prepared evidence."—Chewers, Med. Jurisprud., 86.]

**BURDWAWE, n.p.** A town 67 m. N.W. of Calcutta, *Burdwan*, but in its original Skt. form *Vardhamana*, '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 Burdumaan" (Hist. Events, &c., i. 113; see also 123, 125).

**BURGHER.** This word has three distinct applications.

a. **The word *burgier*, in Dutch, used in the sense of 'citizen.'** It is the Dutch word *burger*, 'citizen.' The word is applied to European people 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 Burgurers."—Cordiner, Dec. of Ceylon.

1877.—"About 60 years ago the *Burghers* of Ceylon occupied a position similar to that of the Eurasians of India at the present moment."—Calcutta Review, cviii. 180-1.

b. **n.p**: People of the Nilgherry Hills, properly Badagas, or 'North-erners.'—See under BADEGA.

c. **The word *rafter*, in Dutch, used in the sense of *burgier*, or in the sense of 'armed policeman.'**

**BURKUNDUAWE, s. An armed retainer; an armed policeman, or other armed unmounted employé of a civil department; from Ar.-P. *burkundus*, 'lightning-darter,' a word of the same class as *jadn-baz*, &c. [Also see BUZERRY.]

1726.—"3000 men on foot, called Bir-candees, and 2000 pioneers to make the road, called Bieldars (see BILDA)."—Valentijn, iv. Sarutte, 276.

1798.—"Capt. Welsh has succeeded in driving the Bengal Burkundaws out of Assam."—Cornwallis, ii. 207.
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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 Burma... 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.

[ "Verma." See quotation under ARAKAN.

1538.—"But the war lasted on and the Brahmas took all the kingdom."—Correa, iii. 851.]

1548.—"And folk coming to know of the secrecy with which the force was being despatched, a great desire took possession of all to know whither the Governor intended to send so large an armament, there being no Rumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them whither they were going, and the Governor, all the more bent on concealment of his intentions, told them that the expedition was going to Pegu to fight with the Brahmas who had taken that Kingdom."—Ibid. iv. 268.

1545.—"How the King of Brahmas undertook the conquest of this kingdom of Siam (Siam), and of what happened till his arrival at the City of Odda."—P. M. Pinto (orig.) cap. 185.

1558.—"Brama." See quotation under JANGOMAY.

1606.—"Although one's whole life were wasted in describing the superstitions of these Gentiles—the Pegus and the Brahmas—one could not have done it all, therefore I only treat of some, in passing, as I am now about to do."—Conto, viii. cap. xii.

1639.—"His (King of Pegu's) Guard consists of a great number of Souldiers, with them called Brahmanas, is kept at the second Port."—Mandelo, Travels, E. T. ii. 110.

1630.—"ARTICLES of COMMERCIO to be proposed to the King of Barma and Pegu, in behalf of the English Nation for the settling of a Trade in those coasts,"—Pl. St. Geo. Com., in Notes and Essays., iii. 7.

1727.—"The Dominions of Barma are at present very large, reaching from Moreva near Tanacretis, to the Province of Yansin in China."—A. Hamilton, ii. 41.

1759.—"The Burmabnas are much more numerous than the Peguese and more addicted to commerce; even in Pegu their numbers are 100 to 1."—Letter in Dalrymple, O. R., i. 59. The writer appears desirous to convey by his unusual spelling some accurate reproduction of the name as he had heard it. His testimony as to the

...
predominance of Burmese in Pegu, at that date even, is remarkable.

[Burmah.]—See quotation under  

[MUNNEPORE.]

[Buraghmaw.]—See quotation under  

[SONAPARANTA.]

[Burman.]—See quotation under  

[GÄTTAMA.]

[Burmah borders Pegu to the north, and occupies both banks of the river as far as the frontiers of China.]—Rennell's Memoir, 237.

[Burman.]—See quotation under  

[SHAN.]

[c. 1819. —"In fact in their own language, their name is not Burmese, which we have borrowed from the Portuguese, but Biamma."—Sangermóno, 36.]

BURRA-BEEBEE, s. H. bari bibi, 'Grande dame.' This is a kind of slang word applied in Anglo-Indian society to the lady who claims precedence at a party. [Nowadays Bari 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."—Lords Minto in India, 29.

[1843.—"The ladies carry their burrah-bishship 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."—Chor Chor, by Viscountess Falkland, i. 92.]

[BURRA-DIN, s. H. bard-din. A 'great day,' the term applied by natives to a great festival of Europeans, particularly to Christmas Day.

[1880.—"This being the Burra Din, or great day, the fact of an animal being shot was interpreted by the men as a favourable augury."—Ball, Jungle Life, 279.]

BURRA-KHANA, s. H. bard khana, '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. bard, 'great'; 'the great Sahib (or Master), a term constantly occurring, whether in a family to distinguish the father or the elder brother, in a station to indicate the Collector, Commissioner, or whatever officer may be the recognised head of the society, or in a depart-

ment to designate the head of that department, local or remote.

[1889.—"At any rate a few of the great lords and ladies (Burra Sahib and Burra Mem Sahib) did speak to me without being driven to it."—Lady Dufferin, 34.]

BURRAMPOOTER, n.p. Properly (Skt.) Brahmaputra ('the son of Brahma'), the great river Brahmpur of which Assam is the valley. Rising within 100 miles of the source of the Ganges, these rivers, after being separated by 17 degrees of longitude, join before entering the sea. There is no distinct recognition of this great river by the ancients, but the Diardanes or Oudanes, 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, Hiddini.

[1562.—Barros does not mention the name before us, but the Brahmaputra seems to be the river of Cosor, which traversing the kingdom so called (Gour) and that of Comotay, and that of Cirode (see SILHET), issues above Chatigtg (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 BERA) and thence through Basoohah to the sea."—Ayen. Akkbery (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, whereof the easterly one on account of its size is called the Great Barrempooter."—Valentijn, v. 154.

[1758.—"Un peu au-dessous de Daka, le Gange est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de Bramanputre qu'on lui trouve dans quelques cartes est une corruption de celui de Brahmaputren, qui dans le langage du pays signifie tirant son origine de Brahma."—D'Anville, Éclairissemens, 62.

[1767.—"Just before the Ganges falls into ye Bay of Bengal, it receives the Baramputrey 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 1785, the Burrampooter, as a capital river, was unknown in Europe. On tracing this river in 1765, I was no less surprised at finding it rather larger than the Ganges, than at its course previous to its entering Bengal. ... I could no longer doubt that the Burrampooter and Sampaoo were one and the same river."—Rennell, Memoir, 3rd ed. 356.

—MS. Letter of James Rennell, d. 10th March.
BURREL, s. H. bharal; Oris nasu- hurra, Hodgson. The blue wild sheep of the Himalaya. [Blanford, Mamn. 499, with illustration.]

BURSAUTER, s. H. barsatt, from barsat, 'the Rains.'

a. The word properly is applied to a disease to which horses are liable in the rains, putstular eruptions breaking out on the head and fore parts of the body.

[1828.—"That very extraordinary disease, the burrsat'ti."—Or. Sport. Mag., reprint, 1873, i. 125.

[1882.—"Horses are subject to an infections disease, which generally makes its appearance in the rainy season, and therefore called burrsat'ti."—Mrs Meer Hassan Ali, ii. 27.]

b. But the word is also applied to a waterproof cloak, or the like. (See BRANDY COOTTIT.)

1880.—"The scenery has now been arranged for the second part of the Simla season . . . and the appropriate costume for both sexes is the decorous barsatti."—Pioneer Mail, July 8.

BUS, adv. P-H. bas, 'enough.' Used commonly as a kind of interjection: 'Enough! Stop! One jam sati! Basta, basta! ' Few Hindustani words stick closer by the returned Anglo-Indian. The Italian expression, though of obscure etymology, can hardly have any 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 Hindustani knowledge already carries me the length of that emphatic monosyllable). . . ."—Oakfield, 2nd ed. i. 42.

BUSHEIRE, n.p. The principal modern Persian seaport on the Persian Gulf; properly Abushahr.

1727.—"Bowchler is also a Maritim Town . . . It stands on an Island, and has a pretty good Trade."—A. Hamilton, i. 90.

BUSTER, s. An inhabited quarter, a village. H. basi, 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" (panch basti). The word is applied in Calcutta to the separate groups of huts in the humbler native quarters, the sanitary state of which has often been held up to reproval.

[1889.—"There is a dreary bustee in the neighbourhood which is said to make the most of any cholera that may be going."—R. Kipling, City of Dreadful Night, 54.]

BUTLER, s. In the Madras and Bombay Presidencies this is the title usually applied to the head-servant of any English or quasi-English household. He generally makes the daily market, has charge of domestic stores, and superintends the table. As his profession is one which affords a large scope for feathering a nest at the expense of a foreign master, it is often followed at Madras by men of comparatively good caste. (See CON-SUMAH.)

1618.—"Yokey the butler, being sick, asked license to goe to his howse to take phisick."—Cocks, i. 138.

1689.—". . . the Butlers are enjind to take an account of the Place each Night, before they depart home, that they (the Peons) might be examind before they stir, if ought be wanting."—Orsington, 398.

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 four pagodas per month, a Butler at 3, a Poon at 2, a Cook at 3, a Compradore at 2, and kitchen boy at 1 pagoda."—Murro's Narrative of Operations, p. 27.

1778.—"Glancing round, my eye fell on the pantry department . . . and the butler trimming the reading lampes."—Camp Life in India, Fraser's Mag., June, 696.

1789.—". . . the moment when it occurred to him (i.e. the Nyoung-young Prince of Burma) that he ought really to assume the guise of a Madras butler, and be off to the Residency, was the happiest inspiration of his life."—Standard, July 11.

BUTLER-ENGLISH. The broken English spoken by native servants in the Madras Presidency; which is not very much better than the Pigeon-English of China. It is a singular dialect; the present participle (e.g.) being used for the future indicative, and the preterite indicative being formed by 'done'; thus I telling = 'I will tell'; I done tell = 'I have told'; done come = 'actually arrived.' Peculiar meanings are also attached to
words; thus *family* = ‘wife.’ The oddest characteristic about this jargon is (or was) that masters used it in speaking to their servants as well as servants to their masters.

**BUXEY**, s. A military paymaster; H. *bakhsh*. This is a word of complex and curious history.

In origin it is believed to be the Mongol or Turkic corruption of the Skt. *bhiksha*, ‘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.* Bakshi was the word commonly applied by the Tartars of the host of Chinigiz 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 Hulakit and with Bātū Khan, and as the writers in the Tartar camps were probably found chiefly among the *bakshis*, the word underwent exactly the same transfer of meaning as our *clerk*, and came to signify a *litteratus*, scribe or secretary. Thus in the Latino-Perso-Turkish vocabulary, which belonged to Petrarch and is preserved at Venice, the word *scriba* is rendered in Comanian, i.e. the then Turkish of the Crimea, as *Bacen*. The change of meaning did not stop here.

Abūl-Fażl in his account of Kashmir (in the *Aīn, [ed. Jarrett, iii. 219]*) recalls the fact that *baksh* was the title given by the learned among Persians and Arabic writers to the Buddhist priests whom the Tibetans styled *lāmda*. But in the time of Baber, say circa 1500, among the Mongols the word had come to mean *surgeon*; a change analogous again, in some measure, to our colloquial use of *doctor*. The modern Mongols, according to Pallas, use the word in the sense of ‘Teacher,’ and apply it to the most venerable or learned priest of a community. Among

the Kirghiz Kazzak, who professed Mahomedanism, it has come to the character which Marco Polo, or less associates with it, and more conjurer or medicine-man; in Western Turkestan it signifies ‘Bard’ or ‘Minstrel.’ (Vambery, his *Sketches of Central Asia* (p. 52), speaks of a *Bakhshi* as a troubadour.)

By a further transfer of meaning of which all the steps are not clear in another direction, under the Moslem Empires of India the *bakhsh* was applied to an officer in military administration, his office is sometimes rendered ‘Minister of the Horse’ (of horse, it is to be remembered, the whole substance of the army consisted), but whose duties in some measure, in fact habitually, embraced those of Paymaster-General, as well as, in a manner, of Commander-in-Chief, or Chief of the army. [Mr. Irvine, who gives a detailed account of the Bakhshi under the last Moguls, (J. R. A. Soc., 1896, p. 539 seq.), prefers to call him an *Adjutant-General*.] More properly perhaps this was the position of the *Baksh*, who had other *bakhshis* under him. *Bakshis* in military command continued in the armies of the *baktars*, of Hyder Ali, and of the native powers. But both the Persian spelling and the modern connection of the title with *pay* indicate a probability that some confusion of associations has arisen between the old Tartar title of the P. *bakhsh*, ‘portion,’ *bakhshidan* giveth, *bakhsh*, ‘payment.’ In early days of the Council of 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 in the Anglo-Indian Army the recognised designation of a *Paymaster*.

This is the best known existing form 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 property in Mysore for a treasurer’ &c., and the N.W.P. the *Baksh*, popularly known to natives as ‘Baksh *Tik*’ or ‘Tax Baksh,’ 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 Quadrâm. H. des Mongols, 184 seqq.; also see Marco Polo, Bk. i. ch. 61, note.

1298.—"There is another marvel performed by those Baci, 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, those of Tibet are most esteemed."—Rashid ad-din, quoted by D'Olsone, ii. 370.

c. 1300.—"Et sciemund, quod Tartar quadrasq. homines super omnes de mundo honorat. Hoc est, quod Tartar quadrasq. potestas ydolorum."—Ricoldus de Monteclerico, in Peregrinatorum, IV. p. 117.

c. 1308.—"Tenet quoque Corpisacum et alterius prae deorum satronorum, deorum in orontium, deorum in arestren."—Georg. Pachymeres de Andreïcico Palaeologo, Lib. vii. The last part of the name of this Kastamaris, 'the first of the sacred magi,' appears to be Bakhsh; the whole perhaps to be Қhoja-Bakhsh, or Kucha-Bakhsh.

c. 1340.—"The Kings of this country sprang from Jinghiz Khan ... followed exactly the success (or laws) of that Prince and the dogs received in his family, which consisted in revering the sun, and conforming in all things to the advice of the Bakhsha."—Shahabuddin, in Not. et Extr. xliii. 287.

1420.—"In this city of Kamcheu there is an idol temple 500 cubits square. In the middle is an idol lying at length, which measures 50 paces. ... Behind this image are figures of Bakhshis as large as life."—Shah Rukh's Mission to China, in Calcutt. i. 206.

1615.—"Then I moved him for his favor for an English Factory to be Resident in the Towne, which hee willingly granted, and gave present order to the Buxy, to draw a Firma both for their comyn 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 Physician, and a little after from Deeschmand-Kan, the most knowing man of Asia, who had been Bakhshis, or Great Master of the Horse."—Bernier, E.T. p. 2; [ed. Constable, p. 4].

1701.—"The friendship of the Buxis is not so much desired for the post he is now in, but that he is of a very good family, and has many relations near the King."—In Wheeler, i. 378.

1706-7.—"So the Emperor appointed a nobleman to act as the Bakhsh of Kâm Bakhsh, and to him he intrusted the Prince, with instructions to take care of him. The Bakhsh was Sultan Hasan, otherwise called Mr Malang."—Dorson's Elliot, vii. 385.

1711.—"To his Excellency Zulfikar Khan Bahadur, Nurzerat Sing (Nurzal-Jang) Bakhshaee of the whole Empire."—Address of a Letter from President and Council of Fort St. George, in Wheeler, ii. 160.

1712.—"Chan Dhpjahan ... first Bakhsh general, or Mustar-Master of the horsemen."—Valentinus, iv. (Suratte), 285.

1753.—"The Buxy acquires the Board he has been using his endeavours to get sundry artificios for the Negrais."—In Long, 43.

1756.—Barth. Plaisted represents the bad treatment he had met with for "strictly adhering to his duty during the Buxy-ship of Meesa. Beliamy and Kempe"; and "the abuses in the post of Buxy."—Letter to the Hon. the Council of Directors, &c., p. 8.

1763.—"The buxey or general of the army, at the head of a select body, closed the procession."—Orme, i. 28 (reprint).

1766.—"The Buxey lays before the Board an account of charges incurred in the Buxey Connah ... for the relief of people saved from the Palmouth."—Rt. William, Cons., Long, 457.

1793.—"The bukshay allowed it would be prudent in the Sultan not to hazard the event."—Dorson, 50.

1804.—"A bukhshae and a body of horse belonging to this same man were opposed to me in the action of the 6th; whom I dare say that I shall have the pleasure of meeting shortly at the Peeshwah's durbar."—Wellington, iii. 80.

1811.—"There appear to have been different descriptions of Bukshasies (in Tippee's service). The Bukshasies of Kusoon were a sort of commissaries and paymasters, and were subordinate to the sipahdar, if not to the Reeladar, or commandant of a battalion. The Meer Bukshae, however, took rank of the Sipahdar. The Bukshasies of the Elhaha and Yeha were, I believe, the superior officers of these corps respectively."—Note to Tippee's Letters, 165.

1828.—"In the Mahatta armies the prince is deemed the Sirdar or Commander; next to him is the Bukhshae 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's Mousse Mahul ... are less here than mine. I am myself the Bukhshae ... and her Sirdars are at my devotion."—Walter Scott, The Surgeon's Daughter, ch. xii.

1861.—"To the best of my memory he was accused of having done his best to urge the people of Dhar to rise against our Government, and several of the witnesses deposed to this effect; amongst them the Bukshae."—Memo. on Dhar, by Major McMullen.
1874.—"Before the depositions were taken down, the gomasta of the planter drew aside the Buxari, who is a police-officer next to the darogd."—Gourind Samanta, ii. 225.

**BUXERRY.** s. A matchlock man; apparently used in much the same sense as Burkundaze (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. Buzo is in Port. a gun-barrel (Germ. Buche); which suggests some possible word buzeiro. There is however none such in Bluteau, who has, on the other hand, "Butexes, an Indian term; artillery-men, &c." and quotes from Hist. Orient. iii. 7: "Buxarii sunt hi qui quinque tormentis praeficiuntur." This does not throw light. Bajjar, 'thunderbolt,' may have given vogue to a word in analogy to P. barkandas, 'lightning-darter,' but we find no such word. As an additional conjecture, however, we may suggest Bakedris, from the possible circumstance that such men were recruited in the country about Baksar (Buzar), i.e. the Sada bag district, which up to 1857 was a great recruiting ground for sepoyas. [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.]

[1680.—The Mogul army was divided into three classes—Nusdran, or mounted men; Topkhanah, artillery; Aaham, infantry and artificers. ["Aaham — Banda-gachi-jiangi—Baksarvay na Bundelah Aaham, i.e. regular matchlock-men, Baksarvayas and Bundeis."—Dastur ul-amal, written about 1690-1; B. Museum MS., No. 1641, fol. 586.]

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.

1749.—"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.

1756.—"Agreed, we despatch Lieu. John Harding of a command of 500 Buxarias in order to clear these be stopped in their way to this place."—55.

"In an account for this ye find among charges on behalf of W. Wallis, Esq., Chief at Cossimbazar: Rs.

"4 Buxerries . . . 20 (year) 2d.M.S. Records in India Off.

1761.—"The 5th they made thei effort with all the Sepoys and Bux they could assemble."—In Long, 25d.

"The number of Buxerri matchlock men was therefore augmented 1500."—Orme (reprint), ii. 59.

"In a few minutes they ki buxerries."—Ibid. 65; see also 279.

1772.—"Buckserries. Foot sic. whose common arms are only sword and target."—Glossary in Gross's "Voyage ed. [This is copied, as Mr. Irvine tells us from the Glossary of 1757 prefixed to Address to the Proprietors of E. I. Co.'s Holwell's Indian Tracts, 3rd ed., 1779."

1788.—"Buxerries—Foot soldiers, common arms are swords and target spears."—Indian Vocabulary (Stockdale 1850.)

1850.—"Another point to which turned his attention . . . was the organisation of an efficient native regular force. Hitherto the native troops employed in Calcutta . . . designated Buxerries nothing more than Burkundas, armed equipped in the usual native manner. Brook, Hist. of the Rise and Progress Bengal Army, i. 92.

**BYDE, or BEDE HORSE.** note by Kirkpatrick to the passage below from Tipoo's Letters says Horse are "the same as Pind Looties, and Kuzzaks" (see FINDA LOOTY, COSSACK). In the Life of Hyder Ali by Hussian Ali Kirmani, tr. by Miles, we read Hyder's Kuzzaks were under command of "Ghazi Khan B. But whether this leader was called from leading the "Bede" or gave his name to them, do appear. Miles has the highly in- gent note: 'Bede is another name (Kuzzak): Kirkpatrick supposed word Bede meant infantry, which believe, it does not' (p. 36). Quotation from the Life of I seems to indicate that it was the of a caste. And we find in Sh. Indian Tribes and Castes, among of Mysore, mention of the Bedai
tribe, probably of huntamen, 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. Mahratta country, ii. 321). Assuming -ar to be a plural sign, we have here probably the "Bedes" who gave their name to these plundering horse. The Bedar are mentioned as one of the predatory classes of the peninsula, along with Marawars, Kallars, 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 Firishta'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 Hyder's Bedes or Kuzzaks that they fled and never looked behind them until they arrived at Goori Bundar." —Hist. of Hyder Nai, p. 120.

1785. "Byde Horse, out of employ, have committed great excesses and depredations in the Sircar's dominions."—Letters of Tipoo Sultan, 6.

1802. "The Kakur and Chapao horse... (Although these are included in the Bede tribe, they carry off the palm even from them in the arts of robbery)..."—H. of Tipoo, by Hussein 'Ali Khan Kirmāni, tr. by Miles, p. 76.

[BYLEE, s. A small two-wheeled vehicle drawn by two oxen. H. bahal, bahī, baillī, which has no connection, as is generally supposed, with basil, 'an ox', but is derived from the Skt. ealī, 'to carry.' The bylee is used only for passengers, and a larger and more imposing vehicle of the same class is the Eut. 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 bylee, a thing like a footboard, but with 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.]

O

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 dishabille. The word is not now used in India Proper, unless by the Portuguese. But it has become familiar in Dutch, from its use in Java. [Mr. Gray, in his notes to Pyrard (p. 372), thinks that the word was introduced before the time of the Portuguese, and remarks that kabāya in Ceylon means a coat or jacket worn by a European or native.]

c. 1540. "There was in her an Embassador who had brought Hidalgo (Idaljan) a very rich Cabaya... which he would not accept of, for that thereby he would not acknowledge himself subject to the Turk."—Cogan's Pint, pp. 10-11.

1552. "... he ordered him then to bestow a cabaya."—Castaneda, iv. 438. See also Stanley's Correr, 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.

"Ohem da fina purpura as cabayas, Lustram os pennos da tocida soda."—Camões, ii. 93.

"Cabaya do damasco rico e dino Da Tyria cor, entre elles esteimado."—Ibid. 95.

In these two passages Burton translates caftan.

1585. "The King is apparelled with a Cable made like a shirt tied with strings on one side."—R. Fitz, in Hakl., ii. 386.

1588. "They wear sometimes when they go abroad a thinne cotton linnen gowme called Cabala. ..."—Linschoten, 70; [Hak. Soc. i. 247].
CABOB. 138  CABUL, CAUBOOL.

CABOB, s. Ar.-H. kabāb. This word is used in Anglo-Indian households generically for roast meat. [It usually follows the name of the dish, e.g. murghi kabab, 'roast fowl'.] But specifically it is applied to the dish described in the quotations from Fryer and Ovington.

c. 1510.—"C'est une jachette ou soutine, Qu'il appellent Lhaasæ (P. libas, 'clothing') ou Cabays, est de teolle de Cotton fort fine et blanche, qui leur va jusqu'aux talons."—Pyrard de Laval, i. 265; [Hak. Soc. i. 872].

[1614.—"The white Cabas which you have with you at Bantam would sell here."—Factor, Letters, ii. 44.]

[1645.—"Vne Cabayes qui est vne sorte de vestement comme vne large soutine couverte par le devant, a manches fort larges."—Cardim, Rec. de la Prov. du Japon, 56.]

1859.—"It is a distinction between the Moors and Bannians, the Moors tie their Cabas's always on the Right side, and the Bannians on the left..."—Ovington, 314. This distinction is still true.

1860.—"I afterwards understood that the dress they wore was a sort of native garment, which in the country they call sarong or kabahal, but I found it very unbecoming."—Max. Havelaar, 43. [There is some mistake here, sarong and Kabaya are quite different.]

1878.—"Over all this is worn (by Malay women) a long loose dressing-gown-style of garment called the kabaya. This robe falls to the middle of the leg, and is fastened down the front with circular brooches."—McNair, Perak, &c., 151.

CABUL, CAUBOOL, &c., n.p. This name (Kābul) of the chief city of N. Afghanistan, now so familiar, is perhaps traceable in Ptolemy, who gives in that same region a people called Ḳāḇūrā, and a city called Ḳāfūra. Perhaps, however, one or both may be corrodorated by the nārōs Kašālity of the Periplus. The
accent of Kábul is most distinctly on the first and long syllable, but English mouths are very perverse in error here. Moore accents the last syllable:

"... pomegranates full
Of melting sweetness, and the ears
And sunniest apples that Caubul
In all its thousand gardens bear."

Light of the Harem.

Mr. Arnold does likewise in Sobrah and Bustam:

"But as a troop of pedlars from Cabool,
Cross underneath the Indian Caucasus..."

It was told characteristically of the late Lord Ellenborough that, after his arrival in India, though for months he heard the name correctly spoken by his councillors and his staff, he persisted in calling it Cabbol till he met Dost Mahommed Khan. After the interview the Governor-General announced as a new discovery, from the Amir's pronunciation, that Cábúl was the correct form.

1552.—Barros calls it "a Cidade Cabol, Metropoli dos Mogoles."—IV. vi. 1.
[c. 1560.—"The territory of Kábul comprises twenty Tumáns."—Asa, tr. Jarret, ii. 410.]

1586.—

"Ah Cabul! word of woe and bitter shame;
Where proud old England's flag, dishonoured, sank
Beneath the Crescent; and the butcher knives
Beat down like reeds the bayonets that had
From Plassey on to snow-capt Caucasus,
In triumph through a hundred years of war."

The Banyan Tree, a Poem.

CACOULLI. a. This occurs in the App. to the Journal d'Antoine Galland, at Constantinople in 1673: "Dragmes de Cacouli, drogue qu'on use dans le Cahue," i.e. in coffee (ii. 206). This is Pers. Arab. .setStroke(13,15,16,14)kàkùlù for Cardamom, as in the quotation from Garcia. We may remark that Kàkùlù was a place somewhere on the Gulf of Siam, famous for its fine aloes-wood (see Ibn Batuta, iv. 240-44). And a bastard kind of Cardamom appears to be exported from Siam, Amomum xanthoides, Wal.

1583.—"O. Arefena gives a chapter on the cacúlla, dividing it into the bigger and the less... calling one of them cacúlla quehir, and the other cacúlla cegner [Ar. labir, panghir], which is as much as to say greater cardamom and smaller cardamom."—Garcia De O., i. 47v.

1759.—"These Vakeels... stated that the Rani (of Bednore) would pay a yearly sum of 100,000 Hooms or Pagodas, besides a tribute of other valuable articles, such as Fquli (betal), Dates, Sandal-wood, Kàkùlù... black pepper, &c."—Hist. of Hyder Naiz, 183.

CADDY, a. i.e. tea-caddy. This is possibly, as Crawfurde suggests, from Catty (q.v.), and may have been originally applied to a small box containing a catty or two of tea. The suggestion is confirmed by this advertisement:

1792.—"By R. Henderson... A Quantity of Tea in Quarter Chests and Caddies, imported last season..."—Madras Courier, Dec. 2.

CADET, a. (From Prov. capdett, and Low Lat. capitellum, [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.

1768.—"We should very gladly comply with your request for sending you young persons to be brought up as assistants in the Engineering branch, but as we find it extremely difficult to procure such, you will do well to employ any who have a talent that way among the cadets or others."—Court's Letter, in Long, 290.

1769.—"Upon our leaving England, the cadets and writers used the great cabin promiscuously; but finding they were troublesome and quarrelsome, we brought a Bill into the house for their ejection."—Life of Lord Teignmouth, i. 15.

1781.—"The Cadets of the end of the years 1771 and beginning of 1772 served in the country four years as Cadets and carried the musket all the time."—Letter in Hicky's Bengali Gazette, Sept. 29.

CADJAN, a. Jav. and Malay kajang, [or according to Mr. Skeat, kajang], meaning 'palm-leaves,' especially those
of the Nipa (q.v.) palm, dressed for thatching or matting. Favre's Dict. renders the word feuilles entrelacées. It has been introduced by foreigners into S. and W. India, where it is used in two senses:

a. Coco-palm leaves matted, the common substitute for thatch in S. India.

1673.—"... flags especially in their Villages (by them called Cajans, being 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 iiis (folis) quoque radiores mattae, Cadjjang vocatae, conficiuntur, quibus aedificia sunt in eis deponere velimum, osteguntur."—Rumphius, i. 71.

1727.—"We travelled 8 or 10 miles before we came to his (the Cananore Rajah'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."—Tenente's Ceylon, ii. 128.

b. A strip of fan-palm leaf, i.e. either of the Talipot (q.v.) or of the Palmyra, prepared for writing on; and so a document written on such a strip. (See OILAH.)

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. kajdowah]. 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 Cajavas or Litters on each side of the Camel being close shut... But instead of Women, he had put into every Cafaya 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 Persian Kidjahwah, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and 2 in depth... the journey being usually made in the night-time, it becomes the only place of his rest... Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—Forster's Journey, ed. 1808, ii. 104-5.

CAEH, n.p. Properly Kayal [Tam. kāy, 'to be hot'], 'a lagoon' or 'backwater.' 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 Kolkai, the Κόρκαιος εὔρος 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 seqq.].

1298.—"Cai 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 Calicutt with some neighbouring ports, and which extends as far as Kabel (and Kayal) a place situated opposite the Island of Serendib."..."—Abdurrazzih, in India in the XVth Cent., 19.

1444.—"Ulta esas urbes est Cahila, qui locous margaritas... producit."—Conti, in Poggio, De Var. Fortunae.

1498.—"Another Kingdom, Caal, which has a Moorish King, whilst the people are Christian. It is ten days from Calcut by sea... here there be many pearls."—Routiero de V. de Gama, 106.

1514.—"Passando oltre al Cavo Comedi (C. Comorin), sono gentili; e intra esso a Caal da dove si pesca le perle."—Giov. da Empoli, 79.

1516.—"Further along the coast is a city called Caal, which also belongs to the King of Coulam, peopled by Moors and Gentooes, great traders. It has a good harbour, whither come many ships of Malabar; others of Caramandiel and Benguela."—Barbosa, in Lisbon Coll., 387-8.

CAFFER, CAFFRE, COFFREE, &c., n.p. The word is properly the
Ar. Kāfir, 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 Papuans of N. Guinea, and the Alfrums of the Moluccas, brought into the slave-market.

In another direction the word has become a quasi-proper name of the (more or less) fair, and non-Mahomedan, tribes of Hindu-Kush, sometimes called more specifically the Sidd-pust or 'black-robbed' Caffres.

The term is often applied malevolently by Mahomedans to Christians, and this is probably the origin of the mistake pervading some of the early Portuguese narratives, especially the Roteiro of Vasco da Gama, which described many of the Indo-Chinese States as being Christian.*

[c. 1300.—"Kafir." See under LACK.]

c. 1404.—Of a people near China: "They were Christians after the manner of those of Cathay."—Clavijo by Markham, 141.

... And of India: "The people of India are Christians, the Lord and most part of the people, after the manner of the Greeks; and among them are also 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 esteem themselves above the others. And among them are Moors and Jews, and they are subject to the Christians."—Clavijo, (orig.) § cxxi.; comp. Markham, 153-4. Here we have (1) the confusion of Caffer and Christian; and (2) the confusion of Abyssinia (India Tertia or Middle India of some medieval writers) with India Proper.

[c. 1470.—"The sea is infested with pirates, all of whom are Kofras, neither Christians nor Mussulmans; they pray to stone idols, and know not Christ."—Athos. Nikif, in Index in the Xth Cent., p. 11.]

1563.—"In the year 1484 there came to Portugal the King of Benin, a Caffre by nation, and he became a Christian."—Stanley's Caffre p. 8.

1572.—"Verigo os Caffres aspiras e avaros. Tirar a linha dams seus vestidos."—Camões, v. 47.

By Burton:

"shall see the Caffres, greedy race and false, strip the fair ladye of her raiment torn."—

1582.—"These men are called Caffres and are Gentiles."—Castañeda (by N.L.), f. 422.

c. 1610.—"Il estoit fils d'un Caffre d'Ethiopie, et d'une femme de ces isles, ce qu'on appelle Mulatre."—Pyrand de Laval, i. 220; [Hak. Soc. i. 307].

[c. 1610.—"... a Christian whom they call Caparoon."—Ibid., Hak. Soc. i. 261.]

1614.—"That knave Simon the Caffre, not what the writer took him for—he is a knave, and better lost than found."—Sainsbury, i. 355.

[1615.—"Odola and Gala are Capharres which signifieth misbelievers."—Sir T. Roe, Hak. Soc. i. 33.]

1653.—": toy mesme qui passe pour vn Kaffre, ou homme sans Dieu, parmi les Mussulmans."—De la Boullaye-le-Geux, 310 (ed. 1657).

c. 1665.—"It will appear in the sequel of this History, that the pretense used by Auren-zebo, his third Brother, to cut off his (Dara's) head, was that he was turned Kaffar, 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 Sumbreesores and Cofferies, whereby it is dangerous to walk late."—Fryer, 74.

..."Beggars of the Mussolmen Cast, that if they see a Christian in good Clothes ... are presently upon their Functilibis 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 Choultry to turn Pady Pasquall, a Popish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. Mohun's Coffree Frans from the Protestant religion."—Pt. St. Geo. Cons. in Notes and Extracts, Pt. i. p. 72.

1759.—"Blacks, whites, Coffries, and even the natives of the country (Pegu) have not been exempted, but all universally have been subject to intermittent Fevers and Fluxes" (at Negrais).—In Dalrymple, Or. Rep. i. 124.

Among expenses of the Council at Calcutta in entertaining the Nabob we find "Purchasing a Coffree 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 Coffee Boy, about 20 years old, and about 6 feet 7 inches in height... When he went off he had a high topi."—Ibid. Dec. 29.

1782.—"On Tuesday next will be sold three Coffee Boys, two of whom play the French Horn... a three-wheel’d Buggy, and a variety of other articles."—India Gazette, June 15.

1799.—"He (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 Asea, p. 10.

c. 1866.—
"And if I were forty years younger, and my life before me to choose, I wouldn’t be lectured by Kaffirs, or swindled by fat Hindoos."
Sir A. C. Lyall, The Old Pindarce.

CAPII.A. s. Arab. kafla: a body or convoy of travellers, a Caravan (q.v.). Also used in some of the following quotations for a sea convoy.

1562.—"Those roads of which we speak are the general routes of the Caffis, which are sometimes of 3,000 or 4,000 men... for the country is very perilous because of both hill-people and plain-people, who haunt the roads to rob travellers."—Barros, IV. vi. 1.

1596.—"The ships of Chetins (see CHETTY) of these parts are not to sail along the coast of Malavur or to the north except in a cassila, that they may come and go more securely, and not be cut off by the Malavurs and other corsairs."—Proclamation of Geo. Viceroy, in Archiv. Port. Or., fasc. iii. 661.

1598.—"Two Cassylens, that is companies of people and Camelles."—Linschoten, Hak. Soc. ii. 159.

1616.—"A cassilow consisting of 200 broadcloths,"—Foster, Letters, iv. 278.]

1617.—"By the failing of the Goo Cassila."—Sir T. Roe, Hak. Soc. ii. 402.

1623.—"Non navigamus di notte, perché la cassila era molto grande, al mio parere di più di duecento vascelli."—P. della Valle, ii. 587; [and comp. Hak. Soc. i. 18].

1650.—"... some of the Raisahs... making Outrados prey on the Cassiloes passing by the Way..."—Lord, Benian’s Religion, 81.

1672.—"Several times yearly numerous cassilas of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security in 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 lodestone in the bottom, that indubitably such vessels go to pieces and break up."—P. Vincenzo, 109. A curious survival of the old legend of the Lodestone 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 Tutia."—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 Kafis, 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 Cheghánsértâ there are neither grapes nor vineyards; but they bring the wines down the river from Kafiristan... So prevalent is the use of wine among them that every Kafir has a hig, or leather bottle of wine about his neck; they drink wine instead of water."—Autobiog. of Baber, p. 144.

[c. 1590.—The Kafirs in the Túmanis of Ališang and Najrat are mentioned in the Ars, tr. Jarrett, ii. 406.]

1603.—"... they fell in with a certain pilgrim and devotee, from whom they learned that at a distance of 80 days’ journey there was a city called Gappershánt, into which no Mahomedan was allowed to enter..."—Journey of Bened. Góes, in Cathay, &c. ii. 554.

CAIMAL, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayāl. kaimal.

1504.—"So they consulted with the Zamorin, and the Moors offered their agency to send and poison the walls at Cochin, so as to kill all the Portuguese, and also to send Nairs in disguise to kill any of our people that they found in the palm-woods, and away from the town... And meanwhile the Mangate Caimal, and the Caimal of Pimblem, and the Caimal of Diamper, seeing that the Zamorin’s affairs were going
from bad to worse, and that the castles which the Italians were making were all wind and nonsense, that it was already August when ships might be arriving from Portugal... departed to their own estates with a multitude of their followers, and sent to the King of Cochín their ollas of allegiance."—Correa, i. 482.

1566.—"... certain lords bearing title, whom they call Caimais" (rainhas).—Damião de Goes, Chron. del Rei Dom Emmanuel, p. 49.

1606.—"The Malabars give the name of Caimais (Caímes) to certain great lords of vessels, 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.—
"Ficáus seus Caímais pressus e mortos." Malaca Conquistada, v. 10.

CAIQUE, s. The small skiff used at Constantinople, Turkish kâi̇l. 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 (Cytisus cajan), to the leguminous shrub which gives dhall (q.v.). A kindred plant has been called Delicos cajiang, 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. pokok'chbang, '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 kays-putch, i.e. 'Leignum album.' Filet (see p. 140) gives six different trees as producing the oil, which is derived from the distillation of the leaves.

The chief of these trees is Melaleuca leucadendron, L., a tree diffused from the Malay Peninsula to N.S. Wales. The drug and tree were first described by Rumphius, who died 1693. (See Hanbury and Flückiger, 247 [and Wallace, Malay Arch., ed. 1890, p. 294].)

CASKEN, s. This is Sea H. for Cozneca (Boeckuck).

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. kalulis, kalulus, spelt keloeles by Klinkert, and explained by him as a kind of vessel. The word seems to be derived from loelo, '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.]

[1518.—Calanu, according to Mr. White- way, is the form of the word in Andrade's Letter to Albuquerque of Feb. 22nd.—India Office M.S.]

1525.—"4 great lancharas, and 6 calaluzes and manchus which row very fast."—Lembranças, 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, jeoças, and calaluzes, besides 15 high-sided junks."—F. M. Fino, 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 caelius or rowing vessel. . . ."—Goñido de Eredia, f. 51.

CALAMANDER WOOD, s. A beautiful kind of rose-wood got from a Ceylon tree (Diospyros quaeceita). Tennent regards the name as a Dutch corruption of Coromandel wood (i. 118), and Drury, we see, calls one of the ebony-trees (D. melanoxylon) "Coromandel-ebony." Forbes Watson gives as Singhalese names of the wood Calumadiriya, Kalumadereya, &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. 1.4] the "painted
calicoes" or "chites" of Masulipatam
were called "Calmendar, 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 Cingalese language Cala-
minder is said to signify a black flaming
tree. The heart, or woody part of it, is
extremely handsome, with whitish or pale
yellow and black or brown veins, streaks
and waves."—Thunberg, iv. 206-6.

1818.—"Calminder wood" appears
among Ceylon products in "Mihurn, 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.

CALAMBAK, s. The finest kind
of aloes-wood. Crawfurad gives the
word as Javanese, kalambak, but it
perhaps came with the article from
Ohampa (q.v.).

1510.—"There are three sorts of aloes-
wood. The first and most perfect sort is
called Calamapat."—Vartkema, 225.

1661.—"It must be said that the
very fine calambuco and the other eagle-
wood is worth at Calicut 1000 maravedis the
pound."—Barbosa, 204.

1539.—"This Ambassador, that was
Brother-in-law to the King of the Betas
... brought him a rich Present of Wood
of Aloes, Calamabas, and 5 quintals of
Benjamion in flowers."—F. M. Pinto,
in Cogan's tr. p. 15 (orig. cap. xiii.).

1651.—(Campar, in Sumatra) "has nothing
but forests which yield aloeswood, called in
India Calamabco."—Castanheda, bk. iii.
cap. 69, p. 218, quoted by Crawford,
Descrip. 7.

1562.—"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 Calamaboc."—Barros, I.
xr. 1.

[c. 1590.—"Kalanbak (calembo) is the
wood of a tree brought from Zirbah; it
is heavy and full of veins. Some believe it to
be the raw wood of aloes."—Ae, ed. Bloch-
mann, i. 31.]

[c. 1610.—"From this river (the Ganges)
comes that excellent wood Calamba, which
is believed to come from the Earthly Para-
dise."—Pyrrard de Laval, Hak. Soc. i. 353.]

1613.—"And the Calamba is the most
fragrant medulla of the said tree."—Godinho
de Barbosa, i. 15e.

1615.—"Lunra (a black gum), gummellac,
collomback."—Foster, Letters, iv. 87.

1618.—"We opened the ij chists which
came from Syam with calambak and silk,
and said it out."—Cocke's Diary, ii. 61.

1774.—"Les Mahometans font de ce
Kalambe assez spacieux qu'ils portent à la
main par amusement. Ce bois quand il est
échauffé ou un peu frotté, rend un odeur
agréable."—Niebuhr, Desc. de l'Arabie, 127.

See EAGLE-WOOD and ALOES.

CALASH, s. French calèche, said
by Litré to be a Slav word, and so
N.E.D.]. In Bayly's Dict. it is calash and
caliche. [The N.E.D. does not
recognise the latter form; the former
is as early as 1678]. 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."—Progs. "Monday, 30th March,"
MS. Report in India Office.

CALAVANCE, s. A kind of bean;
acc. to the quotation from Osbeck,
Dolichos spinosis. 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
tomatoes and in Brazil and elsewhere,
were called Calavances. I do not re-
member whether they were the seed of
Phaseolus lunatus or vulgaris, or of
Dolichos spinosis, alias Caljang" (see
CAJAN). The word comes from the
Span. garbanzos, which De Candolle
mentions as Castilian for 'pois chichi,'
or Oicer arietinum, and as used also
in Basque under the form garbantzu,
CALAY. 145

[or garbatzu, from garau, 'seed,' antzu, 'dry,' N.E.D.]

1620.—"... from hence they make their provision in abundance, viz. beef, cheese, pork, garvanes, and small peas or beans...."—Cook's Diary, ii. 311.

c. 1830.—"... in their Canoes brought us... green pepper, garvanes, Buffalos, Hens, Eggs, and other things."—Str. T. Herbert, ed. 1866, p. 350.

1719.—"I was forc'd to give them an extraordinary meal every day, either of Farina or calavanes, which at once made a considerable consumption of our water and firing."—Skeltock's Voyage, 62.

1788.—"But garvanes are prepared in a different manner, neither do they grow soft like other pulse, by boiling. . . ."—Skeat's Travels, ed. 1757, p. 140.

1752.—"... Calavanes (Dolichos sinensis)."—Osebek, i. 304.

1774.—"When I asked any of the men of Dory why they had no gardens of plantains and Kalavanes... I learnt that the Hottentots supply them."—Forrest, V. to N. Guinea, 109.

1814.—"His Majesty is authorised to permit for a limited time by Order in Council, the Importation from any Port or Place whatsoever of... any Beans called Kidney, French Beans, Tares, Lentilles, Calavanes, and all other sorts of Pulse."—Act 54 Geo. III. cap. xxxvi.

CALAY, a. Tin; also v., to tin copper vessels—H. kala'i karnu. The word is Ar. kala'i, 'tin,' which according to certain Arabic writers was so called from a mine in India called kala'. In spite of the different initial and terminal letters, it seems at least possible that the place meant was the same by that the old Arab geographers called Kalah, near which they place mines of tin (al-kala'), and which was certainly somewhere about the coast of Malacca, possibly, as has been suggested, at Kadah* or as we write it, Quedda. [See Ain, tr. Jarrett, iii 43.]

The tin produce of that region is well known. Kalang is indeed also a name of tin in Malay, which may have been the true origin of the word before us. It may be added that the small State of Salangor between Malacca and Perak was formerly known as 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 calain and calin, with the nasal termination so frequent in their Eastern borrowings. Bluteau explains calain 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. 29) kala't is used for 'tin.' See on this word Quatremerre 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-Kala't."—Relation des Voyages, etc., i. 94.

c. 1154.—"Thence to the Isles of Lankalitis is reckoned two days, and from the latter to the Island of Kalah. . . . There is in this last island an abundant mine of tin (al-Kala't). The metal is very pure and brilliant."—Edirisi, by Jawurt, i. 80.

1552.—"... Tin, which the people of the country call Cahem."—Castanheda, iii. 213. It is mentioned as a staple of Malacca in ii. 186.

1606.—"That all the chalios which were neither of gold, nor silver, nor of tin, nor of calain, should be broken up and destroyed."—Gouyez, Synodo, f. 288.

1610.—"... They carry (to Hormuz) clove, cinnamon, pepper, cardamom, ginger, mace, nutmeg, sugar, calaym, or tin."—Relaciones de P. Teixeira, 382.

c. 1610.—"... money... not only of gold and silver, but also of another metal, which is called calin, which is white like tin, but harder, purer, and finer, and which is much used in the Indies."—Pyrrard de Laval (1679) i. 164; [Hak. Soc. i. 234, with Gray's note].

1613.—"And he also reconnoitred all the sites of mines of gold, silver, mercury, tin, or calain, and iron and other metals..."—Godinho de Eredia, f. 58.

[1644.—"Callaym." See quotation under TOUTNAGUE.]

1846.—"... Il y a (i.e. in Siam) plusieurs minieres de calain, qui est un metal metoyen, entre le plomb et l'ester."—Cardin, Rel. de la Prov. de Japon, 163.

1726.—"The goods exported hither (from Pegu) are... Kain (a metal coming very near silver)..."—Valentijn, 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 calain, at 70 livres 100 weight."—Raynal (tr. 1777), i. 208.

1780.—"... the port of Quedah; there is a trade for calin or tutenague... to
CALCUTTA, n.p. B. Kabikatā, 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 Calcular, 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 Hugli.’ This name Golgot and the corresponding Golghat in an extract from Mushabat Khān indicate the name of the particular locality where the English Factory at Hugli was situated. And some confusion of this name with that of Calcutta may have led to the curious error of the Frenchman Luiller and Sonnerat, the former of whom calls Calcutta Golgouthe, while the latter says: ‘Les Anglais prononcent et scrivent Golgota.’"]

c. 1590.—"Kalikata va Bakaga va Barbakpur, 3 Mahal."—Ata. (orig.) i. 408; (tr. Jarrett, ii. 141).

[1688.—"So我自己 accompanied with Capt. Haddock and the 130 soldiers we carried from hence embarked, and about the 20th September arrived at Calcutta."—Hedges, Diary, Hak. Soc. ii. lxxix.]

1698.—"This avairious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zeminder... the towns of Sootanatty, Calcutta, and Goompore, with their districts extending about 3 miles along the eastern bank of the river."—Orme, repr. ii. 71.

1702.—"The next morning we pass’d by the English Factory belonging to the old Company, which they call Golgotha, and is a handsome Building, to which were adding stately Warehouses."—Voyage to the E. Indies, by Le Sieur Lullier, E. T. 1715, p. 259.

1726.—"The ships which sail thither (to Hugli) first pass by the English Lodge in Coliacatte, 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 400 Burials registered in the Clerk’s Books of Mortality."—A. Hamilton, ii. 9 and 6.

1742.—"I had occasion to stop at the city of Firduhdanga (Chandernagore) which is inhabited by a tribe of Frenchmen. The city of Calcutta, which is on the other side of the water, and inhabited by a tribe of English who have settled there, is much more extensive and thickly populated..."—Abdul Karim Khan, in Eliot’s, viii. 127.

1753.—"At desous d’Ugli immédiatement, est l’établissement Hollandais de Shinaura, puis Shandernagor, établissement Français, puis la loge Danoise (Serampore), et plus bas, sur la rivage opposé, qui est celui de la gauche en descendant, Banki-bazar, ou les Ostendois n’ont pas à se maintenir; enfin Collecta aux Anglos, à quelques lieues de Banki-bazar, et du même côté."—D’Anville, Éclaircissements, 64. With this compare: "Almost opposite to the Ianes Factory is Bankbanka, a Place where the Ostend Company settled a Factory, but, in Anno 1728, they quarrelled with the Fussalair or Governor of Hugly, and he forced the Ostenders to quit..."—A. Hamilton, ii. 18.

1782.—"Les Anglais pourraient retirer aujourd’hui des sommes immenses de l’Inde, s’ils avaient eu l’attention de mieux composer le conseil suprême de Calcutta."—Sonnerat, Voyage, i. 14.

CALEEFA. 8. Ar. Khaltifa, the Caliph or Vice-gerent, a word which we do not introduce here in its high Mahommedan use, but because of its quaint application in Anglo-Indian households, at least in Upper India, to two classes of domestic servants, the tailor and the cook, and sometimes to the barber and farrier. The first is always so addressed by his fellow-servants (Khaltifa-ji). In South India the cook is called Maistry, i.e. artiste. In Sicily, we may note, he is always called Monsir (1) an indication of what ought to be his nationality. The root of the word Khaltifa, according to Prof. Sayce, means ‘to change,’ and another

* "Capitale des établissements Anglais dans le Bengale. Les Anglais prononcent et écrivent Golgota" (?)
CALICO, s. Cotton cloth, ordinarily of tolerably fine texture. The word appears in the 17th century sometimes in the form of Calicut, but possibly this may have been a purism, for calicos or callico occurs in English earlier, or at least more commonly in early voyages.

[Callaca in 1578, Draper's Dict. p. 42.]

The word may have come to us through the French calicot, which though retaining the t to the eye, does not do so to the ear. The quotations sufficiently illustrate the use of the word and its origin from Calicut. The fine cotton stuffs of Malabar are already mentioned by Marco Polo (i. 379). Possibly they may have been all brought from beyond the Ghauts, as the Malabar cotton, ripening during the rains, is not usable, and the cotton stuffs now used in Malabar all come from Madura (see Fryer below; and Terry under CALICUT). The Germans, we may note, call the turkey Calecutische Hahn, though it comes no more from Calicut than it does from Turkey. [See TURKEY.]

1579.—"I great and large Canowes, in each whereof were certaine of the greatest personages that were about him, attired all of them in white Lawne, or cloth of Calicet."

—Drake, World Encompassed, Hak. Soc. 1579.

1591.—"The commodities of the shippes that come from Bengala bee . . . fine Calicet cloth, Pintados and Rice."

—Barker's Lancaster, in Hakl. i. 592.

1592.—"The callicos were book-callicos, calico launes, broad white calicos, fine starched callicos, coarse white callicos, browne coarse callicos."

—Desc. of the Great Carrack Madre de Dios.

1602.—"And at his departure gave a robe, and a Tucke of Calico wrought with gold."

—Lancaster's Voyage, in Purchas, i. 153.

1604.—"It doth appear by the abbreviate of the Accounts sent home out of the Indies, that there remained in the hands of the Agent, Master Starkey, 482 fardels of Calico."


"I can fit you, gentlemen, with fine callicoes too, for doublets; the only sweet fashion now, most delicate and courtly: a meek gentle callico, cut upon two double affectable taffetas; all most neat, neat, and unmatchable."


1605.—" . . . about their loynes they (the
Javanese) weare a kind of Callicoo-cloth."—Edm. Scot, ibid. 165.

1608. —"They esteem not so much of money as of Calicut clothes, Pintados, and such like stuffs."—John Davis, ibid. 136.

1612. —"Callicoo copboard clithaes, the piece ... xla."—Rates and Valuations, &c. (Scotland), p. 294.

1616. —"Angareza . . . inhabited by Moorees trading with the Maine, and other three Easterns Islands with their Castel and fruits, for Callicooes or other binnens to cover them."—Sir T. Roe, in Purchas; [with some verbal differences in Hak. Soc. i. 17].

1627. —"Callicoo, tela delicata Indica. H. Calicunt, dicit à Calicunt, Indiae regione ubi confectionur."—Minshew, 2nd ed., s.v.

1673. —"Staple Commodities are Calicunts, white and painted."—Fryer, 34.

"Callicout for Spice . . . and no Cloath, though it give the name of Calicout 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 silent action of Captain Leaton, who on Sunday last marched part of his company . . . over the Company's Calicoes that lay a dyeing."—Minute in Wheeler, ii. 48.

1720. —Act 7 Geo. I. cap. vii. "An Act to preserve and encourage the woollen and silk manufacture of this kingdom, and for more effectual employing of the Poor, by prohibiting the Use and Wear of all printed, painted, stained or dyed Calicoes in Apparel, Houshold Stuff, Furniture or otherwise."—Stat. at large, v. 229.

1812. —"Like Iris' bow down darts the painted cine, Starred, striped, and spotted, yellow, red, and blue, Old calico, torn silk, and muslin new."—Rejected Addresses (Oribee).

**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 Kolködu is said to mean the 'Cock-Fortress.' [Logan (Man. Malabar, i. 241 note) gives koli, 'fowl,' and kotto, '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 Fandaraina to Kali-Kit, one of the chief ports of Mullabar. The people of Chm, of Java, of Sallân, of Mahal (Maldive), of Yemen, and Fars frequent it, and the traders of different regions meet there. Its port is among the greatest in the world."—Ibn Batuta, iv. 89.

**CALICUTHEM** deinceps petit, urbem maritimam, octo millibus passuum ambitum, nobile totius Indiae emporium, pipere, laccos, gingiberis, cinnamonum cras- soreis, kebulis, zedoariae fertilia."—Conti, in Poggius, De Var. Fortunae.

1442. —"Calicut is a perfectly secure harbour, which like that of Ormuss brings together merchants from every city and from every country."—Abdurrassch, in India in Xvth Cent., p. 15.

c. 1475. —"Calicut is a port for the whole Indian sea . . . The country produces pepper, ginger, colour plants, muscat [nut-meg], cloves, cinnamon, aromatic roots, adract [green ginger] . . . and everything is cheap, and servants and maids are very good."—Ath. Nikéias, ibid. p. 20.

1488. —"We departed thence, with the pilot whom the king gave us, for a city which is called Qualcut."—Roteiro de V. da Gama, 48.

1572. —"Já fora de tormentas, e dos primeiros Marés, o temor vão do peito vos; Dize alegre o Pilo Melindano, 'Terra he de Calicut, se n'he engano.'"—Canoes, vi. 92.

By Burton:

"now, 'scaped the tempest and the first sea-dread, fled from each bosom terrors vain, and cried the Melindanian Pilot in delight, 'Calicut-land, if ough't I see aright!'"

1616. —"Of that wool they make divers sorts of Calico, which had that name (as I suppose) from Callicutta, not far from Goa, where that kind of cloth was first bought by the Portuguese."—Terrey, in Purchas. [In ed. 1777, p. 105, Callicuta.]

**CALINGULA, s.** A sluice or escape. Tam. kalángal; 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 calingulaia, or water weirs for surplus vents."—Venkatasami Row, Man. of Tanjore, p. 332.]

**CALPUTTEE, s.** A caulker; also the process of caulking; H. and Beng. kalidpatti and kalidpatti, and these no doubt from the Port. kalafate. But this again is oriental in origin, from the Arabic kalifat, the 'process of caulking.' It is true that Dozy (see p. 376) and also Jal (see his Index, ii. 559) doubt the last derivation, and are disposed to connect the Portuguese

*Not 'a larger kind of cinnamon,' or 'cinnamon which is known there by the name of grosses (canellas quae grossae appellantur), as Mr. Winter Jones oddly renders, but canella grossa, i.e. 'coarse' cinnamon, alias cassia.*
CALUAT. 149 CALYAN.

and Spanish words, and the Italian calefattare, &c., with the Latin calefacere, a view which M. Marcel Devie rejects. The latter word would apply well enough to the process of pitching a vessel as practised in the Mediterranean, where we have seen the vessel careened over, and a great fire of thorns kindled under it to keep the pitch fluid. But caulking is not pitching; and when both form and meaning correspond so exactly, and when we know so many other marine terms in the Mediterranean 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 kalafatoury, because he was the son of a caulker (see Ducange, Gloss. Graec., who quotes Zonaras).

1554.—(At Mozambique) . . . “To two calafattes . . . 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.”—Simão Botelho, Tombo, 11.

c. 1620.—“S’il estoit bescin de calafader le Vaiseau . . . on y aurroit beaucoup de peine dans ce Port, principalement si on est contraint de se servir des Charpentiers et des Calafadeurs du Pays; parce qu’ils dépendent tous du Gouverneur de Bombain.”—Roger . . . des Indes Orient., par Alexio da Motta, in Thévenot’s Collection.

CALUAT, s. This in some old travels is used for Ar. khilwat, ‘privacy, a private interview’ (C. P. Brown, M.S.).

1404.—“And this Garden they call Talicia, and in their tongue they call it Calbet.”—Clapp, & c. comp. Markham, 130.

1670.—“Still deeper in the square is the third tent, called Calnet-Kaza, the retired spot, or the place of the privy Council.”—Bernier, ed. Constable, 361.

1822.—“I must tell you what a good fellow the little Raja of Tallacca is. When I visited him we sat on two musmads without exchanging one single word, in a very respectable durbar; but the moment we retired to a Khilwat the Raja produced his Civil and Criminal Register, and his Minute of demands, collections and balances for the 1st quarter, and began explaining the state of his country as eagerly as a young Collector.”—Elphinstone, in Life, ii. 144.

1824.—“The khilwat or private room in which the doctor was seated.”—Haji Biba, p. 87.

CALUETE, CALUETE, s. The punishment of impalement; Malayal. kaluckki (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.”—Casaseca, tr. by N. L., II. 145, 146.

1636.—“The Queen marvolling 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.—Gouvart, f. 47v; see also f. 163.

CALYAN, n.p. The name of more than one city of fame in W. and S. India; Stk. Kalyana, ‘beautiful, noble, propitious.’ One of these is the place still known as Kalyan, on the Ulhas 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 Salseet (see Fergusson and Burgess, p. 349). Another Kalyana was the capital of the Chalukyas of the Deccan in the 9th-12th centuries. This is in the Nizam’s district of Naldrig, about 40 miles E.N.E. of the fortress called by that name. A third Kalyana was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28’ or thereabouts, on the same river as Bacanore (q.v.). [This is apparently the place which Tavernier (ed. Ball, ii. 206) calls Callian Bondi or Kalyan Bandar.] The quotations refer to the first Calyan.

c. A.D. 80-90.—“The local marts which occur in order after Barygaza are Akabar, Sappa, Kalliana, a city which was raised to the rank of a regular mart in the time of Saraganae, but, since Sandanze became its master, its trade has been put under restrictions; for if Greek vessels, even by accident, enter its ports, a guard is put on board, and they are taken to Barygaza.”—Periplus, § 52.

c. A.D. 545.—“And the most notable places of trade are these: Sindu, Orritha, Kalliana, Sibr. . . .”—Cosmas, in Cathay, &c., p. clxxxviii.

1673.—“On both sides are placed stately Aides, and dwellings of the Portuguese Fidalgo; till on the Right, within a Mile or more of Gaubat, they yield possession to the neighbouring Senni Gil, at which City (the key this way into that Rebel’s Country),
Wind and Tide favouring us, we landed."—Fryer, p. 128.

1825.—"Near Candaullah is a waterfall... its stream winds to join the sea, nearly opposite to Tannah, under the name of the Callianass river."—Heber, ii. 137.

Prof. Forchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called *Kalyani*.

**CAMBAY,** n.p. Written by Mahommedan writers Kambayat, sometimes Kinbyyat. According to Col. Tod, the original Hindu name was Kambhavati, 'City of the Pillar'; [the Mad. Admin. Man. Gloss. gives *stambha-tirtha*, 'sacred pillar pool'].

Long a very famous port of Guzerat, at the head of the Gulf to which it gives its name. Under the Mahommedan Kings of Guzerat it was one of their chief residences, and they are often called Kings of Cambay. Cambay is still a feudatory State under a Nawab. The place is in decay, owing partly to the shoals, and the extraordinary rise and fall of the tides in the Gulf, impeding navigation. [See Forbes, Or. Mem. 2nd ed. i. 313 seqq.]

o. 951.—"From Kambay to the sea, about 2 parasangs. From Kambay to Srabaya (!) about 4 days."—Istahkhi, in Elliot, i. 80.

1298.—"Cambast 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 principaliiter habit duces portus: quorum unus nominatur Mahakot, et alius Cambeth."—Marino Sanudo, near beginning.

o. 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 XVth Cent., 20.

1498.—"In which Gulf, as we were informed, there are many cities of Christians and Moors, and a city which is called Quadambay."—Roteiro, 49.

1506.—"In Combes è terra de Mori, e il suo Re è Moro; e là è una gran terra, e li nasce turbiti, e spigonardo, e mulo (read mulo—see ANIL), lache, corniole, salcedes, gotoni..."—Re del. Leonardo Ca' Masser, in Archivio Stor. Italiano, App.

1674.—"The Prince of Cambay's daily food is asp and basilisk and toad, Which makes him have so strong a breath, Each night he stinks a queen to death."—Hudibras, Pt. ii. Canto i.

Butler had evidently read the story of Mahmud Bigara, Sultan of Guzerat, Varthema or Purchas.

**CAMBOJA,** n.p. An ancient kingdom in the eastern part of India, once great and powerful, it fell, and under the 'protectorate' of France, whose Saigon colony adjoins. The name, like so many others of Indo-China since the time of Ptolemy, is of Skt. origin, being apparently a transfer of the name of a nation and country on the N. frontier of India, Camboja, suppose have been about the locality of Champa or Kafristan. Ignoring this fact, and Chinese and other etymologies, the name had been invented for the name. In older Chinese annals (c. 1200) this region had the name of *Ro* from the period after our era, and the kingdom of Camboja had been powerful, it was known to the Chinese as *Chin-la*. Its power seems to have extended at one time westward, haps to the shores of the B. of Bon and Ruins of extraordinary vastness are architectural elaboration are numerous and have attracted great attention. Mouhot's visit in 1859, they had been mentioned by century missionaries, and some buildings when standing in splendour were described by a Chinese visitor at the end of the 13th century. The gum *Gamboge bidentum* in the early records [Bir. Rep. on Old Eve., 27] so familiar to us, derives its name from this country, the chief source of supply.

o. 1161.—"... although... the belief of the people of Rámâyana was the same as that of the Buddhist men of Ceylon... Parakrama king was living in peace with the Rámâyana—yet the ruler of Rámán forsook the old custom of providing for the ambassadors... 'These messengers are sent to go to boja,' and so plundered all their goods and put them in prison in the Malayas... Soon after this he seized some virgins sent by the King of Ceylon, King of Káma.booja..."—Ext. from Annals, by T. Rhys *Da J.A.S.B.* xi. Pt. i. p. 198.

1295.—"Le pays de Tobin-la..."—From the nommment *Kanphou* Sous la dynastie actuelle, les livres des Tibéfins nomment ce pays *K..."
CAMEEZE, s. This word (kamis) is used in colloquial H. and Tamil for 'a shirt.' It comes from the Port. camisa. But that word is directly from the Arab kamis, '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. a.v. Camise]. The Mod. Greek Dick. of Sophocles has καμίσαο. Camisa is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

c. 400.—'Solent militantes habere lineas quas Camistas vocant, sic aptas membris et adstrictas corporibus, ut expedit sint vel ad cursum, vel ad praemia ... quomquae necessitas traxerit.'—Sat. Hieronymi Epist. (lav.) ad Fabriolum, § 11.

1404.—'And to the said Ruy Gonzales he gave a big horse, an ambler, for they prise 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 SOMBEIRO).—Clavijo, § lxxxix.; Martham, 100.

1464.—'to William and Richard my sons, all my fair camises. ...—Will of Richard Strode, of Newnham, Devon.

1498.—'That a very fine camilya, which in Portugal would be worth 300 reis, was given here for 2 fuses, which in that country is the equivalent of 30 reis, though the value of 30 reis is in that country no small matter.'—Roteiro de V. da Gama, 77.

1573.—'The richest of all (the shops in Fex) are where they sell camisas. ...—Marmol, Desc. General de Africa, Pt. I. Bk. iii. f. 87v.

CAMP, a. 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 Ossinomum Camphora. (These are the two chief camphors of commerce; the first immensely exceeding the second in market value; see Marco Polo, Bk. iii. ch. xi. Note 3.)

c. The camphor of Blumea balsamifera, D.C., produced and used in China under the name of ngai camphor.

The relative ratios of value in the Canton market may be roughly given as b, 1; c, 10; a, 80.

The first Western mention of this drug, 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 kafur, representing the Skt. karpura. It has been suggested that the word was originally Javanese, in which language kafur appears to mean both 'line' and 'camphor.'

Moodeen Sheriff says that kafur is used (in Ind. Materia Medica) for 'amber.' Tābahīr (see TABASHEER), is, according to the same writer, called bīnas-kafur 'bamboo-camphor'; and ras-kafur (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazaars of S. India are—1. kafur-i-kaisuri, which is in Tamil called pachch'ēi (i.e. crude karupparum; 2. Sūratī kafur; 3. chinī; 4. batai (from the Batto 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 finsi, which carelessness as to points has converted into kaisuri (as above, and in Blochmann's Ain, i. 79). The camphor alfarsi is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called Pansir in Sumatra, perhaps the same as Barus, which has now lost its name to the costly Sumatran drug. A curious notion of Ibn Batuta's
CAMPHOR. 152 CANARA.

(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 ‘estable 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 form retains the truer name cufura, and an old German one (Mid. High Germ.) is gafcer (Oosterl. 47).


c. 540.—“These (islands called Al-Ramûn) abound in gold mines, and are near the country of Ransir, famous for its camphor...”—Mas'uid, i. 388. The same work at iii. 49, refers back to this passage as “the country of Mangurak.” Probably Mas'uid wrote correctly Fanurak.

1298.—“In this kingdom of Fanur grows the best camphor in the world, called Camfera Fansuri.”—Marco Polo, bk. iii. ch. xi.

1406.—“... et dei [Tenasserim] vivere, canella... camfera de menara o de quilla nova...” (i.e. both camphor to eat and not to eat, or Sumatra and China camphor).—Leonardo Co' Masser.

c. 1500.—“The Camphor tree is a large tree growing in the ghatas 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 Ribaki or Quiripir. In some books camphor in its natural state is called... Bhimani.”—Ai, Blockmann, ed. i. 78-9. [Bhimani is more properly bhimani, and takes its name from the demigod Bhismen, second son of Pandu.]

1623.—“In this shipp we have laden a small parcel of camphire of Barowe, being in all 60 cattis.”—Batarian Letter, pubd. in Cock's Diary, ii. 343.

1726.—“The Persians name the Camphor of Baros, and also of Borneo to this day Kafur Canfur, as it also appears in the printed text of Avicebron, and Bellesennus 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 Tipoo, Kirkpatrick, p. 281.

1875.—“Camphor, Bholmai (barus), valuation 11b. 80 rs. Refined cake 1 errf. 65 rs.”

Table of Customs Duties on Imports into Br. India up to 1875.

The first of these is the fine Sumatran camphor; the second at 1½ of the price is China camphor.

CAMPOO, a. H. Kampa, corr. of the English 'camp,' or more properly of the Port. 'campo.' It is used for 'a camp,' but formerly was specifically applied to the partially disciplined brigades under European commanders in the Mahratta service.

[1525.—Mr. Whiteway notes that Castanheda (bk. vi. ch. ci. p. 217) and Barros (iii. 10, 3) speak of a ward of Malacca as Campon China; and de Erueta (1613) calls it Campon China, which may supply a link between Camoon and Kampoeng. (See COMPAUND).

1803.—“Begum Sumroo’s Campon has come up the ghatas, and I am afraid... joined Scindiah yesterday. Two deserters... declared that Pohiman’s Campon was following it.”—Wellington, ii. 284.

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 paluns (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 Ghattas, 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'; ndatu, 'country'], from the black cotton soil prevailing there, was properly synonymous with Karnditaka (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 Ghattas, sometimes to the whole kingdom of Narsinga or Vijayanagar (see BISNAGAR). Gradually, and probably owing to local application at Goa, where the natives seem to have been from the first known to the Portuguese as Canariis, a term which
in the old Portuguese works means the Konkani people and language of Goa, the name became appropriated to the low country on the coast between Goa and Malabar, which was subject to the kingdom in question, much in the same way that the name Carnatic came at a later date to be misapplied on the other side of the Peninsula.

The Kanara or Canarese language is spoken over a large tract above the Ghauts, and as far north as Bidar (see Caldwell, Introd. p. 33). It is only one of several languages spoken in the British districts of Canara, and that only in a small portion, viz. near 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 Narisinga, which contains five very large provinces, each with a language of its own. The first, which stretches along the coast to Malabar, is Tulinate (i.e. Tulu-nada), or the modern district of S. Canara; another lies in the interior... another has the name of Telinga, which confines with the Kingdom of Orissa; another is Canari, in which is the great city of Bisnuga; and then the Kingdom of Charnamedal, the language of which is Tamul." —Barboza.

Englished by Burton:

"Here seen yonside where wavy waters play a range of mountains skirts the murmuring main serving the Malabar for mighty mure, who thus from him of Canara dwells secure."

1598. "The land itself is called Decan, and also Canara." —Linschoten, 49; [Hak. Soc. i. 169].

1614. "Its proper name is Charnatara, which from corruption to corruption has come to be called Canara." —Couto, Dec. VI. liv. v. cap. 5.

In the following quotations the term is applied, either inclusively or exclusively, to the territory which we now call Canara:—

1615. "Canara. Thence to the Kingdom of the Canarins, which is but a little one, and 5 days journey from Damara. They are tall of stature, idle, for the most part, and therefore the greater thieves." —De Monfart, p. 23.

1628. "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." —Baggeau, 96. 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 populated." —P. Vincenzo Maria, 420. Here the title seems used in the modern sense, but the same writer applies Canara to the whole Kingdom of Binasagar.


1728. "The Kingdom Canara (under
which Onor, Batisola, and Garoopa are dependent) comprises all the western lands lying between Wallkin (Konkan) and Malabar, two great coast countries."—Valentijn, v. 2.

1727.—"The country of Canara is generally governed by a Lady who keeps her Court at a Town called Bajodur; two Days journey from the Sea."—A. Hamilton, i. 260.

CANARIN, n.p. This name is applied in some of the quotations under Canara to the people of the district now so called by us. But the Portuguese applied it to the (Konkan) people of Goa and their language. Thus a Konkani grammar, originally prepared about 1600 by the Jesuit, Thomas Esteveao (Stephens, an Englishman), printed at Goa, 1640, bears the title Arte da Lingoa Canarin. (See A. B(urmein) in Ind. Antiq. ii. 98.)

[1823.—"Canareen, an appellation given to the Creole Portuguese of Goa and their other Indian settlements."—Owen, Narrative, i. 191.]

CANAUT, CONAULT, CONNAUGHT, s. H. from Ar. kandî, the side wall of a tent, or canvas enclosure. [See Surapurda.]

[1616.—"High cannattes of a coarse stuff made like arres."—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 Canata (made of red calico striped with Canas at every breadth) standing upright on nine foot high guarded round every night with Souldiers."—Terry, in Purchas, ii. 1481.

c. 1680.—"And (what is hard enough to believe in Indostan, where the Grandees especially are so jealous . . .) I was so near to the wife of this Prince (Dara), that the cords of the Kanatess . . . which enclosed them (for they had not so much as a poor tent), were fastened to the wheels of my chariot."—Bernier, E. T. 22; [ed. Constable, 89].

1792.—"They passed close to Tippoo's tent; the canaut (misprinted canam) 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, 280.

[c. 1798.—"On passing a skreen of Indian connoughs, we proceeded to the front of the Tuzebah Khanah."—Asiatic Res., iv. 444.]

1817.—"A species of silk of which they make tents and canauts."—Mil'î, ii. 201.

1825.—Heber writes connaut.—Orig. ed. ii. 257.

[1838.—"The khemauts (the space between the outer covering and the lining of our tents)."—Miss Eden, Up the Country ii. 63.]

CANDAHAR, n.p. Kandahar. The application of this name is now exclusively to (a) the well-known city of Western Afghanistan, which is the object of so much political interest. But by the Ar. geographers of the 9th to 11th centuries the name is applied to (b) the country about Peshawar, as the equivalent of the ancient Indian Gandhara, and the Gandarâis of Strabo. Some think the name was transferred to (a) in consequence of a migration of the people of Gandhâra carrying with them the begging-pot of Buddha, believed by Sir H. Rawlinson to be identical with a large sacred vessel of stone preserved in a mosque of Candahar. Others think that Candahar may represent Alexandria in Arachosia. We find a third application of the name (c) in Ibn Batuta, as well as in earlier and later writers, to a former port on the east shore of the Gulf of Cambay, Ghandhar in the Broach District.

a. 1552.—"Those who go from Persia, from the kingdom of Horasan (Khurasan), from Bohrâ, and all the Western Regions, travel to the city which the natives corruptly call Candar, instead of Scandar, the name by which the Persians call Alexander. . . ."—Barros, IV. vi. 1.

1664.—"All these great preparations give us cause to apprehend that, instead of going to Kachemire, we be not led to besiege that important city of Kandahar, which is the Frontier to Persia, Indostan, and Usbeck, and the Capital of an excellent Country."—Bernier, E. T., p. 118; [ed. Constable, 382].

1871.—"From Arachosia, from Candar east, And Margians to the Hyrcanian cliffs Of Caucasus."—Paradise Regained, iii. 316 seqq.

b. c. 1030.—". . . thence to the river Chandhrâ (Chinâb) 12 (parases); thence to Jalilam on the West of the Bâyat (or Hydaspes) 18; thence to Wathind, capital of Kandahâr 20; thence to Parshâwar 14. . . ."—Al-Birûnî, in Elliot, i. 63 (corrected).

c. c. 1343.—"From Kinhâa (Cambay) we went to the town of Kâwî (Kâwî, opp. Cambay), on an estuary where the tide rises and falls. . . . thence to Kandahâr, a considerable city belonging to the Infidels, and situated on an estuary from the sea."—Ibn Batuta, iv. 57-8.
1516.—"Further on... there is another place, in the mouth of a small river, which is called Guandari... And it is a very good town, a seaport."—Barbosa, 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 Gunt mountains."—Forbes, Or. Mens. i. 205.; [2nd ed. i. 116].

CANDAREEN, s. In Malay, to which language the word apparently belongs, kandari. A term formerly applied to the hundredth of the Chinese ounce or weight, commonly called by the Malay name tahil (see TaHIL). Fryer (1673) gives the Chinese weights thus:—

1 Catty is nearest 16 Tailes
1 Teen (Taile) is 10 Mass
1 Mass in Silver is 10 Quadrans
1 Quadrans is 10 Cash
750 Cash make 1 Royal
1 grain English weight is 2 cash.

1564.—"In Malacca the weight used for gold, misk, &c., the cato, contains 20 tailes, each taile 18 mass, each mass 20 cumbdaryns; also 1 panal 4 masses, each mass 4 cupongs; each cupong 5 cumbdaryns."—A. Nunes, 39.

1615.—"We bought 5 great square postes of the Kings master carpenter; cost 2 mas 6 condins per peceo."—Cook, 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 1692. Chitty says the name is unknown to the natives, who call the place Mahab Nuvar, '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 Pascoal with two companions, who were well received by the King of the country Javira Bandar... in so much that he gave them a great piece of ground, and everything needful to build a church, and houses for them to dwell in."—Costa, Dec. VI. liv. iv. cap. 7.

1552.—"... and at three or four places, like the passes of the Alps of Italy, one finds entrance within this circuit (of mountains) which forms a Kingdom called Candia."—Barros, Dec. III. Liv. ii. cap. 1.

1645.—"Now then as soon as the Emperor was come to this Castle in Candia he gave order that the 600 captive Hollanders, should be distributed throughout his coun-

try among the peasants, and in the City."—J. J. Stuur's 15-Jährige Kriegs-Dienst, 97.

1681.—"The First is the City of Candy, so generally called by the Christians, probably from Conde, which in the Chingulay Language signifies Hills, for among them it is situated, but by the Inhabitants called Hingodaug-lalur, as much as to say 'The City of the Chingulay people,' and Mauneur, signifying the 'Chief or Royal City.'"—R. Knox, p. 5.

1728.—"Candi, otherwise Candid, or named in Cingalees Conde Oude, 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 Manzas, varying therefore with the maund. The word is Mahr. and Tel. khandi, written in Tam. and Mal. kandi, or Mal. kanti, [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.

1683.—"A candil which amounts to 522 pounds" (ararleis).—Garcez, f. 55.

1698.—"One candiel (v.l. candil) is little more or less than 14 bushels, wherewith they measure Rice, Corne, and all graine."—Linechoiten, 69; [Hak. Soc. i. 245].

1618.—"The Candis at this place (Batala) containeth neere 500 poundes."—W. Hore, in Purchas, i. 657.

1710.—"They advised that they have supplied Habib Khan with ten candy of country gunpowder."—In Wheeler, ii. 198.

c. 1760.—Grose gives the Bombay candy as 20 maunds of 28 lbs. each=560 lbs.; the Surat ditto as 20 maunds of 37½ lbs.=746½ lbs.; the Anjengo ditto 560 lbs.; the Carwar ditto 575 lbs.; the Coromandel ditto at 500 lbs. &c.

(3) CANDY (SUGAR). This name of crystallized sugar, though it came no doubt to Europe from the P.-Ar. kand (P. also shakar kanda; Sp. azucar candé; It. candì and succher candito; Fr. sucre candis) is of Indian origin. There is a Skt. root khand, 'to break,' whence khandi, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. kar-kanda, kala-kanda, Mal. kandi, kalkandi, and kalkantu, 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 im-
ported was brought from that island"
—a fact probably invented for the
nonce. But the writer was the same
wiseacre who (in the year 1829) charac-
terised 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. 1348.—"A centinajo si vende gien-
giovo, cannella, lacca, insenso, indaco...
versino scorzuto, zuccero . . . zucccheri
candi . . . porcellane . . . osto . . ."—
Pegolotti, p. 134.

1461.—" . . . Un ampolotto di balsamo.
Toriaca bessoleti 15. Zuccheri Moccari (?)
panni 42. Zuccheri canditi, scatole 5. . . ."—List of Presents from Sultans of Egypt
to the Doge. (See under BENJAMIN.)

c. 1596.—"White sugar candy (Kandi
zelfed) . . . 54 dama per ser."—Ato, i. 63.

1527.—"Sugar Candie, or Stone Sugar."—
Minshew, 2nd ed. s.v.

1727.—"The Trade they have to China is
divided between them and Surat . . . the
Goods of their own Cargo, which consists
in Sugar, Sugar-candy, Almoh, and some
Drugs . . . are all for the Surat Market."—
A. Hamilton, i. 371.

CANGUE, a, A square board, or
portable pillar 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 feeling himself. It is
generally taken off at night (Giles, and
see Gray, China, i. 56 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 *kanggian*
(modern mandarin *hiong-hia*), i.e.
'Neck-fetter.' From this old form
probably the Ammonites 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
canga, ‘an ox-yoke,’ or ‘porter’s yoke for
bearing burdens.’ [This view is re-
jected by the N.E.D. on the authority
of Prof. Legge, and the word is re-
garded 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. *doshka* (biligum). And this
word is applied to the Chinese *cangue*
in one of our quotations. *Doshka*,
however, is explained in the lexicon
*Buhram-i-Kati* 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 *doshka* on their
necks."—Shah Rukh’s Mission to China, in
Cuthay, p. ccxiv.

[1525.—*Custancheda* (Bk. VI. ch. 71, p. 154)
speaks of women who had come from Portugal
in the ships without leave, being tied up in
a *cage* and whipped.]

c. 1540.—" . . . Ordered us to be put in a
horrid prison with fettors on our feet, man-
acles on our hands, and *collars* on our
necks. . . ."—P. M. Pinto, (orig.) ch. lxxxiv.

1585.—"Also they doo lay on them a cer-
taine covering of timber, wherein remaineth
no more space of hollownesse then their
bodies doth make: thus they are vased
that are condemned to death."—Mendona (tr. by
Parke, 1599), Hak. Soc. i. 117-118.

1696.—"He was imprisoned, *cangoeis*,
tormented, but making friends with his
Money . . . was cleared, and made Under-
Customer. . . ."—Bourney’s *Journal* at Cochin
China, in *Dalmynple*, Or. Rep. i. 81.

[1705.—"All the people were under con-
finement in separate houses and also in *con-
gas*"—Hedges, *Diary*, Hak. Soc. ii. eccel.]

["I desired several times to wait
upon the Governor; but could not he was
so taken up with over-hailing the Goods, that
came from Pulo Condore, and weighing the
Money, which was found to amount to 21,300
Tales. At last upon the 28th, I was obli-
ged to appear as a Criminal in *Congas*, before
the Governor and his Grand Council,
CANHAVEIRA.  157  CANTEROY.
attended with all the slaves in the Cangas."—Letter from Mr. James Cosyns, survivor of the Pulo Condore massacre, in
Lockyer, p. 92.  Lockyer adds: "I understood the Cangas to be Thumbols" (p. 96).
1727.—"With his neck in the congoes which are a pair of stocks made of bamboo."—A. Hamilton, ii. 175.
1779.—"Ansestôô on les mit tous trois en prison, des chaines aux pieds, une cangue au cou."—Lettres Edify. xxv. 427.
1797.—"The punishment of the cka, usually called by Europeans the cangas, is generally inflicted for petty crimes."—Swire, Emb.
bd., &c., ii. 492.
1878.—"... frapper sur les jolies 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 amener porter la cangue."—Lion Rossel, A Travess la Ciea, 124.

CANHAVEIRA, COMINERE, COONMODE, n.p. Kanymedu or Kusamedu, Tam. kans, 'humped,' medu, 'mound'); a place on the Coromandel coast, which was formerly the site of European factories (1682-1698) between Pondicherry and Madras, about 13 m. N. of the former.

1501.—In Amerigo Vespucci's letter from C. Verde to Lorenzo de' Medici, giving an account of the Portuguese discoveries in India, he mentions on the coast, before Malacca, "Conimal."—In Baidelli-Boni, Intro. to Il Milione, p. liii.
1561.—"On this coast there is a place called Canhaveira, 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.
1690.—"It is resolved to apply to the Soobidar of Sevag's Country of Chengg for a Cowle to settle factories at Coonabor (I) and Coonemarre, and also at Porto Novo, if desired."—Fr. St. (to Coemoa, 7th Jan.), in Notes and Cza., No. iii. p. 44.
1699.—"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.—"Congomery or Conjemeer is the next place, where the English had a Factory many years, but, on purchasing Fort St. Davit, it was broken up. At present its name is hardly seen in the Map of Trade."—A. Hamilton, i. 357.
1758.—"De Pondicherry, à Madras, la côte court en général nord-nord-est quelques degrés est. Le premier endroit de remarque est Congi-medu, vulgairement dit Congimer, à quatre lieues marines plus que moins de Pondicherry."—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 Kanar or Kanaar, 'Krishna's Town.' [The Madras Gloss. gives Mal. kannu, 'eye,' wr. 'village,' &c., 'beautiful village.]

1506.—"In Cananor il suo Re si è sentito, e qui nasce ecc. (i.e. kanarri, 'ginger'); ma li è pochi e non c'è beni come quelli di Cochet."—Leonardo Ca' Masser, in Archivio Storico Ital., Append.
1510.—"Cananor is a fine and large city, in which the King of Portugal has a very strong castle. This Cananor is a port at which horses, which come from Persia disembark."—Varthema, 123.
1572.—"Chamarâo o Samarim mais gente nova..." Fará que todo o Nayre em fim se nova Que entre Calcut jaz, e Cananor."—Câmões, x. 14.

By Burton:
"The Samorin shall summon fresh allies;
Lo! at his bidding every Nayr-man hies,
That dwells 'twixt Calcut and Cananor."—[1611.—"The old Nahuda Mahomet of Cananor goeth aboard in this boat."—Dawson, Letters, i. 95.]

CONANGO, a. P. kudun-gö, i.e. 'Law-utterer' (the first part being Arab. from Gr. κωδος). In upper India, and formerly in Bengal, the registrar of a taqṣil, or other revenue subdivision, who receives the reports of the phátwirâ, or village registrars.

1758.—"Add to this that the King's Connagoes were maintained at our expense, as well as the Gomastahs and other servants belonging to the Zemindars, whose accounts we sent for."—Letter to Court, Dec. 31, in Long, 157.
1765.—"I have to struggle with every difficulty that can be thrown in my way by ministers, mutedesdes, congoes (I), &c., and their dependents."—Letter from F. Sykes, in Carracciolo's Life of Olive, i. 542.

CANTEROY, a. A gold coin formerly used in the S.E. part of Madras territory. It was worth 3 rs. Properly Kanthiravi hun (or paqoda) from Kanthirava Boyd, 'the lion-voiced,' [Skt. kanta, 'throat,' rana, 'noise'], who ruled in Mysore from 1638 to 1689 (C. P. Brown, MS.; Rice, Mysore, i. 803). See Dirorn'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 Cantão. The proper name of the city is Kwang-chau-fu. The Chin. name Kwang-tung (= 'Broad East') is an ellipse for 'capital of the E. Division of the Province Liang-kwang (or 'Two Broad Realms').'

CAPASS, s. The cotton plant and cotton-wool. H. kapta, from Skt. karpasa, which seems as if it must be the origin of caprama, though the latter is applied to flax.

1792.—'The full collections amounted to five Crores and ninety-two lacks of Canterray pagodas of 3 Rupees each.'—Diar. Pr. Or. Rep. i. 237.

1790.—'Accounts are commonly kept in Canter-ray Palama, and in an imaginary money containing 10 of these, by the Musulmans called churama [see CHUCKRAM] and by the English Canterray Pagodas...'.—Buchanan's Mysore, i. 129.

CANTONMENT, s. (Pron. Cantonment, with accent on penult.). This English word has become almost appropriated as Anglo-Indian, being so constantly used in India, and so little used elsewhere. It is applied to military stations in India, built usually on a plan which is originally that of a standing camp or 'cantonment.'

1778.—'I know not the full meaning of the word cantonment, and a camp this singular place cannot well be termed; it more resembles a large town, very many miles in circumference. The officers' bungalows on the banks of the Tappar are large and convenient,' &c.—Forbes, Letter in Or. Mens. describing the 'Bengal Cantonnements near Surat.' iv. 299.

1825.—'The fact, however, is certain... the cantonments at Lucknow, may Calcutta itself, are abominably situated. I have heard the same of Madras; and now the lately-settled cantonment of Nusserabad 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.

CAPEL, a. Malayal. 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.]

1488.—In the vocabulary of the language of Calicut given in the Roteiro de V. de Gama 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-pyen*.] The real position of the 'ruby-mines' is 60 or 70 m. N.E. of Mandalay. [See Ball's *Tavernier*, ii. 99, 465 seqq.]

1506.—"... e qui è uno porto appresso uno loco che si chiama Acaiplen, dove li se trova molti rubini, e spinade, e zole d'ogni sorte."—Leonardo di Ca' 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."—Barboa, 187.

c. 1535.—"This region of Arquam borders on the interior with the great mountain called Capelan,am, 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 Ramusio, i. 334v.

1660.—"... A mountain 12 days journey or thereabouts, from Siren towards the North-east; the name whereof is Capelan. In this mine are found great quantities of Rubies."—Tavernier (E. T.) ii. 143; [ed. Ball, ii. 99].

Phillip's Mineralogy (according to Col. Burney) mentions the locality of the ruby as "the Capelan mountains, sixty miles from Pague, a city in Ceylon!"—(*J. As. Soc. Am. Reg.*, li. 76). This mine is certainly very loose in his geography, and Dana (ed. 1850) is not much better: "The best ruby sapphires occur in the Capelan mountains, near Syrian, a city of Pegu."—*Mineralogy*, p. 222.

CAPUCAT, n.p. The name of a place on the sea near Calicut, mentioned by several old authors, but which has now disappeared from the maps, and probably no longer exists. The proper name is uncertain. ([It is the little port of Kapatt or Kappaťangadi (Mal. kəvo, 'guard', pattu, 'place', in the Cooroombranaud Taluka of the Malabar District. (*Logan, Man. of Malabar*, i. 73). The Madras Gloss. calls it Caupeaud. Also see Gray, *Pyramid*, i. 360.]"

1498.—"In the Roteiro it is called Capua.

1500.—"This being done the Captain-Major (Pedralvares Cabrál) made sail with the foresail and mizen, and went to the port of Capocate which was attached to the same city of Calicut, and was a haven where there was a great loading of vessels, and where many ships were moored that were all engaged in the trade of Calicut..."—Coraes, i. 207.

1510.—"... another place called Capogatto, which is also subject to the King of Calicut. This place has a very beautiful palace, built in the ancient style."—Varthema, 133-134.

1518.—"Further on... is another town, at which there is a small river, which is called Capucado, where there are many country-born Moors, and much shipping."—Barboa, 162.

1562.—"And they seized a great number of grubs and vessels belonging to the people of Kabinet, and the new port, and Calicut, and Funan [i.e. Pomany], these all being subject to the Zamorin."—*Tohfat-ul-Mu'ajkideen*, tr. by Rowlandson, p. 157. The want of editing in this last book is deplorable.

CARACOA, CARACOLLE, KAR-KOLLEN, &c., s. Malay kora-kora or kira-kira, which is either a transferred use of the Malay kura-kura, or ku-kira, '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. *kurkūr*, pl. kardīn, '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. *Carraca*) says that the Ar. *kura-kura* was, among the Arabs, a merchant vessel, sometimes of very great size. Crawford describes the Malay *kura-kura*, as a large kind of sailing vessel'; but the quotation from Jarric shows it to have been the Malay galley. Marre (Kata-Kata Malayon, 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."

1390.—"We embarked on the sea at Ladhikiya in a big kürkür belonging to Genoese people, the master of which was called Martalamin."—*Itn Batuta*, ii. 254.

1349.—"I took the sea on a small kürkür belonging to a Tunisian."—*Ibid.*, iv. 327.
CARAFFE. 1606.—"The foremost of these galleys or Caracollas recovered our Shippe, wherein was the bag of Tarnata."—Middletone's Voyage, E. 2.

[1613.—"Carra-carra." See quotation under ORANKAY.]

1627.—"They have Gallies after their manner, formed like Dragons, which they row very swiftly, they call them *karkollen."—Purcell, Pilgrimage, 606.

1569.—"They (natives of Caram, &c.) hawked these dry heads backwards and forwards in the Korrekores as a specialty."—Walter Schulten's Ost-Indische Reise, &c., p. 14.

1711.—"Les Philippines nomment ces batimens *caroomas. C'est une espée de petite galere à rames et à voiles."—Lettres Édifi. iv. 27.

1774.—"A coroço is a vessel generally fitted with outriggers, having a high arched stem and stern, like the points of a half moon. . . . The Dutch have fleets of them at Ambon, which they employ as guardacostos."—Forrest, Voyage to N. Guinea, 29. Forrest has a plate of a coroço, p. 64.

1699.—"The boat was one of the kind called *kara-kara, 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 *gharaf, 'to draw' (water), through the Sp. *garrafa. But the precise Arabic word is not in the dictionaries. (See under CARBOY.)

CARAMBOLA, s. The name given by various old writers on Western India to the beautiful acid fruit of the tree (N.O. Oxalideae) called by Linn. from this word, Averrhoa carambola. This name was that used by the Portuguese. De Orta tells us that it was the Malabar name. The word *karabal is also given by Molesworth as the Mahratti name; [another form is karambela, which comes from the Skt. *karambala, which gives the sense of 'food-appetizer']. In Upper India the fruit is called kamranga, kamrak, or khamrak (Skt. *karmara, karmara, karmaraka, karmaranaga)." (See also BILIMBE.) 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. 1580.—"Another fruit is the *Kermerik. It is solid with five sides," &c.—Erskine's Baber, 326.

1663.—"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)."

1529. —"Here they are, they are beautiful; a sort of sour-sweet, not very acid.

1586. —"O. They are called in Canarim and Decam camboc 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 8 (or 5 really) corners, as bigge as a smal aple, sower in eating, like vnripe plumes, and most used to make Conserve. (Note by Palaudanus). The fruites which the Malabars and Portugales call Carambolas, is in Decan called Camarix, in Canar, Camarix and Camabili; in Malao, Botumba, and by the Persians Chamarooh."—Linschoten, 96; [Hak. Soc. ii. 83].

1672.—"The Carambola . . . as large as a pear, all sculptured (as it were) and divided into ribs, the ridges of which are not round but sharp, resembling the heads of those iron maces that were anciently in use."

1878.—"The oxalic Kamrak."—*In my Indian Garden, 50.

1900.—"... that most curious of fruits, the carambola, called by the Chinese the yong-foo, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is also known as the Cape gooseberry."—*Ball, Things Chinese, 3rd ed. p. 253.]

CARAT, s. Arab *kirdat, which is taken from the Gr. *keperion, a bean of the *kepereia or carob tree (Ceratonia silique, L.). This bean, like the Indian rati (see BUTTEE) 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-fruited variety (bilimbe) 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 $\frac{1}{12}$ 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 = $\frac{1}{12}$ siliqua. This we cannot explain, but the siliqua Graeca was the keptron; and the siliqua as $\frac{1}{12}$ 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 = $\frac{1}{12}$ of the Hyperpera or Greek bezant, which was a debased representative of the solidus; and at Alexandria $\frac{1}{24}$ of the Arabic dinar, which was a purer representative of the solidus. And so, the Roman uncia signified $\frac{1}{12}$ of any unit (compare ounce, inch), so to a certain extent carat came to signify $\frac{1}{12}$. Dictionaries give Arab. lirdat as " $\frac{1}{12}$ of an ounce." Of this we do not know the evidence. The English Cyclopaedia (s.v.) again states that "the carat was originally the 24th part of the marc, or half-pound, among the French, from whom the word came." This sentence perhaps contains more than one error; but still both of these allegations exhibit the carat as $\frac{1}{12}$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 $\frac{1}{24}$ alloy at 22 carats, with $\frac{1}{12}$ 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 $\frac{1}{14}$ of an ounce troy this ought to make it 34 grams. But these carats really run 151 1/2 to the ounce troy, so that the diamond carat is 34.5 grams nearly. This we presume was adopted direct from some foreign system in which the carat was $\frac{1}{12}$ of the local ounce. [See Ball, Tavernier, ii. 447.]

c. A.D. 636.—"Siliqua vigesima quarta pars solidi est, ab arboris semine vocabulum tenens. Cerates oboli pars media est siliquis habens unam semin. Hanc latinitas semi-


1296.—"The Great Khan sends his commissioners to the Province to select four or five hundred... of the most beautiful young women, according to the scale of beauty enjoined upon them. The commissioners assemble all the girls of the province, in presence of appraisers appointed for the purpose. They carefully survey the points of each girl... They then set down some as estimated at 18 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 Khan 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. 350-351.

1673.—"A stone of one Carraok is worth 10l." —Fryer, 214.

CARAVAN, a. P. karodd; a convoy of travellers. The Ar. kaṣila is more generally used in India. The word is found in French as early as the 13th century (Lettre). 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 Tortose... 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.

1830.—"De hac civitate resedens cum caravanas et cum quadam societate, ivi versus Indian Superiorem." —Frisar Odorici, in Cadhay, &c., ii. App. iii.

1884.—"Rimonda che l'avemo, vedemo... venire una grandissima caravana di cammelli e di Saracini che recavan la ressorte delle parti d'India." —Frescobaldi, 64.

c. 1420.—"La adolescente ab Damasco Syrie, ubi mercature grauitat erant, percepta prius Arabum lingua, in coetu mercatorum... hi sexoentis erant—quam vulgo caravam dicunt..." —N. Conti, in Poggio de Varie-tate Fortunae.

1627.—"A Caravan is a convoy of souldiers for the safety of merchants that travel by land. Two of late corruptly used with us for a kind of..."
Wagon to carry passengers to and from London."—Glossographia, &c., by J. E.

CARAVANSEBAY, a. P. kar-vadvar; a Serai (q.v.) for the reception of Caravans (q.v.).

1004.—"And the next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Inn, which they call Carabansarao (road-serai), and here were Chactalay looking after the Emperor's horses."—Chajno, § xlvii. Comp. Marhams, p. 114.

[1569.—"In the Persian language they call these houses carvanarasa, which means resting-place for caravans and strangers."—Tenero, ii. p. 11.]

1564.—"Fay a parler souvent de ce nom de Carbaschi : . . . on ne peut le nommer autrement en Francesco, sinon van Carbaschi: et pour le seauoir donner a entendre, il faut supposer qu'il n'y a point d'hoteellerie es pays ou domaine le Turc, ne de lieux pour se loger, sinon dedens celles maison publique appelées appellées Carbaschi. . . ."—Observations per P. Belos, i. 59.

1566.—"Hic diversi in diversorum publicum, Caravanarasa Turcae vocant . . . vacuum est aedificium . . . in quo medio patet area ponendis narcis et camelis."—Busbogiu, Epist. i. (p. 35).

1619.—". . . a great bazar, enclosed and roofed in, where they sell stuffs, clothes, &c., with the House of the Mint, and the great caravanserai, which bears the name of Lala Beig (because Lala Beig the Treasurer gives audiences, and does his business there) and another little caravanserai, called that of the Ghilac or people of Ghilan."—P. della Valle (from Isphahan), ii. 8; [comp. Hak. Soc. i. 95].

1627.—"At Band Atly we found a neat Caravanraw or Inn . . . built by men's charity, to give all civill passengers a resting-place gratis; to keepe them from the injury of thieves, beasts, weather, &c."—Herbert, p. 124.

CARAVEL, a. This often occurs in the old Portuguese narratives. The word is alleged to be not Oriental, but Celtic, and connected in its origin with the old British coracle, see the quotation from Isidore of Seville, the indication of which we owe to Bluteau, s.v. The Portuguese caravel is described by the latter as a 'round vessel' (i.e. not long and sharp like a galley), with lateen sails, ordinarily of 200 tons burthen. The character of swiftness attributed to the caravel (see both Damian and Bacon below) has suggested to us whether the word has not come rather from the Persian Gulf—Turki karawul, 'a scout, an outpost, a vanguard.' Doubtless there are difficulties. [The N.E.D. says that it is probably the dim. of Sp. caraba.] The word is found in the following passage, quoted from the Life of St. Nilus, who died c. 1000, a date hardly consistent with Turkish origin. But the Latin translation is by Cardinal Sirelt, c. 1650, and the word may have been changed or modified:

"Cognitavit enim in unaquaque Calabrie regione pericerae navigatis . . . Id autem non ferentes Russani dedit . . . simul irrudentes et simul tumultuantes navigabatur commouerunt et ess quas Caravelas appetantur occurrunt."—In the Collection of Martens and Durand, vi. col. 980.


1492.—"So being one day importuned by the said Christopher, the Catholic King was persuaded by him that nothing should keep him from making this experiment; and so effectual was this persuasion that they fitted out for him a ship and two caravels, with which at the beginning of August 1492, with 120 men, sail was made from Gades."—Summary of the B. of the Western Indies, by Pietro Martire in Rumanio, iii. f. 1.

1506.—"Item trae della Mina d'oro de Gines ogn anno ducenti 120 mila che veni ogni anno da caravelle con ducenti 10 mila."—Leonardo di Ca'Masser, p. 50.

1549.—"Viginti et quinquaginta naues, quas et caravelas dicimus, quo genere nauium soli Lusitani utuntur."—Damian a Goa, Diacnis Oppugnatio, ed. 1602, p. 239.

1552.—"Ils lachèrent les bordées de leurs karavelles; ornèrent leurs vaisseaux de pavillons, et s'avancèrent sur nous."—Sidi Ali, p. 70.

C. 1615.—"She may spare me her mixen and her bonnet, I am a carvel to her."—Beavum. & Frat., Wit without Money, i. 1.

1624.—"Sunt stiasm naues quaedam nunciae quas ad officium celeritatis opposite extructae sunt (quas carnellias vocant)."—Bacon, Hist. Venitorum.

1838.—"The deep-sea fishing boats called Mochods . . . are carvel built, and now generally iron fastened. . . ."—Short Account of Bombay Fisheries, by D. G. Macdonald, M.D.

CARBOY, a. 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 kardba) 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, ampullaceae et circumduto scorpi tunicae, quae vocant Karaba . . . Venit Karaba una spud vitriarii duobus mammidi, raro car- rius."—Kazvinfer, Aemo. Exot. 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."—Hannay, i. 102.

1800.—"Six carobals of rose-water."—Symes, Emb. to Aes, p. 488.

1813.—"Carboy of Rosewater . . ."—Millburn, ii. 390.

1875.—"People who make it (Shiraz Wine) generally bottle it themselves, or else sell it in huge bottles called Kurbab holding about a dozen quarts."—Macgregor, Journey through Khorasan, &c., 1879, i. 97.

**CARCANA, CARCONNA.** s. H. from P. kärkba, 'a place where business is done'; a workshop; a departmental establishment such as that of the commissariat, or the artillery park, in the field.

1663.—"There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these there are many great Halls that are called Kar-Kanya, or places where Handy-craftsmen do work."—Beranger, E. T. 83; [ed. Constable, 250].

e. 1756.—"In reply, Hydur pleaded his poverty . . . but he promised that as soon as he should have established his power, and had time to regulate his departments (Kährkanajat), the amount should be paid."—Hussain Ali Khan, History of Hydur Naik, p. 87.

1800.—"The elephant belongs to the Kar- kana, but you may as well keep him till we meet."—Wellington, i. 144.

1804.—"If the (bulllock) establishment should be formed, it should be in regular Karkana."—Ibid. iii. 512.

**CAROON, s. Mahr. kär-kähn, 'a clerk,' H.—P. kär-kun, (faciendorum factor) or 'manager.'

[c. 1590.—"In the same way as the kar kun sets down the transactions of the assessments, the mugfaddam and the patrenon shall keep their respective accounts."—Asa, tr. Jarrett, ii. 46.

[1615.—"Made means to the Coroone or Scivano to help us to the copias of the King's licence."—Foster, Letters, iii. 122.

1616.—"Addick Raia Pongolo, Coroone of this place."—Ibid. iv. 167.]

1826.—"My benefactor's chief caroon or clerk allowed me to sort out and direct despatches to officers at a distance who belonged to the command of the great Sayant Rao."—Pandurang Haいた; [ed. 1878, i. 28.]

**CARENS, n.p. Burm. Ka-rung, [a word of which the meaning is very uncertain. It is said to mean 'dirty-feeders,' or 'low-caste people,' and it has been connected with the Kirata tribe (see the question discussed by 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 Byhot, 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 Carajan with Karen, which is totally groundless.

1759.—"There is another people in this country called Carianners, whiter than either (Burmans or Peguans), distinguished into Buraghmah and Pegu Carianners; they live in the woods, in small Societies, of ten or twelve houses; are not wanting in industry, though it goes no further than to procure them an annual subsistence."—In Dalrymple, Or. Rep. i. 100.

1799.—"From this reverend father (V. Sangermano) I received much useful information. He told me of a singular description
of people called Carayners or Carianers, that inhabit different parts of the country, particularly the western provinces of Dala 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 Burmans, and entertaining rude notions of religion. They are timorous, honest, mild in their manners, and exceedingly hospitable to strangers." — Symes, p. 207.

C. 1819. — "We must not omit here the Carian, a good and peaceable people, who live dispersed through the forests of Pegu, in small villages consisting of 4 or 5 houses . . . they are totally dependent upon the despotic government of the Burmese." — Sangeman, p. 34.

CARICAL, n.p. Etymology doubtful; Tam. Karatikkal, [which is either kāra, 'masonry' or 'the plant, thorny webera': kā, 'channel'] (Madras Adm. Man. ii. 212, Gloss. s.v.). A French settlement within the limits of Tanjore district.

CARNATIO, n.p. Karnataka and Karnataka, Skt. adjective forms from Karnata or Kārṇata, [Tam. kar, 'black,' ndva, '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 (Drue. Gram. 2nd ed. Introd. p. 34). The Mahommedans on their arrival in S. India found a region which embraces Mysore and part of Telingana (in fact the kingdom of Vijayanagara), called the Karnatka country, and this was identical in application (and probably in etymology) with the Canara country (q.v.) of the older Portuguese writers. The Karnataka 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 Kārṇatka, to the country below the Ghauts, on the eastern side of the Peninsula, just as the other form Canara had become extended to the country below the Western Ghauts; and eventually among the English the term Carnatic came to be understood in a sense more or less restricted to the eastern low country, though never quite so absolutely as Canara has become restricted to the western low country. The term Carnatic is now obsolete.

C. A. D. 550. — In the Brihat-Sanhita of Varahamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (J. R. As. Soc. N. S. v. 83) Kārṇatika; the original form, which is not given by Kern, is Karnata.

C. A. D. 1100. — In the later Sanskrit literature this name often occurs, e.g. in the Kathasarit Sagara, or 'Ocean of Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th century, by Somadeva, of Kashmir; but it is not possible to attach any very precise meaning to the word as there used. [See refs. in Tavency, tr. ii. 651.]

C. A. D. 1400. — The word also occurs in the inscriptions of the Vijayanagara dynasty, e.g. in one of C. A. D. 1400. — (Blem. of S. Indian Palaeography, 2nd ed. pl. xxx.)

1608. — "In the land of Kārṇata and Vidyānagara was the King Mahendra." — Taranatha's H. of Buddhism, by Schiefner, p. 267.

C. 1610. — "The Zamindars of Singaldip (Ceylon) and Kārnātaka came up with their forces and expelled Sho Rai, the ruler of the Dakhin."—Firiksha, in Elliot, vi. 549.

1614. — See quotation from Couto under Canara.

[1623. — "His Tributaries, one of whom was the Queen of Curnat."—P. della Valte, Hak. Soc. ii. 314.]

C. 1652. — "Gandicot is one of the strongest Cities in the Kingdom of Carnatica." — Tavernier, E. T. ii. 96; [ed. Balf, i. 284].

C. 1660. — "The Rajas of the Karnatic, Mahatta (country), and Telingana, were subject to the Raj of Bidar." — 'Amul-i-Bid, in Elliot vii. 128.

1673. — "We received this information from the natives, that the Canatic country reaches from Gongola to the Zamarik's Country of the Malabras along the Sea, and inland up to the Pepper Mountains of Sanda . . . Bedumre, four Days Journey hence, is the Capital City." — Fryer, 162, in Letter IV., A Relation of the Canatic Country. — Here he identifies the "Canatic" with Canara below the Ghauts.

So also the coast of Canara seems meant in the following:

C. 1760. — "Though the navigation from the Carnatic coast to Bombay is of a very short run, of not above six or seven degrees. . . ." — Grove, i. 222.

1762. — "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 Mainsore to the south; the sea bound it on the east." — Ibid. ii. viii.
CARNATIC FASHION. See under BENIGHTED.

(1). CARRACK, n.p. An island in the upper part of the Persian Gulf, which has been more than once in British occupation. Properly Kharak. It is so written in Jauberth's Edrisi (i. 364, 372). But Dr. Badger gives the modern Arabic as al-Khārij, which would represent old P. Khārij.

c. 880.—"Kharek . . . . cette ile qui a un farasch en long et en large, produit du bis, des palmiers, et des vignes."—Ibn Khurdadbeh, in J. As. ser. vi. tom. v. 268.

c. 1563.—"Partendosi da Basora si passa 200 miglia di Golfo co'l mare a banda destra sino che si giunge nell'isola di Caricki . . . . .

—C. Federici, in Ramusio, iii. 386v.

1277.—"The Islands of Carickly, about West North West, 12 Leagues from Bouchier,"—A. Hamilton, i. 60.

1574.—"The Baron . . . . . immediately sailed for the little island of Kares, where he safely landed; having attentively surveyed the spot he at that time laid the plan, which he afterwards executed with so much success."—Ives, 212.

(2). CARRACK, s. A kind of vessel of burden from the Middle Ages down to the end of the 17th century. The character of the earlier carrack cannot be precisely defined. But the larger cargo-ships of the Portuguese in the trade of the 16th century were generally so styled, and these were sometimes of enormous tonnage, with 3 or 4 decks. Charnock (Marine Architecture, ii. p. 9) has a plate of a Genoese carrack of 1542. He also quotes the description of a Portuguese carrack taken by Sir John Barrough in 1592. It was of 1,600 tons burden, whereof 900 merchandize; carried 32 brace 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 load, to charge.' This is possible; but it would be well to examine if it be not from the Ar. ħarākah, 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 ħārūk, the pl. of ħārūr or ħārūra (see CARACOA). And ħārūra itself he thinks may have come from carricare, which already occurs in St. Jerome. So that Mr. Skeat's origin is possibly correct. [The N.ED. refers to carraca, of which the origin is said to be uncertain.] Ibn Batuta uses the word twice at least for a state large or something of that kind (see Cathay p. 498, and Ibn Bat. ii. 118; iv. 269) The like use occurs several times in Makrizi (e.g. i. i. 143; i. ii. 66; and ii. i. 24), Quatrempar at the place first quoted observes that the ħārūkah was not a fire ship in our sense, but a vessel with a high deck from which fire could be thrown; but that it also could be used as a transport vessel, and so was used on sea and land.

1388.—". . . . after that we embarked at Venice on board a certain carrack, and sailed down the Adriatic Sea."—Friar Pasqual, in Cathay, &c., 231.

1383.—"Eodem tempore venit in magnâ tempestate ad Sandevici portum navis quam dicens carika (mirae) magnitudinis, plena divitiis, quae facile inopiam totius terrae relevare potuisse, si incolumar invidia permiscisset."—Walmingham, Hist. Anglic., by H. T. Riley, 1884, ii. 88-84.

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 bowesprit (bauprés) which is fixed in the forecastle; and another light like a candle in una vara de espinelo (?) 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 Theasaur nostro munitionis artillariorum, Tentorum, Paviliorum, pro Equis navibus carracatis, Galeis et alia navi- bus quibuscumque . . . . ."—Act of Edw. VI. in Rymer, xv. 175.

1652.—"Ils avaient 4 barques, grandes como des ħarrākah . . . . ."—Sidi 'Alī, p. 67.
1588-89—"...about the middle of the month of Ramzan, in the year 974, the inhabitants of Funan and Pandroseah [i.e. Ponany and Pandardhu, q.v.], having sailed out of the former of these ports in a fleet of 1200 vessels, captured a carrack 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 vessels... made capture off Shalesant (see OAHIL) of a large carrack, which had sailed from Cochin, having on board nearly 1000 Franks..."—Toft, vol. M. Machiade, p. 159.

1596—"It comes as farre short as... a cocke-boat of a Carrick."—T. Nash, Have with you to Saffron Walden, repr. by J. P. Collier, p. 72.

1613—"They are made like caracks, only strength and storage."—Beaug. & Flit., The Cuckcomb, i. 5.

1615—"After we had given her chase for about six hours and a half, we discovered her to be a very great Portuguese carrack bound for Goa."—Terry, in Purchas; [ed. 1777, p. 34].

1620—The harbor at Nangaskhe is the best in all Japon, where there may be 1000 scale of ships ride landlockt, and the greatest ships or carloches in the world... ride before the town the with a cable's length of the shore in 7 or 8 fathom water at least."—Cocks, Letter to Batavia, ii. 313.

CARRAWAY, s. This word for the seed of Carum carvi, L., is (probably through Sp. alcaravea) from the Arabic karawiya. 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. carum, or Gr. καρπος (Dozy).

CARTMEEL, s. This is, at least in the Punjab, the ordinary form that mail-cart takes among the natives. Such inversions are not uncommon. Thus Sir David Ochterlony was always called by the Sepoys Loni-okhtar. In our memory an officer named Holroyd was always called by the Sepoys Royddi, [and Brownlow, Lobrao. By another curious corruption Mackintosh becomes Makkhan-toosh, 'buttered toast'].

CARTOOGUE, s. A cartridge; käráus, Sepoy H.; [comp. TOSTDAUN].

CARYOTA, s. This is the botanical name (Caryota 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 Ktul. 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 accid, burning taste of the fruit. It is called, according to Brandis, the Mhdar-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 Chunar.] 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.

1861.—"The next tree is the Kattale. It grew straight, but not so tall or big as a Oker-Net-Tree; the inside nothing but a white pith, as the former. It yieldeth a sort of Liquor... very sweet and pleasing to the palate. . . The which Liquor they boil and make a kind of brown sugar called Jagory [see JAGGERY], &c."—Kesar, p. 15.

1877.—"The Caryota trees, called the Saguru tree, grew between Saligada and Kopping, and was said to be the real tree from which the sago is made."—Thurberg, E. T. iv. 149. A mistake, however.

1861.—See quotation under PEELUL.

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 16 of a Tula" (Williams, Skt. Dict.; and see also a Note on the Kāraśa, or rather karēṣṭaṇa, as a copper coin of great antiquity, in E. Thomas's Pathin Kings of Delhi, 361-362). From the Tam. form kāra, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made cāsu, whence the English cash. In Singalese also kāre is used for 'coin' in general. The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, "XX Cash." A figure of this coin is given in Ruding. Under this system 80 cash = 1 fanam, 42 fanams = 1 star pagoda. But from an early date the Portuguese had applied cāsu to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word cash is used, by Europeans and their hangers-on, as the synonym of the Chinese le and tsien, which are those coins made of an alloy of copper and lead with a square hole in the middle, which in former days ran 1000 to the liang or tsai (v.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 L. cassus, 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. a.v.). In Minasheu (2nd ed. 1627) the present sense of the word is not attained. He only gives "a tradesman's cash, or Counter to keep money in."

1510.—"They have also another coin called cas, 16 of which go to a tare of silver."—Varthema, 180.

1598.—"In this country (Calicut) a great number of apes are produced, one of which is worth 4 cash, and one cash is worth a guattino."—Ibid. 172. (Why a monkey should be worth 4 cash is obscure.)

1609.—"You must understand that in Sunda there is also no other kind of money than certain coin copper mynt called Caiua, of the bignes of a Hollidés doite, but not half so thick, in the middle whereof is a hole to hang it on a string, for that commonlie they put two hundreth or a thousand vpon one string."—Linschoten, 34; [Hak. Soc. i. 113].

1600.—"Those (coins) of Lead are called caxas, whereof 1600 make one maa."—John Davis, in Purchas, i. 117.

1621.—"In many places they throw abroad Cashes (or brasse money) in great quantety."—Cocks, Diary, ii. 202.

1711.—"Doodoe and Cash are Copper Coins, eight of the former make one Fanham, and ten of the latter one Doodoe."—Locke, 3. [Doodoe is the Tal. duddu, Skt. du, 'two'; a more modern scale is: 2 doogpanies = 1 doody: 3 doodies = 1 anna.—Mad. Gloss. a.v.]

1718.—"Cass (a very small coin, sightly whereof make one Fanoo)._—Propagation of the Gospel in the East, ii. 52.

1727.—"At Aboe they have a small coin of leaden Money called Cash, from
1878.—"This tree gives a fruit called commonly Caju; which being a good stomachic, and of good flavour, is much esteemed by all who know it. . . . This fruit does not grow everywhere, but is found in gardens at the city of Santa Cruz in the Kingdom of Cochín."—C. Acosta, Traductio, 324 seqq.

1875.—"Cajoo kernels.—Table of Customs Duties imposed in Br. India up to 1875.

CASHEMERE, n.p. The famous valley province of the Western Himalaya, H. and P. Kashmir, from Skt. Kasmi, and sometimes Kasira, alleged by Burnouf to be a contraction of Kājayamira. [The name is more probably connected with the Khāsa tribe.] Whether or not it be the Kaspatyrus or Kasapypurus of Herodotus, we believe it undoubtedly to be the Kasperia (kingdom) of Ptolemy.
Several of the old Arabian geographers write the name with the guttural ک, but this is not so used in modern times.

c. 630.—“The Kingdom of Kas-aff-kh-i-l (Kasimra) has about 7000 is 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.”—H. T. Tung (Pak. Boudh.) ii. 167.

c. 940.—“Kashmir . . . is a mountainous country, forming a large kingdom, containing not less than 60,000 or 70,000 towns or villages. It is inaccessible except on one side, and can only be entered by one gate.”—Materials i. 375.

1275.—“Kashmir, a province of India, adjoining the Turks; and its people of mixt Turk and Indian blood excel all others in beauty.”—Zakartiya Kasimra, in Gildemeister, 210.

1298.—“Kashmir 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 Moguls hold especially towards the N.E. the region Sogdiana, which they now call Queximir, and also Mount Caulcaus which divides India from the other Provinces.”—Barros, IV. vi. 1.

1615.—“Chishmone, the chief City is called Sirimak.”—Terry, in Purchas, ii. 1467; [so in Roe’s Map, vol. ii. Hak. Soc. ed.; Chismer in Foster, Letters, iii. 283].

1664.—“From all that hath been said, one may easily conjecture, that I am somewhat charmed with Kaschmir, and that I pretend there is nothing in the world like it for so small a kingdom.”—Bermier, E. T. 128; [ed. Constable, 400].

1676.—“A trial of your kindness I must make; Though not for mine, so much as virtue’s sake.

The Queen of Cassimere . . .”

Dryden’s Aurengzebe, iii. 1.

1814.—“The shawls of Cassimarer and the silks of Iran.”—Forbes, Or. Mem. iii. 177; [2nd ed. ii. 232]. (See KESEYME.)

OASIS, CAXIS, CACIZ, &c., a. This Spanish and Portuguese word, though Dozy gives it only as prêtre christian, is frequently employed by old travellers, and writers on Eastern subjects, to denote Mahomedan divines (mullahs and the like). It may be suspected to have arisen from a confusion of two Arabic terms ک (see CAEE) and ک (see CAXIS) or ك (see CACHIS), a ‘Christian Presbyter’ (from a Syriac root signifying sensuit). Indeed we sometimes find the precise word Kashish (Caxis) 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 Kaşish Dağ). 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 Caxisius is constantly used in this sense.

c. 1310.—“There are 700 churches (kastris) resembling fortresses, and every one of them overflowing with presbyters (kashishin) without faith, and monks without religion.”—Description of the Chinese City of Khansai (Hangchau) in Waeff’s History (see also Marco Polo, ii. 196).

1404.—“The town was inhabited by Moorish hermits called Caxires; and many people came to them on pilgrimage, and they healed many diseases.”—Marckham’s Clavijo, 78.

1514.—“And so, from one to another, the message passed through four or five hands, till it came to a Caxis, whom we should call a bishop or prelate, who stood at the King’s foot.”—Letter of Giov. de Empoli, in Archiv. Scor. Ital. Append. p. 56.

1538.—“Just as the Cryer was offering to deliver me unto whomsoever would buy me, in comes that very Caxis Moulanas, whom they held for a Saint, with 10 or 11 other Caxis his Inferiors, all Priests like himself of the same sect.”—F. M. Pinto (tr. by H. C.), p. 8.

1552.—Caxis in the same sense used by Barros, II. ii. 1.

1553.—See quotation from Barros under LAB.

[1554.—“Who was a Caxis of the Moors, which means in Portuguese an ecclesiastic.”—Castañeda, Bk. I. ch. 7.]

1561.—“The King sent off the Moor, and with him his Caxis, an old man of much authority, who was the principal priest of his Mosque.”—Correa, by Ed. Stanley, 113.

1567.—“. . . The Holy Synod declares it necessary to remove from the territories of His Highness all the infidels whose office it is to maintain their false religion, such as are the cadiim of the Moors, and the preachers of the Gentooos, Yogues, savers (letitceiros), jousis, grown (i.e. joshis or astrologers, and gurus), and whatsoever others make a business of religion among the infidels, and so also the bramans and patbus.
CASSANAR, CATTANAR. 170

Caste, s. The artificial divisions of society in India, first made known to us by the Portuguese, and described by them under their term caste, signifying 'breed, race, kind,' which has been retained in English under the supposition that it was the native name (Wedgwood, a.v.). [See the extraordinary derivation of Hamilton below.] Mr. Elphinstone prefers to write "Caste." We do not find that the early Portuguese writer Barbosa (1516) applies the word casta to the divisions of Hindu

1795. — "All the troopers in the King’s service are natives of Cassay, who are much better horsemen than the Burmanas." — Symes, p. 318.

CASSOWARY, s. The name of this great bird, of which the first species known (Casuarius galeatus) is found only in Ceram Island (Moluccas), is Malay kasawadi or kasuadi; [according to Scott, the proper reading is kaswedari, 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.

1682. — "And for pledge of the treaty, he gave him his name, and one of his chief chaplains, the which they call Cacida." — Castadeda, by N. L.

1688. — "Here is to be seen an admirably wrought tomb in which a certain Cacida lies buried, who was the Pedagogue or Tutor of a King of Gusarchitecture." — Van Twist, 15.

1821, xvi. 68.

CASSAY, n.p. A name often given in former days to the people of Munsore (Manipur), on the eastern frontier of Bengal. It is the Burmane name of this people, Kaæ, or as the Burmane pronounce it, Kathë. It must not be confounded with Cathay (i.e.) with which it has nothing to do. [See Shan.]

1759. — In D’Hryme’s Orient. Repert. we find Cassay (i. 116).

1811. — "St. James his Ginny Hens, the Cassawawray moreover." — (Note by Coryat.)

1612. — "A few years ago there arose a dispute between a Brahman and a certain Cassanar on a matter of jurisdiction." — P. Vincentio Maria, 152.

1659. — "This aforesaid bird Cosebàres also will swallow iron and lead, as we once learned by experience. For when our Comestable once had been casting bullets on the Admiral’s Bastion, and then went to dinner, there came one of these Cosebàres on the bastion, and swallowed 50 of the bullets. And . . . next day I found that the bird after keeping them a while in his maw had regularly cast up again all the 50." — J. J. Saar, 26.

1580. — ". . . e foi sepultado no campo per Cacidea." — Primor e Horas, &c., f. 132.

1682. — "And for pledge of the same, he would give him his name, and one of his chief chaplains, the which they call Cacida." — Castadeda, by N. L.

1690. — "And now those initiated priests of theirs called Cashiaoes (Cacaidas) were endeavouring to lay violent hands upon his property." — Benedict Goda, in Cathay, &c., f. 666.

1648. — "Here is to be seen an admirably wrought tomb in which a certain Cacida lies buried, who was the Pedagogue or Tutor of a King of Gusarchitecture." — Van Twist, 15.


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1662. — "On the islands Sumatra (!) Banda, and the other adjoining islands of the Moluccas there is a certain bird, which by the natives is called Emeu or Eme, but otherwise is commonly named by us Kaswara." — Nieuwyl, ii. 267.

1706. — "The Casonaria is about the bigness of a large Virginia Turkey. His head is the same as a Turkey’s; and he has a long stiff hairy Beard upon his Breast before, like a Turkey. . . ." — Funnel, in Dampier, iv. 256.
Caste 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."—Caudo, Dec. V. vi. 4. See also as regards the Portuguese use of the word, Gouvea, ff. 163, 104, 105, 1005, 1290; Symonds, 184, &c.

1613.—"The Banians kill nothing; there are thirtie and odd several castes of these that differ something in Religion, and may not eat with each other."—N. Westminster, in Purchas, i. 485; see also Pilgrimage, pp. 997, 1008.

1630.—"The common Brahmins hath eighty two castes, or Tribes, assuming to themselves the name of that tribe. . . ."—Lord's Display of the Banians, p. 72.

1675.—"The mixture of castes or Tribes of all India are distinguished by the different modes of binding their turbats."—Fryer, 115.

c. 1760.—"The distinction of the Gentoes into their tribes or castes, forms another considerable object of their religion."—Grose, i. 201.

1785.—"The castes or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four."—Orme (ed. 1803), i. 4.

[1830.—"The Kayasthas (pronounced Kisthas, hence the word caste) follow next."—W. Hamilton, Descr. of Hindostan, i. 109.]

1787.—"There are thousands and thousands of these so-called castes; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new castes continually spring up and pass away."—F. Jager, Ost-Indische Handwörterbuch und Gewöhn, 13.

Castes are, according to Indian social views, either high or low.

1875.—"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. Palegrave, in Fortnightly Rev., cxz. 226.

In the Madras Prea. 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-
CASTEES. 172  CASUARINA.

quently in Mr. Talboys Wheeler's extracts from them. They are mentioned by Couto. [See Nelson, Madura, Pt. ii. p. 4; Oppert, Orig. Inhabit. p. 67.]

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 lapsed 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. valanga, idangar], which is as much as to say 'the right hand' and 'the left hand'."—Couto, u. s.

The word is current in French:

1842.—"Je suis &i sait que les castes n'ont jamais pu exister solidement sans une véritable conservation religieuse."—Comte, Cours de Phil. Positiv., vi. 606.

1877.—"Nous avons aboli les castes et les privileges, nous avons inscrit partout le principe de l'egalite devant la loi, nous avons donne le suffrage a tous, mais voila qu'on reclame maintenant l'egalite des conditions."—E. de Laveleye, De la Propriete, 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 Por. alta casta, casta boixa, 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.

1589.—"Liberi vero nati in Indiâ, utroque parente Lusitani, casticos vocantur, in omnibus fore Lusitanis similes, colore tamen mediam different, ut qui ad glivum non nihil defectant. Ex castisae deinde nati magis magisque gilvi sunt, a parentibus et mestiziae magis defectantes; porro et mestiziae nati por omnia indiginos respondent, ut in tertia generatione Lusitani reliquis India sunt simillimi."—De Bry, ii. 78; (Linneoten [Hak. Soc. i. 184]).

1638.—"Les habitans sont ou Castises, c'est à dire Portuigis 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."—Mandelstam.

1653.—"Les Castisses sont ceux qui sont nays de pere et mere reinols (Bechoi); ce mot vient de Caste, qui signifie Race, ils sont moestizos des Reynols. . . ."—Le Goz, Voyages, 28 (ed. 1667).

1661.—"Die Stadt (Negrapanam) ist zimlich vollkragen, doch mehrreithes von Mastycen Castyaen, und Portugiesischen Christen."—Walter Schulze, 108.

1699.—"Castees wives at Fort St. George."—Census of English on the Coast, in Wheeler, i. 356.


1726.—"... or the offspring of the same by native women, to wit Mestises and Castises, or blacks . . . and Moors."—Valentijn, v. 3.

CASUARINA, s. A tree (Casuarina muricata, Roxb.—N. O. Casuarinae) indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow. [The name, according to Mr. Scott, appears to be based on a Malayan name associating the tree with the Cassowary, as Mr. Skeat suggests from the resemblance of its needles to the quills of the bird.]

1861.—See quotation under PEEFUL.

1867.—"Our road lay chiefly by the seacoast, along the white sands, which were fringed for miles by one grand continuous line or border of casuarina trees."—Lt.-Col. Lewis, A Fly on the Wheel, 362.

1879.—"It was lovely in the white moon-light, 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 Chersonese, 275.
CATAMARÁN. 173 CATECHU.

CATAMARÁN, s. Also CUTF-
MURAM, CUTMURAL. Tam.
katru, '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 to-
gether for each of the said boats, and of
the said seven timbers five form the bot-
tom; 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 Cetamarón."—Balbi,
Viaggio, f. 82.

1673.—"Coasting along some Catta-
marons (Logs lashed to that advantage
that they waft off all their Goods, only having a
Sail in the midst and Paddles to guide them)
made after us . . ."—Fryer. 24.

1698.—"Some time after the Cetamarón
brought a letter . . ."—In Wheeler, l. 384.

1700.—"Un pêcheur assis sur un catama-
ron, c'est à dire sur quelques grosses piques de
bois liées ensemble en maniere de
mesure."—Lett. Edif. x. 58.

C. 1790.—"The wind was high, and the
ship had but two anchors, and in the next
foresoon parted from that by which she was
riding, before that one who was coming
from the shore on a Cetamarón could reach
her."—Orme, iii. 300.

1810.—Williamson (V. M. i. 65) applies the
term to the rafts of the Brazilian fisher-
men.

1838.—"None can compare to the Catta-
marans and the wonderful people that man-
ge them . . . each catamaran has one,
two, or three men . . . they sit crouched
upon their heels, throwing their paddles
about very dexterously, but very unlike
rowing."—Letters from Madras, 34.

1860.—"The Cetamarón is common to
Ceylon and Coromandel."—Tennent, Ceylon,
i. 442.

[During the war with Napoleon, the
word came to be applied to a sort of
fire-ship. "Great hopes have been
formed at the Admiralty (in 1804) of
certain vessels which were filled with
combustibles and called catamarans.
"—(La 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 CUTF
and CAU'T, s. An astringent
extract from the wood of several species of
Acacia (Acacia catechu, Wild..), the
khair, and Acacia numia, Kurz, Ac.
sundra, D. C. and probably more.
The extract is called in H. kath, [Skt. kvaith,
'to decoct'], but the two first com-
merial names which we have given
are doubtless taken from the southern
forms of the word, e.g. Can. kachu,
Tam. katu, 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 bazars 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. Medico-chy-
mica, Lyons, 1654, it is briefly de-
scribed as Catechu or Terra Japonica,
genus terrae exoticae" (Hanbury 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 puchó (see
PUTCHECK) and another called cacho."—
Barbosa, 191.

1554.—"The bahar of Cate, which here
(at Ormuz) they call cacho, is the same as
that of rice."—A. Nunes, 22.

1663.—"Colloquio XXXI. Concerning
the wood vulgarly called Cate; and con-
taining profitable matter on that subject."—
Garcia, i. 125.

1759.—"The Indians use this Cate mixt
with Areca, and with Betel, and by itself
without other mixture."—Acoza, Tract. 150.

1804.—"Sessaetti mentions cath as derived
from the Khair tree, i.e. in modern Hindi
the Khair (Skt. khasira)."

1816.—"100 bags Cachato."—Foster, Let-
ters, iv. 127.

1817.—"And there was rec. out of the
Admir. viz. . . . hhdls. drugs cacho; 5 hamp-
ers pochok" (see PUTCHECK).—Cocks's
Diary, i. 284.

1759.—"Hortal [see HUERTAUL] and
Cotch, Earth-oil, and Wood-oil."—List of
Burma Products in Dalrymple, Oriental
Report, i. 109.

1760.—"To these three articles (betel,
areca, and chunam) is often added for luxury
what they call cachoons, a Japan-earth,
which from perfumes and other mixtures,
chiefly manufactured at Goa, receives such
improvement as to be sold to advantage
when re-imported to Japan . . . Another
addition too they use of what they call
Catches, being a blackish granulated per-
fumed composition. . . ."—Grose, i. 288.

1813.—". . . The peasants manufacture
catchoo, or terra Japonica, from the Keeri
khair tree (Mimosa catechu) which grows
wild on the hills of Kankana, but in
no other part of the Indian Peninsula."
arrived in about three months at Cataia...

1842. — "Better fifty years of Europe than a cycle of Cathay." "Ten Angry, Locksley 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 300 years, and originated the name of Khitan, 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, Intro. ch. ii.

CAT'S-EYE, s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflections, whence the Portuguese call it Olho de gato, which our word translates. It appears from the quotation below from Dr. Royle that the Beli oculus of Pliny has been identified with the cat's-eye, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence. [The phrase billis ki ankh does not appear in Platt's Dict. The usual name is labhanty, 'like garlic.' The Burmese are said to call it kyong, 'a cat.]

c. d. 70. — "The stone called Belus eye is white, and hath within it a black apple, the midst whereof a man shall see to glitter like gold..." — Holland's Plinie, ii. 625. c. 1540. — "Quasad regiones monetam non habent, sed pro ea utuntur lapidibus quse diurnus Cat's Oculos." — Conti, in Pogg., De Var. Fortunae, lib. iv.

1516. — "And there are found likewise other stones, such as Olho de gato, Chrysolette, and amethysts, of which I do not treat because they are of little value." — Barbois, in Lieben Acad., ii. 390.

1599. — "Lapis insuper alius ibi vulgaris est, quem Lusitani olhos de gato, id est, oculum felinus vocant, propter quod cum eo et colore et facie conveniat. Nihil autem alium quam achates est." — De Bry, iv. 84 (after Linschoten); [Hak. Soc. i. 61, ii. 141].

1672. — "The Cat's-eyes, by the Portuguese called Olhos de Gatos, occur in Zeylon, Cambaya, and Pegu; they are more esteemed by the Indians than by the Portuguese; for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase." — Baldaeus, Germ. ed. 160.

1837. — "Beli oculus, mentioned by Pliny, xxxvi. c. 55, is considered by Hardouin to
CATTY, 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. chatur, '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. katirah, 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 (Archéologie Navales, ii. 259) quotes Witen 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, futia, or brigantine."—Varthema, 154.


1549. "Naves item duas (quas Indi castres vocant) summa celeritate armari jussit, vt omam maritimam legentem, hostem commoneo prohiberent."—Gos, de Bello Camboico, 1831.

1552. "And this winter the Governor sent to have built in Cochín thirty Catures, which are vessels with oars, but smaller than brigantines."—Castanheda, iii. 271.


1601. "Biremes, seu Cathuris quam plurimae conduntur in Lasson, Javae civitate. . . ."—De Bry, iii. 109 (where there is a plate, iii. No. xxxvii.).

1688. "No man was so bold to contradict the man of God; and they all went to the Arsenal. There they found a good and sufficient bark of those they call Catur, besides seven old foystas."—Dryden, Life of Xaver, in Works, 1821, xvi. 300.

1742. "... to prevent even the possibility of the galleons escaping us in the night, the two Cutters belonging to the Centurions 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.

b. The word catty occurs in another sense in the following passage. A note says that "Catty or more literally Kutto is a Tamil word signifying batta." (q.v.). But may it not rather be a clerical error for batty?

1669. "If we should detain them longer we are to give them catty."—Letter in Wheeler, i. 182.

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CAUVERY, n.p. The great river of S. India. Properly Tam. Ḫāviṁ, or rather Ḫāveṛi, and Sanscritized Ḫāveṛi. The earliest mention is that of Ptolemy, who writes the name (after the Skt. form) Ḫāveṛi (sc. ṭeṣṭa-moś). The Kaṃrāpa of the Periplus (c. A.D. 80-90) probably, however, represents the same name, the Ḫaṃrāpiś ḫuṭopān of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus the Skt. form Ḫāveṛi has been explained from that language by Ḫāveṛa '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 Ḫāveṛi has been explained by Bp. Caldwell as possibly from the Dravidian κανρ, 'red ochre' or κα (κα-ε), 'a grove,' and ṭe-ũ, ṭe-ũ. 'a river,' ṭe-ũ, Tam. 'a sheet of water'; thus either 'red river' or 'grove river.'

The Madras Admin. Gloss. takes it from κα, Tam. 'grove,' and ṭe, Tam. 'tank,' from its original source in a garden tank.] Ḫāveṛi, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz. Ḫā-veṛi, '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.—

" Ḫaṃrāpiś ṭeṣṭa-moś ḫaṃrāpiś ḫuṭōpān."—Ptolemy, lib. vii. 1.

The last was probably represented by Kāveṛipatan.

c. 545.—"Then there is Sielodēba, i.e. Taprobane . . . and then again on the Continent, and further back, is Marallo, which exports conch-shells: Kāber, which exports alabandum."—Commas, Topog. Christ. in Cnady, &c. clxxviii.

1810-11.—"After traversing the passes, they arrived at night on the banks of the river Kānōbari, and bivouacked on the sands."—Amr Khuru, 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 Iova, 1775 (p. 57). It is no doubt the same that is described in the quotation from Pyrrard [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 Moucous pescheurs prennent entr' autres grandes quantités d'une sorte de petit poisson, qui n'est pas plus grande que la main et large comme un petit bremeau. Les Portugais l'appellent Pesche capallo. Il est le plus commun de toute ceste coste, et c'est de quoy ils font le plus grand trafic; car ils le fendent par le milieu, ils le salent, et le font secher au soleil."—Peyrayd de Laval, i. 278; see also 309; [Hak. Soc. i. 427; ii. 127, 294, 299].

1626.—"The Ile inrichit us with many good things; Buffois . . . oysters, Breams, Cavalloes, and store of other fish."—Sir T. Herbert, 28.

1652.—"There is another very small fish vulgarly called Cavalle, which is good enough to eat, but not very wholesome."—Philippus a Sanct. Trinitate, in Fr. Tr. 388.

1796.—"The ayía, called in Portuguese cavala, has a good taste when fresh, but when salted becomes like the herring."—Fra Paolini, E. T., p. 240.

1875.—"Caurey g dentor (Bl. Sbn.). This fish of wide range from the Mediterranean to the coast of Brazil, at St. Helena is known as the Cavally, 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. Meller, p. 106.

CAWNEY, CAWNY, a. Tam. κατι, 'property,' hence 'land,' [from Tam. kan, 'to see,' what is known and recognised,] and so a measure of land used in the Madras Presidency. It varies, of course, but the standard Cauney is considered to be = 24 manati 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 Conyns, but with an unintelligible explanation.

1807.—"The land measure of the Jaghir is as follows: 24 Adies square=1 Culy; 100 Culis=1 Canay. Out of what is
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called charity however the Culy is in fact a Bamboo 26 Adies or 22 feet 8 inches in length . . . the Ady or Malabar foot is therefore 10,66 inches nearly; and the customary canay contains 51,375 sq. feet, or 1,75 acres nearly; while the proper canay would only contain 43,778 feet."—F. Buchan, Mysoor, &c. i. 6.

CAYNPORE, n.p. The correct name is Kanhpur, 'the town of Kanh, Kanhaiya or Krishna.' The city of the Doab so called, having in 1891 a population of 188,712, has grown up entirely under British rule, at first as the bazaar and dependence of the cantonment established here under a treaty made with the Nabob of Oudh in 1763, and afterwards as a great mart of trade.

CAYMAN, s. This is not used in India. It is an American name for an alligator; from the Carib acayuman (Littré). But it appears formerly to have been in general use among the Dutch in the East. [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.).]

1530.—"The country is extravagantly hot; and the rivers are full of Caimans, which are certain water-lizards (lagartis)."—Nuncio de Gurmman, in Ramusio, iii. 389.

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 Harleson 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 undoubtingly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.


1672.—"The figures so represented in Adam's footsteps were . . . 41. The King of the Caimans or Crocodiles."—Baldaeus (Germ. ed.), 148.

1692.—"Anno 1692 there were 3 newly arrived soldiers . . . near a certain gibbet that stood by the river outside the boom, so sharply pursued by a Kaileman that they were obliged to climb the gibbet for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbet."—Valentijn, iv. 291.

CAYOLAQUE, s. Kayu= 'wood,' in Malay. Laka is given in Crawford's Malay Dict. as "name of a red wood used as incense, Myristica inera." In his Descr. Dict. he calls it the "Tanarius major; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China" (p. 204). [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 heri a very great quantity of lacca, for making red colour, and the tree of this is formed like our trees which produce walnuts."—Varthema, p. 238.

c. 1560.—"I being in Canton there was a rich (bed) made wrought with Ieorie, and of a sweet wood which they call Cayolaque, and of Sandalum, that was prized at 1500 Crownes."—Gaspar Da Orus, in Purchas, iii. 177.

CAYZAEE, KAJEE, &c., s. Arab. kadi, 'a judge,' the letter swdd with which it is spelt being always pronounced in India like a z. The form Cadi, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, al-kadi, becomes in Spanish alcalde; * not aloside, which is from kaid, 'a chief;' nor alquacil, which is from waqir. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "ao guaiz da justicia q em elles he como corregezor entre nos"; where guaiz seems to stand for kadi.

It is not easy to give an accurate account of the position of the Kadi 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 swdd is pronounced by the Malays like l (see also Crawford's Malay Grammar, p. 7). And it is curious to find a transfer of the same letter into Spanish as id. In Malay kadi becomes kadiii.
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 Kazi and a Mufti were retained in the Provincial Courts of Appeal and Circuit as the exponents of Mahommedan law, and the deliverers of a formal Futwa. There was also a Kazi-al-Kozmat, or chief Kazi of Bengal, Behar and Orissa, attached to the Sudder Courts of Dewanny and Nizamut, assisted by two Muftis, and these also gave written futwas on references from the District Courts.

The style of Kazi and Mufti presumably continued in formal existence in connection with the Sudder Courts till the abolition of these in 1868; 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, Moolveses (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 Kazi.' "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 Chota Sahib (the Assistant), and that again to the Kazi."

But the duties of the Kazi popularly so styled and officially recognised, had, almost from the beginning of the century, become limited to certain notarial functions, to the performance and registration of Mahommedan marriages, and some other matters connected with the social life of their co-religionists. To these functions must also be added as regards the 18th century and the earlier years of the 19th, duties in connection with distraint for rent on behalf of Zemindars. There were such Kasizes nominated by Government in towns and pargunnas, with great variation in the area of the localities over which they officiated. The Act XI. of 1864, which repealed the laws relating to law-officers, put an end also to the appointment by Government of Kasizes.

But this seems to have led to inconveniences which were complained of by Mahommedans in some parts of India, and it was enacted in 1880 (Act XII., styled "The Kasizes Act") that with reference to any particular locality, and after consultation with the chief Musulman residents therein, the Local Government might select and nominate a Kazi or Kasize for that local area (see FUTWA, LAW-OFFICERS, MUFFTY).

1388.—"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., 285.

c. 1461.—"Au temps que Alexandre regna
Ung hom, nommé Diomede
Devant luy, on luy amena
Engrillonné poules et dets
Comme ung larron; car il fut des
Escumeurs que voyons courir
Si fut mys devant le cadés,
Pour estre jugé à mourir."

Gd. Testament de Fr. Villon.

[c. 1610.—"'The Pandiare is called Cady in the Arabic tongue."—Pyrard de Laval, Hak. Soc. i. 109.]

1648.—"The Government of the city (Ahmedabad) and surrounding villages rests with the Governor Coutewed, and the Judge (whom they call Casyy)."—Van Twisct, 15.

[1670.—"The Shawbunder, Casyy."—Hedges, Diary, Hak. Soc. ii. cxxix.]

1673.—"'Their Law-Disputes, they are soon ended; the Governor hearing; and the Cadi or Judge determining every Morning.'"—Fryer, 32.

"'The Casy or Judge ... marries them.'"—Ibid. 94.

1683.—"... more than that 3000 poor men gathered together, complaining with full mouths of his exaction and injustice
towards them: some demanding Rupees 10, others Rupees 20 per man, which Bulchund very generously paid them in the Cazee's presence. —"Hedges, Nov. 5; [Hak. Soc. i. 134; Cazee in i. 85].

1854.—"January 12.—From Cassumbazar 'tis advised ye Merchants and Piscars appeal again to ye Cazee for Justice against Mr. Charnock. Ye Cazee cites Mr. Charnock to appear. —"Ibid. i. 147.

1859.—"A Coogee ... who is a Person skilled in their Law."—Oswington, 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 Cudjie or Judge."—A. Hamilton, i. 52.

1783.—"The Cadi holds court in which are tried all disputes of property."—Omar, 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 Cadi, does not exceed Rs. 100 per month."—From Impey's Judgment in the Patna Cause, quoted by Stephen, ii. 178.

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 Kadi and a Mufti."—Regn. for the Adm. of Justice in the Presidency or Criminal Courts in Bengal, Behar, 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 circumstance and tenderness . . . &c. . . . being all heard and gone through in his presence and that of the Kadi and Mufti of the Court, the Kadi and Mufti are then to write at the bottom of the record of the proceedings held in the trial, the futurox or law as applicable to the circumstances of the case. . . . The Judges of the Court shall attentively consider such futurox, &c."—Ibid.

1791.—"The Judges of the Courts of Circuit shall refer to the Kadi and Mufti of their respective Courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the Nizamut Adawlut . . ."—Regn. No. XXXV.

1792—Revenue Regulation of July 20, No. lxxv., empowers Landholders and Farmers of Land to distrain for Arrears of Rent by Revenue. The "Tazis of the Pegnumah" is the official under the Collector, repeatedly referred to as regulating and carrying out the distrain. So, again, in Regn. XVII of 1793.

1793.—"Ixvi. The Nizamut Adawlut shall continue to be held at Calcutta. . . .

"Ixxvii. The Court shall consist of the Governor-General, and the members of the Supreme Council, assisted by the head Caams of Bengal, Behar, and Orissa, and two Muftis." (This was already in the Regulations of 1791.)—Regn. IX. of 1798. See also quotation under MUFTY.

1793.—"I. Caams are stationed at the Cities of Patna, Dacca, and Moorshedabad, and the principal towns, and in the pergunnah, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahomedan law, as have been hitherto discharged by them under the British Government."—Reg. XXXIX. of 1798.

1803.—Regulation XLVI. regulates the appointment of Caams in towns and pergunnahs, "for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, &c., but makes no allusion to judicial duties.

1824.—"Have you not learned this common saying—'Every one's teeth are blunted by acids except the caam's, which are by sweets.'"—Haji Baha, ed. 1835, p. 316.

1864.—"Whereas it is unnecessary to continue the offices of Hindo and Mahomedan Law-Officers, and is inexpedient that the appointment of Cazee-col-Coln, or of City, Town, or Pergunnah Caams should be made by Government, it is enacted as follows:— . . .

"II. Nothing contained in this Act shall be construed so as to prevent a Cazee-col-Coln 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 Kasis 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 Kasi.

"Whereas by the preamble to Act No. XI. of 1884 . . . it was (among other things declared inexpedient, &c.) . . . whereas by the usage of the Muhammadan community in some parts of India the presence of Kasis 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 Kasi; It is hereby enacted . . ."—Act No. XII. of 1880.

1885.—"To come to something more specific. 'There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the gripes of the vile alzans of Impey' [Macaulay's Essay on Hastings].
CEDED DISTRICTS. 180

CELEBES.

"Here we see one Cast turned into an in-
definite number of 'men of the most vener-
able dignity'; a man found guilty by legal
process of corruptly oppressing a helpless
widow into 'men of the most venerable
dignity' persecuted by extortioners without
a cause; and a guard of sepoys, with which
the Supreme Court had nothing to do, into
'tile alguazils of Impery.'"—Stephen, Story
of Nuncomar, ii. 250-251.

Cazoo also is a title used in Nepal
for Ministers of State.

1848.—"Kajees, Counsellors, and mitred
Lamas were there, to the number of twenty,
all planted with their backs to the wall,
mute and motionless as statues."—Hooker’s
Himalayan Journals, ed. 1855, 1. 286.

1868.—"The Durbar (of Nepal) have
written to the four Kajees of Tibet en-
quiring the reason."—Letter from Col. R.
Lawrence, dated 1st April, regarding perse-
cution of R. C. Missions in Tibet.

1878.—

"Ho, lamas, get ye ready,
Ho, Kard, clear the way;
The chief will ride in all his pride
To the Rangeet Stream to-day."—
Wiltzid Beeley, A Lay of Modern
Darjeling.

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 em-
braced the present districts of Bellary,
Cuddapah, and Karnul, with the Pal-
nad, which is now a subdivision of the
Kistna District. The name perhaps
became best known in England from
Gleig’s Life of Sir Thomas Munro, that
great man having administered these
provinces for 7 years.

1878.—"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 Estab-
lishment 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 cam-
paign against the Seminor of Madura."—
The True Reformer, p. 7 ("writ serwas-
tick").

CELEBES, 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 their early
writers speak of Celebes as a group of
islands. Crawfurd makes a suggestion,
but not very confidently, that Pulo
Sldbih, '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 explana-
tion: "The standard Malay form would
be Pulau Jadibih, which in some dia-
lектs might be Sd-lbh, and this may
have been a variant of Si-Lbhb, 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 120 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 Celebes."—Barros,
282-3.

C. 1544.—"In this street (of Pago) there
were six and thirty thousand strangers of
two and forty different Nations, namely . . .
Papuans, Selbures, Mindanaos . . . and many
others whose names I know not."—F. M.
Pinto, in Cogan’s tr., p. 200.

1552.—"In the previous November (1529)
arrived at Ternate D. Jorge de Castro who
came from Malaca by way of Borneo in a
junk . . . and going astray passed along the
Isle of Makasar . . ."—Barros, Dec. IV.
1. 18.

"The first thing that the Samarno
did in this was to make Tristão de Taide
believe that in the Isles of the Celebes, and
of the Macapares and in that of Mindinhlo
there was much gold."—Ibid. vi. 25.

1579.—"The 16 Day (December) wee had
sight of the Island Celebes or Selibas."—
Drake, World Encompassed (Hak. Soc.), p.
150.

1610.—"At the same time there were at
Ternate certain ambassadors from the Isles
of the Macapar (which are to the west of
those of Maluco—the nearest of them about
60 leagues). . . These islands are many, and
joined together, and appear in the sea-charts
thrown into one very big island, extending,
as the sailors say, North and South, and
having near 100 leagues of compass. And
this island imitates the shape of a big locust, the head of which (stretching to the south to 51 degrees) is formed by the Cellubes (also Celubes), which have a King over them. . . . These islands are ruled by many Kings, differing in language, laws, and customs. . . ."—Coutu, Dec. V. vii. 2.

**CENTIPEDE.** a. This word was perhaps borrowed directly from the Portuguese in India (centopéa). [The N.E.D. refers to it to Sp.]

1662.—"There is a kind of worm which the Portuguese call vn centopéa, and the Dutch also 'thousand-legs' (twaende-bein)."—T. Saat, 68.

**GERAM, n.p.** A large island in the Molucca Sea, the Serang of the Malays. [Klinkert gives the name Seran, which Mr. Skeat thinks more likely to be correct.]

**GERAME, CARAME, &c., a.** The Malayalam eramba, a gatehouse with a roof over the gate, and generally fortified. This is a feature of temples, &c., as well as of private houses, in Malabar [see Logan, i. 82]. The word is also applied to a chamber raised on four posts. [The word, as Mr. Skeat notes, has come into Malay as sarambi or sarambi, 'a house veranda.']

1500.—"He was taken to a cerame, which is a one-storied house of wood, which the King had erected for their meeting-place."—Custard, Bk. I. cap. 59, p. 103.]

1551.—". . . where stood the cerame of the King, which is his temple. . . ."—Ibid. iii. 2.

1562.—"Podralvares . . . was carried ashore on men's shoulders in an ander till he was set among the Gento Princes whom the Camorin had sent to receive him at the beach, whilst the said Camorin himself was standing within sight in the cerame awaiting his arrival."—Barros, I. v. 5.

1557.—The word occurs also in D'Albuquerque's Commentaries (Hist. Soc. tr. i. 115), but it is there erroneously rendered "jetty." 

1558.—"Antes de entrar no Cerame vierão receber alguns senhores dos que ficávão com el Rei."—Dusm. de Goes, Chron. 76 (ch. liviii.).

**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-divpa, comes down to us in Cosmas as Σινελῆδης. There was a Pali form Sihalā, which, at an early date, must have been colloquially shortened to Siyān, as appears from the old Tamil name Iyam (the Tamil having no proper sibilant), and probably from this was formed the Sarandīp and Sarandīb 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 Sālān or Siyān was really of Javanese origin, as *sele* (from Skt. *śīla*, 'a rock, a stone') in Javanese (and in Malay) means 'a precious stone,' hence Pulo Selān 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 Selān*, where *batu* means 'stone.' Klinkert merely marks Sālān (Ceylon) as Persian.] The island was really called anciently Ratnadīp, 'Isle of Gems,' and is termed by an Arab historian of the 9th century *Jasarat-al-yakīt*, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tuuk's suggestion. But the genealogy of the name from Sīhala is so legitimate that the utmost that can be conceded is the possibility that the Malay form Selān may have been shaped by the consideration suggested, and may have influenced the general adoption of the form Saiādn, through the predominance of Malay navigation in the Middle Ages.

c. 382.—"Unde nationibus Indicis certatim cum domis optimatis mittenibus ante tempus, ab usque Diva et Sarandīvis."—Ammianus Marcellinus, XXI. vii.

c. 430.—"The island of Lanka was called Sīhala after the Lion; listen ye to the narration of the island which I (am going to) tell: 'The daughter of the Vanga King cohabited in the forest with a lion.'"—Itypanage, TX. i. 2.

5. 545.—"This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called Sīlādībī, but by the Greeks Tappobanos."—Cosmas, Bk. xi.

581.—"Near Sarandīb is the pearl-fishery, Sarandīb is entirely surrounded by the sea."—Relation des Voyages, i. p. 5.

c. 940.—"Mas'ūdi proceeds: In the Island Sarandīb, I myself witnessed that when the King was dead, he was placed on a chariot with low wheels so that his hair
dragged upon the ground." — In Gildemeister, 154.

c. 1020. — "There you enter the country of Laran, where is Jaimir, then Malia, then Kanji, then Darud, where there is a great gulf in which is Sinsaldip (Sinhasal d'Arpa'), or the island of Sarandip." — Al Biruni, as given by Rashiduddin, in Eliot, i. 66.

1275. — "The island Sillan is a vast island between China and India, 80 parsang in circuit. It produces wonderful things, sandalwood, spices, cinnamon, cloves, brazil, and various spices." — Karstina, in Gildemeister, 208.

1298. — "You come to the island of Sillan, which is in sooth the best island of its size in the world." — Marco Polo, Bk. iii. ch. 14.

c. 1300. — "There are two courses from this place (Ma'bar); one leads by sea to Chin and Machin, passing by the island of Sillan." — Rashiduddin, in Eliot, i. 70.

1380. — "There is another island called Sillan. In this there is an exceeding great mountain, of which the folk relate that it was upon it that Adam mourned for his son one hundred years." — Fr. Odoric, in Cathay, i. 98.

c. 1387. — "I met in this city (Brussa) the pious shaikh 'Abd-Allah-al-Misti, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of Sarandip, nor Andalusia, nor the Sudhan. I have excelled him, for I have visited those regions." — Ibn Batuta, ii. 321.

c. 1350. — "... I proceeded to see by Seyllan, a glorious mountain opposite to Paradise. Tis said the sound of the waters falling from the fountain of Paradise is heard there." — Marignoli, in Cathay, ii. 946.

c. 1420. — "In the middle of the Gulf there is a very noble island called Zeillam, which is 3000 miles in circumference, and on which they find by digging, rubies, sapphires, garnets, and those stones which are called cats'eyes." — N. Conti, in India in the X V th Century, 7.

1498. — "... much ginger, and pepper, and cinnamon, but this is not so fine as that which comes from an island which is called Gillam, and which is 3 days distant from Calicut." — Roteiro de V. da Osma, 88.


1618. — "Leaving these islands of Mahaldiva ... there is a very large and beautiful island which the Moors, Arabs, and Persians call Ceylam, and the Indians call it Ylinarim." — Barbosa, 166.

1588. — "This Ceylon is a brave Iland, very fruitful and fair." — Hakl. i. 397.

1605. — "Hear ye shall buie these Commodities followinge of the Inhabitants of Seland." — Birdwood, First Letter Book, 84.

[1615. — "40 tons of cinnamon of Ceylon." — Foster, Letters, iii. 277.

[1682. — "... having run 35 miles North without seeing Zellan." — Hedges, Diary, July 7; [Hakl. Soc. i. 23.

1727. — A. Hamilton writes Zeloon (i. 340, &c.), and as late as 1780, in Dunn's Naval Directory, we find Zeloon throughout.

1781. — "We explored the whole coast of Zelona, 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 Trav. in Ceylon, 9.

1830. —
"For dearer to him are the shells that sleep
By his own sweet native stream,
Than all the pearls of Serendip,
Or the Ava ruby's gleam!
Home! Home! Friends—health—repose,
What are Golconda's gems to those!'

Bengal Annual.

CHABEE, s. H. chabi, chabbi, 'a key,' from Port. chave. In Bengali it becomes savi, and in Tam. savi. In Sea-H. 'a fid.'

CHABOOTRA, s. H. chabutra and chabutara, a paved, or plastered platform, often attached to a house, or in a garden.

c. 1810. — "It was a burning evening in June, when, after sunset, I accompanied Mr. Sherwood to Mr. Martin's bungalow ... We were conducted to the Cherbuter ... this Cherbuter was many feet square, and chairs were set for the guests." — Autobiog. of Mrs. Sherwood, 345.

1811. — "... the Chabootah or Terrace." — Williamson, V. M. ii. 114.

1827. — "The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a chabootra or platform of white marble canopyed 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 Daroga received us with the respect which my showy escort claimed." — Mem. of Col. Mountain, 183:

CHACKUR, s. P. — H. chakar, 'a servant.' The word is hardly ever now used in Anglo-Indian households except as a sort of rhyming amplification to Naukar (see NOKUB): "Naukar-chakar," the whole following. But in a past generation there was a distinction made between naukar, the superior servant, such as a munshi, a gomadhia,
a chobdar, a khamsama, &c., and chaker, 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. 186-187).

1810.—"Such is the superiority claimed by the natives, that to ask one of them 'whose chancer he is!' would be considered a gross insult."—Williamson, i. 187.

CHALIA, CHALÉ, n.p. Chaliam, Chaliyam, or Chalayam; an old port of Malabar, on the south side of the Beypur [see BEYROOR] R., and opposite Beypur. The terminal station of the Madras Railway is in fact where Chaliam was. A plate is given in the Lendas of Correa, which makes this plain. The place is incorrectly alluded to as Kalyan in Imp. Gazetteer, ii. 49; more correctly on next page as Chalium. [See Logan, Malabar, i. 75.]

c. 1380.—See in Abulfeda, "Shaliyat, a city of Malabar."—Gildemeister, 185.

c. 1344.—"I went then to Shaliyat, a very pretty town, where they make the stuffs that bear its name [see SHALEH]. . . . Thence I returned to Kalikut."—Ibn Battuta, iv. 109.

1516.—"Beyond this city (Calicut) towards the south there is another city called Chalýan, where there are numerous Moors, natives of the country, and much shipping."—Barbosa, 153.

c. 1570.—"And it was during the reign of the prince that the Franks erected their fort at Shalecat . . . it thus commanded the trade between Arabia and Calicut, since between the last city and Shalecat the distance was scarcely 2 parasangs."—Tahfut-ul-Mujahidern, p. 129.

1572.—
"A Sampaio feroz succederá
Cunha, que longo tempe tem o leme:
De Chále as torres altas erguerá
Em quanto Dio 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 Din his name to hear."

[c. 1610.—". . . crossed the river which separates the Calicut kingdom from that of a king named Chaly."—Pyrrud de Level, Hak. Soc. i. 368.]

1672.—"Passammo Cinocotta situata alle bocca del fiume Chial, dove li Portuguesei habbero altre volte Forteza."—P. Vincenzo Maria, 129.

CHAMPA, n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the Binh-Thuân province of Cochin China. The race inhabiting this portion, Chams or Tsians, 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 Mahd-champa, as if to distinguish it. It is probable that the Zdãs or Zdáas of Ptolemy represents the name of this ancient kingdom; and it is certainly the Sanf or Chamf 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" (Mahlpampi).—Hiouen Thang, in Pélerins Boudhh. iii. 83.

851.—"Ships then proceed to the place called Sanf (or Chamf) . . . there fresh water is procured; from this place is exported the aloes-wood called Chamf. This is a kingdom."—Relation des Voyages, &c., i. 18.

1298.—"You come to a country called Champa, 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. 6.

c. 1300.—"Passing on from this, you come to a continent called Jampa, also subject to the Kaan . . . ."—Rashiduddin, in Elcic, 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, 87.

1516.—"Having passed this island (Borney) . . . towards the country of Ansam 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.
1552. — "Concorriam todolos navegantes dos mares Occidentaes da India, e dos Orientaes a ella, que ao as regioes di Sião, China, Champa, Cambôja. . . ."— Barros, ii. vi. 1.

1572. —

"Vee, corre a costa, que Champa se chama, 
Cuja mata he do pae cheioso ornada."

Câmbes, x. 129.

By Burton:

"Here coursest, see, the called Champa shore, 
with woods of odorous wood 'tis deckt and bright."

1608. — " . . . thence (from Assam) eastward on the side of the northern mountains are the Nangata [i.e. Nagra] lands, the land of Pukham lying on the ocean, Beigu [i.e. Pegu], the land Rakhang, Hamsavati, and the rest of the realm of Munyang; beyond these Champa, Kambuja, etc. All these are in general named Kôti."—Taranathâ (Tibetan) Hist. of Buddhism, by Schiefner, p. 262. The preceding passage 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. Kôti.

1696. — "Mr. Bowyear says the Prince of Champa whom he met at the Cochin Chinese Court was very polite to him, and strenuously exhorted him to introduce the English to the dominions of Champa."—In Latriemple's Or. Repert. i. 67.

CHAMPANA, s. A kind of small vessel. (See SAMPAK.)

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. Cste, i. 87).]

712. — "You have joined those Chandlis and cowaiters, and have become one of them."—Chack-Nâmak, in Elliot, i. 193.

[1810. — "Chandals," see quotation under HALAILCORE.

CHANDERNAGORE, n.p. The name of the French settlement on the Hoogly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly Chandan(a)-nagara, 'Sandalwood City,' but the usual form points rather to Chandra-nagara, 'Moon City.'

[Natives prefer to call it Farash-danga, or 'The gathering together of Frenchmen.']

1727. — "He forced the Ostenders to quit their Factory, and seek protection from the French at Charnagar. . . . 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.

[1758.—"Shondernagor." See quotation under CALCUTTA.]

CHANK, CHUNK, s. H. sankh, Skt. sankha, a large kind of shell (Turbinella raya) prized by the Hindus, and used by them for offering libations, as a horn to blow at the temples, and for cutting into armlets and other ornaments. It is found especially in the Gulf of Mannar, and the Chank fishery was formerly, like that of the pearl-oysters, a Government monopoly (see Tennent's Ceylon, ii. 556, and the references). The abnormal chank, with its spiral opening to the right, is of exceptional value, and has sometimes priced, it is said, at a lakk of rupees!

545. — "Then there is Diosediba, i.e. Taprobane . . . and then again on the continent, and further back is Maralle, which exports conch-shells (κοχλίους)."—Cosmas, in Cathay, i. clxviii.

851. — "They find on its shores (of Ceylon) the pearl, and the shank, a name by which they designate the great shell which serves for a trumpet, and which is much sought after."—Reinaud, Relations, i. 6.

1563. — " . . . And this chanco is a ware for the Bengal trade, and formerly it produced more profit than now. . . . And there was formerly a custom in Bengal that no virgin in honour and esteem could be corrupted unless it were by placing bracelets of chanco on her arms; but since the Patans came in this usage has more or less ceased; and so the chanco is rated lower now. . . ."—Garcia, f. 141.

1644. — "What they chiefly bring (from Tuticorin) are cloths called onchas . . . a large quantity of Chanco; these are large shells which they fish in that sea, and which supply Bengal, where the blacks make of them bracelets for the arm; also the biggest and best fowls in all these Eastern parts."—Bocarro, MS. 316.

1672. — "Garroude flew in all haste to Brahma, and brought to Kiana the chankar, or inkhorn, twisted to the right."—Baldanes, Germ. ed. 521.

* These are probably the same as Milburn, under Tuticorin, calls ketches. We do not know the proper name. (See Putten Ketches, under PIECE-GOODS.)
1673.—"There are others they call chan-
que; the shells of which are the Mother of
Pearl."—Fryer, 222.

1727.—"It admits of some Trade, and
produces Cotton, Corn, coars Cloth, and
Cheunk, a Shell-fish in shape of a Peri-
wiggle, 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 ranus, of which the
Indians at Bengal make bracelets."—Raynal
(tr. 1777) i. 216.

1813.—"A chank opening to the right
hand is highly valued ... always sells for
its weight in gold."—Milburn, i. 357.

[1871.—"The conch or chunk shell.”—
Mater, Land of Charity, 92.]

1875.—
"Chanka. 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, a. H. charpada, from P.
chādī-pāt (i.e. four-feet), the common
Indian bedstead, sometimes of very
rude materials, but in other cases
handsomely wrought and painted. It
is correctly described in the quotation
from Ibn Batuta.

c. 1350.—"The beds in India are very
light. A single man can carry one, and
every traveller should have his own bed,
which his slave carries about on his head.
The bed consists of four conical legs, on
which four staves are laid; between they
plait a sort of ribbon of silk or cotton.
When you lie on it you need nothing else
to render the bed sufficiently elastic."—
iii. 280.

1540.—"Husain Khan Taqtdar was
sent on some business from Bengal. He
went on travelling night and day. When-
ever slept came over him he placed himself
on a bed (chādhr-pāt) and the villagers
carried him along on their shoulders."—MS.
quoted in Elloit, iv. 418.

1662.—"Turban, long coats, traverses,
shoes, and sleeping on charpāla, are quite
usual."—H. of Mir Jumla's Invasion of Assam,
trans. by Blockmann, J.A.S.B. xii. pt. i. 83.

1787.—"A syce at Monnurngur, lying
asleep on a charpāla ... was killed by a
tame buck going him in the side ... it
was supposed in play."— Baldwin, Large and
Small Game of Bengal, 195.

1883.—"After a gallop across country, he
would rest on a charpoy, or country bed,
and hold an impromptu lecture of all the
village folk."—C. Raites, in L. of L.
Lawrence, i. 57.

CHATTER, a. An umbrella; H.
chatta, chhatr; Skt. chatra.
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 peac-
cock’s feathers."—Reinard, Relations, &c.
154.

c. 1340.—"They hoist upon these elephants
as many chattars, or umbrellas of silk,
mounted with many precious stones, and
with handles of pure gold."—Ibn Batuta,
iii. 228.

c. 1854.—"But as all the Indians com-
monly go naked, they are in the habit of
carrying a thing like a little tent-roof on a
cane handle, which they open out at will
as a protection against sun and rain. This
they call a chatty. I brought one home to
Florence with me. ..."—John Marignoli,
in Cathay, &c. p. 381.

1673.—"Thus the chief Naik with his
loud Musick ... an Ensign of Red, Swallow-
tailed, several Chittories, little but rich
Kiselle (which are the Names of several

[1864.—"3 chattars."—Hedges, Diary,
Hak. Soc. ii. colxv.

[1826.—"Another as my chatre-buradar
or umbrella-carrier."—Pandurang Hari, ed.
1873, i. 28.]

CHATTY, s. An earthen pot, spheri-
oidal 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 (gharda) is
more commonly used there. The word
is Tam. shatti, chattı, Tel. chatiti, which
appears in Pali as chatti.

1781.—"In honour of His Majesty’s birth-
day we had for dinner fowl cutlets and a
four pudding, and drank his health in a
chatty of sherbet."—Narr. of an Officer of
Bailie’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."—Mrs. of Col.
Mountain, 97.

CHAW, s. For chā, i.e. Tea (q.v.).

1616.—"I sent ... a silver chaw pot and
a fan to Capt. China wife."—Cocks’s Diary,
i. 215.

CHAWBUCK, s. and v. A whip; to
whip. An obsolete vulgarism from P.
chābuk, ‘alert’; in H. ‘a horse-
whip’. It seems to be the same as the
siambok in use at the Cape, and
apparently carried from India (see the
quotation from Van Twist). [Mr.

Digitized by Google
Chawbuck.

Skert points out that Klinkert gives chambok 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 Tuyt, 29.

1673. "Upon any suspicion of default he has a Black Guard that by a Chawbuck, a great Whip, extorts Confession."—Fryer, 98.

1673. "The one was of an Armenian, Chawbucked through the City for selling of Wine."—Ibid. 97.

1682.—"... Ramigvan, our Veked there (at Hugly) was sent for by Permasuradas, Bulchund's servant, who immediately clapt him in prison. Ye same day was brought forth and alipped over; the next day he was brought on ye soles of his feet, ye third day Chawbucked, 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 custom of ye Silver brought out this year."—Hedges, Diary, Nov. 2; [Hak. Soc. i. 45].

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-suwar, a rough-rider.

1820.—"As I turned him short, he threw up his head, which came in contact with mine and made my chabucksvar exclaim, Ali mudat, 'the help of Ali.'—Tod, Personal Narr. Calcutta rep. ii. 726.

1892.—"A sort of high-stepping caper is taught, the chabucksvar (whip-rider), or breaker, holding, in addition to the bride, cords tied to the fore fetlocks."—Kipling, Beast and Man in India, 171.

Chebull. The denomination of one of the kinds of Myrobolans (q.v.) exported from India. The true etymology is probably Kabul, as stated by Thevenot, t.e. 'from Cabul.'

C. 1843.—"Chebull mirabolani."—List of Spices, &c., in Pegolotti (Della Decima, tii. 308).

C. 1685.—"De la Province de Caboul ... les Mirabolans croissent dans les Montagnes et c'est la cause pourquoi les Orientaux les appellent Cabuly."—Thevenot, v. 172.

Cheechee, adj. A disparaging term applied to half-castes or Eurasians (q.v.) (corresponding to the Lip-lap of the Dutch in Java) and also to their manner of speech. The word is said to be taken from chi (Fie!), a common native (S. Indian) interjection of reprobation or reproach, supposed to be much used by the class in question. The term is, however, perhaps also a kind of onomatopoeia, indicating the mincing pronunciation which often characterises them (see below). It should, however, be added that there are many well-educated East Indians who are quite free from this mincing accent.

1781.—"Pretty little Looking-Glasses, Good and cheap for Chee-chee Misses."—Hicky's Bengal Gazette, March 17.

1873.—"He is no favourite with the pure native, whose language he speaks as his own in addition to the hybrid mixed English (known as chee-chee), which he also employs."—Fraser's Magazine, Oct., 437.

1880.—"The Eurasian girl is often pretty and graceful. ... 'What though upon her lips there hung The accents of her toli-toli 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
CHEENAR. a. P. chinár, the Oriental Plane (Platanus orientalis) and platanus of the ancients; native from Greece to Persia. It is often by English travellers in Persia miscalled 
sycamore from confusion with the common British tree (Acer pseudo-
platanus), which English people also 
habitually miscall sycamore, and Scotch 
people miscall plane-tree! Our quotations 
show how old the confusion is. The 
tree is not a native of India, 
though there are fine 
chinar in Kash-
mere, and a few in old native gardens 
in the Punjab, introduced in the days of 
the Moghul emperors. The tree is 
the Arb treo Sec of Marco Polo (see 2nd 
ed. vol. i. 131, 132). Chinar of especial 
vastness and beauty are described by 
Herodotus and Pliny, by Chardin and 
others. At Buyukdere near Con-
stantinople, is still shown the Plane 
under which Godfrey of Boulogne is 
said to have encamped. At Tejirish, 
N. of Teheran, Sir H. Rawlinson tells 
us that he measured a great chinár 
which has a girth of 108 feet at 5 feet 
from the ground.

C. 1628. — "The gardens here are many ... 
abounding in lofty pyramidal cypressess, 
broad-spraying Chemars. ..." —Sir T. 
Her bert, 186.

1677. — "We had a fair Prospect of the 
City of Tshah (Isphahan) filling the one half of an 
ample Plain, few Buildings ... shewing 
themselves by reason of the high Chimars, 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 Jelfa and Isphahas; it is planted 
with two rows of Sycamores (which is the 
tall Maple, not the Sycamore of Alkair)." 
—Trot. 266.

1682. — "At the elegant Villas and garden 
at Mr. Bohun's at Lee. He showed me the 
Zinmar tree or platanus, and told me that 
since they had planted this kind of tree 
about the City of Isphahan ... the plague 
... had exceedingly abated of its mortal 
effects." —Beckly's Diary, Sept. 16.

1726. — "... the finest road that you can 
imagine ... planted in the middle with 135 
Sennmar trees on one side and 132 on the 
other." —Valentián, v. 206.

1783. — "This tree, which in most parts of 
Asia is called the Chinhau, grows to the 
same 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 Jour., ii. 17.

1817. — "... they seem 
like the Chemar-tree grove, where winter 
throws 
O'er all its tufted heads its feathery snows." 
Makanna.

1835. — "... the island Char chinár ... 
a skilful monument of the Moghul Emperor, 
who named it from the four plane trees he 
planted on the spot." —Hügel, Travels in 
Kashmir, 112.

1872. — "... surrounded by some 
enormous chinar or oriental plane trees. 
—Wilson, Abode of Snow, 370.

Chínar is alleged to be in Badakshán 
applied to a species of poplar.

CHEENY, a. See under SUGAR.

1810. — "The superior kind (of raw sugar) 
which may often be had nearly white ... 
and sharp-grained, under the name of 
cheeny." —Williamson, V. M. ii. 134.

CHEESE. a. 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. chiz, 
"thing." For the expression used to 
be common among Anglo-Indians, e.g., 
"My new Arab is the real chiz"; 
"These cheroots are the real chiz," i.e. 
the real thing. The word may have 
been an Anglo-Indian importation, 
and it is difficult otherwise to account 
for it. [This view is accepted by the 
N.E.D. for other explanations see 
1 ser. N. d Q. viii. 89; 3 ser. vii. 
465, 505.]

CHEETA, a. H. chitl, the Felis 
jubata, Schreber, [Cynoelurus jubatus, 
Blanford], or "Hunting Leopard," so 
called from its being commonly trained 
to use in the chase. From Skt. chitraka, 
or chitraktya, lit. 'having a speckled 
body.'

1563. — "... and when they wish to pay 
him much honour they call him Rão; as for 
example Chita-Ráo, whom I am acquainted 
with; and this is a proud name, for Chita 
signifies 'Ounce' (or panther) and this Chita-
Rao means 'King as strong as a Panther.' " 
—García, f. 36.

C. 1596. — "Once a leopard (shhta) had 
been caught, and without previous training, 
on a mere hint by His Majesty, it brought 
in the prey, like trained leopards." —Ain-i-
Akbari, ed. Blochmann, i. 286.

1610. — Hawkins calls the Cheetas at 
Akbar's Court 'ounces for game.'—In 
Purchas, i. 218.
1613.-"The Cheetah-connah, the place where the Nabob's panthers and other animals for hunting are kept."—Forbes, Or. Mem. 2nd ed. ii. 463.

1652.—"The true cheetah, the Hunting Leopard of India, does not exist in Ceylon."—Temcent. i. 140.

1679.—"Two young cheetahs had just come in from Bombay; one of these was as tame as a house-cat, and like the puma, purred beautifully when stroked."—"Jamrach's," in Sat. Review, May 17, p. 612.

It has been ingeniously suggested by Mr. Aldis Wright that the word chester, as used by Shakspere, in the following passage, refers to this animal:

Falstaff: "He's no swaggerer, Hostess; a tame chester i' faith; you may stroke him gently as a puppy greyhound; he'll not swagger."—2nd Part King Henry IV. ii. 4.

Compare this with the passage just quoted from the Saturday Review! And the interpretation would rather derive confirmation from a parallel passage from Beaumont & Fletcher:

"... if you give any credit to the juggling rascal, you are worse than simple widows, and will be drawn into the net by this decoy-duck, this tame chester."—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 CHOLLIA), or rather of Quelin and Chetin (see CHETTY).

1567.—"From the cohabitation of the Cheilians of Malacca with the Christians in the same street (even although in divers houses) spring great offenses against God our Lord."—Decrees of the Sacred Council of Goa, in Archiv. Port. Orient., Dec. 23.

1613.—"E depois daquelle porto aberto e franqueado aportarão mercadores de Choromandel; mormente aquelas chellis com roupas..."—Godião de Erédia, 4v.

"This settlement is divided into two parishes, S. Thome and S. Estevão, and that part of S. Thome called Campos Chelim extends from the shore of the Jaos Bazar to the N.W. and terminates at the Stone Bastion; in this part dwell the Cheils of Choromandel."—Godiâo de Erédia, 5e. See also f. 22, and under CAMFOO.

CHELINGO, s. Arab. shalandoi, whence Malayal. chalanu, Tam. shalangu; "djalanga, qui va sur l'eau; chalangue, barque, bateau dont les planches sont clouées." (Dict. Tam. Franc., Pondichéry, 1865). This seems an unusual word, and is perhaps connected through the Arabic with the medieval vessel chelania, chelandria, chelindras, chelande, &c., used in carrying troops and horses. [But in its present form the word is S. Indian.]

1725.—... as already a Chialeng (a sort of small native row-boat, which is used for discharging and loading cargo). "..."—Valentijn, V. Chor. 20.

1746.—"Chellinga 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 chelangoes upon chelingoes loaded with rice. ..."—Lally to Raymond at Pulicat. In Comp. H. of the War in India (Tract), 1761, p. 55.

"No more than one frigate has escaped; lose not an instant in sending chelangoes upon chelingoes loaded with rice."—Carvaclacei's Life of Civas, 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. shurutu, [Mal. choruttu] 'a roll (of tobacco).' In the South cheroots are chiefly made at Trichinopoly and in the Godavery Delta, the produce being known respectively as Trichies and Lunkas. The earliest occurrence of the word that we know is in Father Beschi's Tamil story of Parmaartta Guru (c. 1725). On p. 1 one of the characters is described as carrying a firebrand to light his pugiyayalai shurutu, 'roll (cheroot) of tobacco.' [The N.E.D. quotes cheroots 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 FOUL. 189

1781.—"... am tormented every day by a parcel of gentlemen coming to the end of my berth to talk politics and smoke cheroots—advise them rather to think of mending the holes in their old shirts, like me."—
Hon. J. Lindsay (in Lives of the Lindsays), iii. 297.

1782.—"Our evening amusements instead of your stupid Harmonica, was playing Cards and Backgammon, chewing Beetle and smoking Cheroots."—Old Country Captain, in India Gazette, Febry. 24.

1782.—"Le tabac y réussit très bien ; les chirouttes de Manille sont renommées dans toute l'Inde par leur goût agréable; aussi les Dames dans ce pays fument-elles toute la journée."—Sarrer, Voyage, iii. 43.

1782.—"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 Chillot in the other you saw them suluting 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 cigar, though usually made rather more bulky."—Williams, V. M. i. 499.

1811.—"Dire que le Tcherout est la cigarette, c'est me dispenser d'en faire la description."—Solyms, iii.

[1823.—"He amused himself by smoking several carootes."—Owen, Narr. ii. 50.]

1875.—"The meal despatched, all who were not on duty lay down... almost too tired to smoke their cheroots before falling asleep."—The Dilemma, ch. xxxvii.

CHERRY FOUL, 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 chari, in the sense of 'movable,' 'locomotive,' so that the phrase was equivalent to 'flying brigade.' [It may possibly be charhi, for charhni, in the sense of 'preparation for battle.'] It was evidently a technicality of the Mahratta armies.

1803.—"The object of a cherry foul, 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 Jyoor country. Such detachments are called chari-fauj; 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, Malayal. chetti, Tam. setti, [Tel. setti, in Ceylon seddi]. These have all been supposed to be forms from the Skt. sreshthi; but C. P. Brown (MS.) denies this, and says "Shetti, a shop-keeper, is plain Telugu," and quite distinct from sreshthi. [The same view is taken in the Madras Gloss.] Whence then the H. Seth (see SETT)? [The word was also used for a 'merchantman'; see the quotations from Pyrard on which Gray notes: "I do not know any other authority for the use of the word for merchandises, though it is analogous to our 'merchants.']"

C. 1349.—The word occurs in Ibn Batuta (iv. 259) in the form sethi, which he says was given to very rich merchants in China; and this is one of his questionable statements about that country.

1611.—"The great Afonso Dalboquerque... determined to appoint Ninsachatu, because he was a Hindoo, Governor of the Quillins (Chelling) and Chettins."—Comment. of Af. Dalbog., Hak. Soc. iii. 128; [and see quotation from ibid. iii. 146, under KLING].

1516.—"Some of these are called Chettins, who are Gentiles, natives of the province of Cholmender."—Barbosa, 144.

1552.—"... whom our people commonly call Chetins. 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 Chetim'; and they use the word chetinar 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 mettendo il prezzo alle perle."—Cesare Federici, in Ramusio, iii. 380.

1596.—"The vessels of the Chetins of these parts never sail along the coast of Malavar nor towards the north, except in aavour, 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 these seas."—Viceroy's Proclamation at Goa, in Archiv. Port. Or., fasc. 3, 661.

1598.—"The Souldiers in these dayes give themselves more to be Chetins [var. lect. Chatiins] and to deale in Merchandise, than to serve the King in his Armado."—Linschoten, 58; [Hak. Soc. i. 202].

[... Most of these vessels were Chetins, that is to say, merchandemen."—Pyrard de Laval, Hak. Soc. i. 345.]
of the 17th, is made the source of most of the great rivers of Further India, including the Brahmaputra, the Irawadi, the Salwen, and the Menam. Lake Chiamay was the counterpart of the African lake of the same period which is made the source of all the great rivers of Africa, but it is less easy to suggest what gave rise to this idea of it. The actual name seems taken from the State of Zimmé (see JANGOMAY) or Chiang-mai.

c. 1544.—"So proceeding onward, he arrived at the Lake of Singijamor, which ordinarily is called Chiammay. . . ."—F. M. Pinto, Cogan's tr., p. 271.

1552.—"The Lake of Chiamai, which stands to the northward, 200 leagues in the interior, and from which issue six notable streams, three of which combining with others form the great river which passes through the midst of Siam, whilst the other three discharge into the Gulf of Bengal."—Barros, i. ix. 1.

1572.

"Olha o rio Menão, que se deerrama
Do grande lago, que Chiamai so chama."—Cambes. x. 126.

1662.—"The Country of these Brames . . . extendeth Northwards from the nearest Pagan 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. 238.

CHICANE, CHICANERY. as.

These English words, signifying pettifogging, captious contention, taking every possible advantage in a contest, have been referred to Spanish chico, 'little,' and to Fr. chic, chiquet, 'a little bit,' as by Mr. Wedgwood in his Dict. of Eng. Etymology. See also quotation from Saturday Review below. But there can be little doubt that the words are really traceable to the game of chaugan, 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 چاگان, playing ground چاگانی), and from Byzantium it passed, as a pedestrian game, to Languedoc, where it was called, by a further modification, chicanes (see
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Ducange, Dissertations sur l'Histoire de St. Louis, viii., and his Glossarium Gracilatiss., s.v. 341 (f. 7 v.); also Ouseley's Travels, i. 345. The analogy of certain periods of the game of golf suggests how the figurative meaning of chicane might arise in taking advantage of the petty accidents of the surface. And this is the strict meaning of chicane, as used by military writers.

Ducange's idea was that the Greeks had borrowed both the game and the name from France, but this is evidently erroneous. He was not aware of the Persian chaugádn. 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 Mameluks 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: "Des lors, la série des sens est: jeu de mail, puis action de disputer la partie, et enfin manœuvres procèseuses"; [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 chaugádn and chaugánd; but according to the Bahári 'Ajam (a great Persian dictionary compiled in India, 1768) the primitive form of the word is chaugádn from chail, "bent," which (as to the form) is corroborated by the Arabic sauvádn. On the other hand, a probable origin of chaugádn would be an Indian (Praekrit) word, meaning "four corners" [Platte gives chaugáma, "four-fold"], viz. as a name for the polo-ground. The chaugán is possibly a "striving after meaning." The meanings are according to Vullers (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, Ain, 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 Mahommédan Asia. The earliest Mahommédan historians represent the game of chaugádn as familiar to the Sassanian kings; Ferdusi puts the chaugádn-stick into the hands of Siáwush, the father of Ká Khusrú or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Núrúdinn the Just, Atábék of Syria and the great enemy of the Crusaders. He was so fond of the game that he used (like Akbar in after days) to play it by lamp-light, and was severely rebuked by a devout Mussulman for being so devoted to a mere amusement. Other zealous chaugádn-players were the great Saládín, Jaláluddín Mankbarní of Khwárízm, and Malík Bibars, Marco Polo's "Bendóquedárd Soldán of Babylon," who was said more than once to have played chaugádn 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 maúdán, as the chaugádn-field was especially called; e.g. Kútúbúddín Íbák of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (i. i. 121) we read of an Amír at the Mameluke Court called Húsamúddín Lajín 'Azízí the Jukándár (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 Cinnámus (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 chaugádn is ascribed by Codínus (see below) to Theodosius Furrus. This could hardly be the son of Arcadius (a.d. 408-450), but rather Theodosius III. (716-718).
measured out purposely they cast a leather ball in size somewhat like an apple; and setting this in the middle as if it were a prize to be contended for they rush into the contest at full speed, each grasping in his right hand a stick of moderate length which comes suddenly to a broad rounded end, the middle of which is closed by a network of dried catgut. Then each party strives who shall first send the ball beyond the goal planted conspicuously on the opposite side, for whenever the ball is struck by the netted stick through the goal at either side, that gives the victory to the other side. This is the kind of game, evidently a slippery and dangerous one. For a player must be continually throwing himself right back, or bending to one side or the other, as he turns his horse short, or suddenly dashes off at speed, with such strokes and twists as are needed to follow up the ball. And thus as the Emperor was rushing round in furious fashion in this game, it so happened that the horse which he rode came violently to the ground. He was prostrate below the horse, and as he struggled vainly to extricate himself from its incumbent weight his thigh and hand were crushed beneath the saddle and much injured. . . ."—In Bonn ed. pp. 263-264.

We see from this passage that at Byzantium the game was played with a kind of racket, and not with a polo-stick. We have not been able to find an instance of the medieval French chicane in this sense, nor does 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 choca, used for some game of ball, in French-Latin, surely a form of chawdn or chicane.

The game of chawdn, the ball (gē or gavi) and the playing-ground (maidān) afford constant metaphors in Persian literature.

c. 940.—"If a man dream that he is on horseback along with the King himself, or some great personage, and that he strikes the chukran (froa τρυκαρίς) 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 chukran (βρή τρυκαρίς) he shall find things prosper with him."—The Dream Judgments of Achmet Ibn Seirim, from a MS. Greek version quoted by Ducange in Oeuv. Graciani.

c. 940. — Constantine Porphyrogenitus, speaking of the rapidity of the Dacupris or Dnieper, says: "οδε τουτο φραγμιν τους

tos eto stenov deon to platos tou τρυκαρι


". . . he selected certain of his medicines and drugs, and made a golf-stick (jankaban) (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 golf-stick. . . ."—Lane's Arabian Nights, i. 85-86; [Burton, i. 43].

c. 1050-40.—"Whenever you march you must take these people with you, and you must . . . not allow them to drink wine or to play at chaughān."—Baihaki, in Edict, ii. 120.

1416.—"Bernardus de Castro novo et nonnulli ali in studio Theocesano studentes, ad ludum lignobolinii sive Chaucorum luderunt pro vino et volena, qui ludus est quasi ludus billardi," &c.—MS. quoted in Henschel's Ducange.

c. 1420.—"The Τύκανιστήρων was founded by Theodocus the Less . . . Basilius the Macedonian extended and levelled the Τύκανιστήρων."—Georgius Codinus de Antiq. Constant., Bonn ed. 81-82.

1516.—Barbosa, speaking of the Mahomedans of Cambay, says: "Saom tam ligeiros e manhosos na sela que a cavalo jogaom ha chaqua, ho qual joguo els teme antre sy na conta em que nos temos ho das canas"—(Lisbon ed. 271); i.e. "They are so swift and dexterous in the saddle that they play chaqua on horseback, a game which they hold in as high esteem as we do that of the canes" (i.e. the jereed).

1560.—"They (the Arabs) are such great riders that they play tennis on horseback" (que jogo a chaqua a cavalo).—Tenerejo, Itinerario, ed. 1762, p. 359.

c. 1560.—"His Majesty also plays at chawdn 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 chawdn sticks. If one of them breaks, any player that gets hold of the pieces may keep them."—Ata-i-Akbars, i. 298; [ii. 303].

1837.—"The game of chowghun 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 subtlety, and forming the root of our own word chicanery."—Sat. Rev., Sept. 10, p. 326 (Essay on French Slang).

CHICK, s.

a. H.—P. chik; a kind of screen-blind made of finely-slit 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. (2174) "Tchik=Natte." The Ain (i. 226) has chigh. Chicks are now made in London, as well as imported from China and Japan. Chicks are described by Clavijo in the tents of Timour's chief wife:

1404.—"And this tent had two doors, one in front of the other, and the first door was 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.

[1618.—His wife "whose Curiosity made them break a little hole in a grate of reeds that hung before it to gaze on me."—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 Packthread so artificially that you see all without, and yourself within unperceived."—Fryer, 80.

1810.—"Cheeks or Screens to keep out the glare."—Williams, V. M. ii. 43.

1825.—"The check of the tent prevents effectually any person from seeing what passes within..."—Heber (ed. 1844), i. 192.

b. Short for chicken, a sum of four rupees. This is the Venetian zecchino, ecchino, 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 Nicolo Conti mentions that in some parts of India, Venetian ducats, i.e. sequins, were current (p. 30). And recently, in fact in our own day, chick was a term in frequent Anglo-Indian use, e.g. "I'll bet you a chick."

The word zecchino is from the Zeca, or Mint at Venice, and that name is of Arabic origin, from sikka, 'a coining die.' The double history of this word is curious. We have just seen how in one form, and by what circuitous secular journey, through Egypt, Venice, India, it has gained a place in the Anglo-Indian Vocabulary. By a directer route it has also found a distinct place in the same repository under the form Sicca (q.v.), and in this shape it still retains a ghostly kind of existence at the India Office. It is remarkable how first the spread of Saracenic power and civilisation, then the spread of Venetian commerce and coinage, and lastly the spread of English commerce and power, should thus have brought together two words identical in origin, after so widely divergent a career.

The sequin is sometimes called in the South shadross, because the Doge with his sceptre is taken for the Shadr, or toddy-drawer climbing the palm-tree! [See Burnett, Linneotumen, i. 243.] (See also VENETIAN.)

We apprehend that the gambling phrases 'chicken-stakes' and 'chicken-hazard' originate in the same word.

1583.—"Chickinece which be pieces of Golde woorth seuen shillings a piece sterling."—Caesar Frederici, in Hakl. ii. 943.

1608.—"When I was there (at Venice) a chiquinsay was worth eleven livers and twelve sols."—Coryd's Crudities, ii. 68.

1609.—"Three or four thousand chequins were as pretie a proportion to live quietly
CHICKEN. 194  CHICKORE.

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 chiqueneuse."—Sarier, in Purchas, i. 348.

[1616. —"Shew tocke chiquenes and royalls for her goods."—Sir T. Roe, Hak. Soc. i. 228.]

1623.—"Shall not be worth a chiquin, if it were knockt at an outcry."—Bacun. d. Flat., The Maid in the Mill, v. 2.

1689.—"Four Thousand Chequins he privately tied to the foocks of an Anchor under Water."—Orington, 418.

1711.—"He (the Broker) will charge 32 Shakes per Chequeen when they are not worth 3½ in the Bazar."—Lockyer, 227.

1727.—"When my Barge landed him, he gave the Cockswain five Zequeenas, and loaded his back with Fowltry and Fruit."—A. Hamilton, i. 981; ed. 1744, i. 933.

1787.—"Received . . .
Chequins 5 at 5. Aroct Rs. 25 0 0"

Lord Cane's Account of his Voyage to India, in Long, 497.

1866.—
"Whenever master spends a chick,
I keep back two rupees, Sir.
Trevilyon, 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, 89.)]

CHICKORE, s. The red-legged partridge, or its close congener Coccabas chukor, Gray. It is common in the Western Himalayas, in the N. Punjab, and in Afghanistan. The francoisin of Moorcroft's Travels is really the chickore. The name appears to be Skt. chakora, and this dispose of the derivation formerly suggested by one of the present writers, as from the Mongol tsokhor, 'dappled or pied' (a word, moreover, which the late Prof. Schiefner informed us is only applied to horses). The name is sometimes applied to other birds. Thus, according to Cunningham, it is applied in Ladak to the Snow-cock (Tetraogallus Himalayensis, Gray), and he appears to give chd-kor as meaning 'white-bird' in Tibetan. Jerdon gives 'snow chukor' and 'strath-chukor' as sportsmen's names for this fine bird. And in Bengal Proper the name is applied, by local English sportsmen, to the large handsome partridge (Ortygornis gularis, Tem.) of Eastern Bengal, called in H. kaiyj or ban-titar ('forest partridge'). See Jerdon, ed. 1877, ii. 576. Also the birds described in the extract from Mr. Abbott below do not appear to have been caccabis (which he speaks of in the same journal as 'red-legged partridge'). And the use of the word by Persians (apparently) is notable; it does not appear in Persian dictionaries. There is probably some mistake. The birds spoken of may have been the Large Sand-grouse (Pterocles cameraria, Pal.), which in both Persia and Afghanistan is called by names meaning 'Black-breast.' The belief that the chickore eats fire, mentioned in the quotation below, is probably from some verbal misconception (quasi dīsh-khōr?). [This is hardly probable as the idea that the partridge drinks the moonbeams is as old as the Brahma Vaivarta Purāṇa: "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 Sarit Sāgara, tr. by Mr. Tawney (ii. 243), who has kindly given the above references.] Jerdon states that the Afghans call the bird the 'Fire-eater.'

c. 1190.—"... plantains and fruits, Koils, Chakors, peascococks, Sandoes, beautiful to behold."—The Prāthīrdīja Rānam of Chand Bardat, in Ind. Ant. i. 275.

In the following passage the word cator is supposed by the editor to be a clerical error for cakor or chacor.

1298.—"The Emperor has had several little houses erected in which he keeps in mew a huge number of cators, which are what we call the Great Partridge."—Marco Polo (2nd ed.), i. 287.

1520.—"Haidar Alemdār had been sent by me to the Kafers. He met me below the Pass of Bāttj, 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 Chikura."—Baker, 282.

1814.—"... partridges, quails, and a bird which is called Cupk by the Persians and Afghans, and the ill Chikore by the Indians, and which I understand is known
in Europe by the name of the Greek Partridge." — Elphinstone's Cawool, ed. 1839, i. 192; "the same bird which is called Chilaw by the natives and fire-eater by the English in Bengal." — Ibid. ii. 96.

c. 1815. "One day in the fort he found a hill-partridge enclosed in a wicker basket.

This bird is called the chukoor, and is said to eat fire."—Mrs. Sherwood, Autobiog., 440.

1850. "A flight of birds attracted my attention; I imagine them to be a species of bustard or grouse—black beneath and with much white about the wings—they were beyond our reach; the people called them chukure." — K. Abbott, Notes during a Journey in Persia, in J. R. Geog. Soc. xxv. 41.

CHILAW, n.p. A place on the west coast of Ceylon, an old seat of the pearl-fishery. The name is a corruption of the Tam. saldhabam, 'the diving'; in Sinhalee it is Halavatta. The name was commonly applied by the Portuguese to the whole aggregation of shoals (Baixos de Chilao) in the Gulf of Manaar, between Ceylon and the coast of Madura and Tinnevelly.

1543. "Shoals of Chilao." See quotation under BEADALA.

1610. "La pesqueria de Chilao ... por haverse antiguamente in un puerto del mismo nombre en la isla de Selayan ... llamado asi por ista causa; por que chilao, en lengua Chinglea ... quiere decir pesqueria." — Teixeira, Pt. ii. 29.

CHILLUM, s. H. chilam; "the part of the hukta (see HOOKA) which contains the tobacco and charcoal balls, whence it is sometimes loosely used for the pipe itself, or the act of smoking it." (Wilson). It is also applied to the replenishment of the bowl, in the same way as a man asks for "another glass." The tobacco, as used by the masses in the hubble-bubble, is cut small and kneaded into a pulp with goor, i.e. molasses, and a little water. Hence actual contact with glowing charcoal is needed to keep it alight.

1781. "Dressing a hubble-bubble, per week at 3 chillum a day.

2s. 0. 6d. 3s. 3d. 0." — Prison Experiences in Captivity of Hon. J. Lindsay, in Lives of Laidneys, 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 frequently to the most ridiculous quarrels." — Soleyza, 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 Kuzzibook, i. 2.

1829. "Tugging away at your hookah, find no smoke; a thief having purloined your silver chilam and purpooce." — John Ship, ii. 159.

1848. "Joe 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. Aroet, which is the site of a famous temple of Siva, properly Shidamburam. Etym. obscure. [Garstin (Man. S. Aroet, 400) gives the name as Chedambram, or more correctly Chittambalam, 'the atmosphere of wisdom.']

1755. "Scheringham (Seringam), Schalembrum; and Gengey m'offrient également la retraite après laquelle je soupirais." — Anquetil du Perron, Sendav. Disc. Prelim. xxviii.

CHILLUMCHEE, s. H. chilamchi, also siflich, and sifpecht, of which chilamchi 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 azote (!) and chalumchee of Manilla work." ... In Wheeler, ii. 248.

1833. "Our supper was a peelor ... 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 ——" — Maxwell, Indian Command of Sir C. Napier.

1857. "I went alone to the Fort Adjutant, to report my arrival, and inquire to what regiment of the Bengal army I was likely to be posted. "Army! — regiment!" was the reply. 'There is no Bengal Army; it is all in revolt ... Provide yourself with a campbedstead, and a chillumchee, and wait for orders.' "I saluted and left the presence of my superior officer, deeply pondering as to the possible nature and qualities of a chillumchee, but not venturing to inquire further." — Lt.-Col. Levin, 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 grindy!—THE BEASTS!"

CHILLY. s. The popular Anglo-Indian name of the pod of red pepper (Capsicum frutescens and C. annum, 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 Vehu, and in that of Mexico, chilli."—Grinnaton, tr. D'Acosta, H. W. Indies, I. Bk. iv. 269 (Starnf. Dict.)

1681.—"... eos addere fructum Ricini Americani, quod lada Chili Malaii vocant, quasi diess Piper e Chili, Brasiliae contermina regione."—J. Bontius, Dial. V. p. 10.

Again (lib. vi. cap. 40, p. 131) Bontius calls it 'piper Chilense,' and also 'Ricinus Brazilensis.' But his commentator, Piso, observes that Ricinus is quite improper; "vera Piperis sive Capsici Brazilensis species apparent." Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of chillly continually chewed, but he found it intolerable.

1848.—"... Try a chilli with it, Miss Sharp," said Joseph, really interested. "A chilli?" said Rebecca, gasping. "Oh yes!..." How fresh and green they look," she said, and put one into her mouth. It was hotter than the curry; flesh and blood could bear it no longer."—Vanity Fair, ch. iii.

CHIMNEY-GLASS, s. Gardener's name, on the Bombay side of India, for the flower and plant Akamandha cathartica (Sir G. Birdwood).

CHINA, n.p. The European knowledge of this name in the forms Thinae and Sinas 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-nan, an old name of Tongking, seeing that in Jih-nan lay the only port which was open for foreign trade with China at the beginning of our era, and that that province was then included administratively within the limits of China Proper (see Richthofen, China, i. 504-510; the same author's papers in the Trans. of the Berlin Geog. Soc. for 1876; and a paper by one of the present writers in Proc. R. Geog. Soc., November 1882.)

Another theory has been suggested by our friend M. Terrien de la Coperie 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 Kaitsiga of Ptolemy's authority, he denies that Jih-nan can have been the origin of Sinas. This he does on two chief grounds: (1) That Jih-nan was not Kiao-chi, but a province a good deal further south, corresponding to the modern province of An (Nghe An, in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17' in lat. S. of Hanoi). This is distinctly stated in the Official Geography of Annam. An was one of the twelve provinces of Cochin China proper till 1820-41, when, with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, Jih-nan lies in Chenching, i.e. Cochin-China. (2) That the ancient pronunciation of Jih-nan, as indicated by the Chinese authorities of the Han period, was Nit-nam. It is still pronounced in Sinico-Annamite (the most archaic of the Chinese dialects) Nhat-nam, and in Cantonese Yat-nam. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and
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west, was for several centuries B.C. monopolised by the State of Tsien (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 Sze-ma Tsien (B.C. 91), and the Annals of the Han Dynasty afford interesting information on this subject. When the Emperor Wu-ti, in consequence of Chang-Kien's information brought back from Bactria, sent envoys to find the route followed by the traders of Shuh (i.e. Sze-chuen) to India, these envoys were detained by Tang-Kiang, King of Tsien, who objected to their exploring trade-routes through his territory, saying haughtily: "Has the Han a greater dominion than ours?"

M. Terrien conceives that as the only communication of this 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 Kiasoti 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, Sinas, Thinas, 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 Richthofen's identification of Kattigara.

[Prof. Giles regards the suggestions of Richthofen and T. de la Couperie as mere guesses. From a recent re-consideration of the subject he has come to the conclusion that the name may possibly be derived from the name of a dynasty, Ch'in or Tan, 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 this country, quite to the north, there is a very great city called Thenas, from which raw silk and silk thread and silk stuffs are brought overland through Bactria to Bary-guzes, as these are on the other hand by the Oanes River to Limyric. It is not easy, however, to get to this Thin, and few and

far between are those who come from it...."

— Ptolemy Mapa Erythrae; see Müller, Geog. Gr. Min. i. 303.

c. 150.— "The inhabited part of our earth is bounded on the east by the Unknown Land which lies along the region occupied by the easternmost races of Asia Minor, the Sinas and the natives of Serică...."

— 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 Seleditis, and the Greeks Tapobane. Tanitas (elsewhere Trinata) 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 Somalí Country) round to the right. And the Indian philosophers called Brachmans tell you that if you were to stretch a straight cord from Tanitas through Persia to the Roman territory, you would just divide the world in halves."


c. 641.— "In 641 the King of Magadha (Behar, &c.) sent an ambassador with a letter to the Chinese Court. The emperor, in return directed one of his officers to go to the King... and to invite his submission. The King Shilloyto (Siladitya) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from Mahacchinnan?'... The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called Mahacchinnan (Mahá-China-sthana)."— From Cühuy, &c., lixviii.

781.— "Adam Priest and Bishop and Pope of Trinesthan... The preachings of our Fathers to the King of Tanitas."

— Syriac Part of the Inscriptio of Singafu.

11th Century. — The "King of China" (Shinatagarhun) appears in the list of provinces and monarchies in the great Inscription of the Tanjore Pagoda.

1126. — "China and Makchinhina appear in a list of places producing silk and other cloths, in the Abhikalashtharachchatanāmani of the Chālukya King."

— Somavaravindra (MS).* Bk. III. ch. 6.

1298. — "You must know the Sea in which lie the Islands of those parts is called the Sea of Chin.... For, in the language in those Isles, when they say Chin, 'tis Mani 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 (Y):

Poblapurpa.
Chinavali.
Avantikahatra (Ujain).
Nagapatana (Nagapatnam f).
Pândyada (Madura).
Allikākara.
Simhālahāp (Ceylon).
Gopakāsthā (1 f).
Gujānasthāna.
Thānsaka (Thana f).
Antāvāta (Andhādēd).
Sunāpura.
Mālaśāna (Mullan).
Panchapatana.
China.
Mahāchinnā. 
Kalingadāna (Telugu Country).
Vaṅgaḍa (Bengal).
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C. 1800.—"Large ships, called in the language of China 'junks,' bring various sorts of choice merchandize and cloths. . . ."—Reahtuddin, in Elliot, i. 69.

1516.—". . . there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. . . ."—Barbarossa, 204.

1563.—"R. Then Ruelius and Mathioli of Siena say that the best camphor is from China, and that the best of all Camphor is that purified by a certain barbarian King whom they call King (of) China.

"O. Then you may tell Ruelius and Mathioli of Siena that though they are so well acquainted with Greek and Latin, there's no need to make such a show of it as to call every body 'barbarians' who is not of their own race, and that besides this they are quite wrong in the fact . . . that the King of China does not occupy himself with making camphor, and is in fact one of the greatest Kings known in the world. . . ."—Garcia De Orta, f. 456.

C. 1600.—"Near to this is Pegu, which former writers called Cessen, accounting this to be the capital city."—Ayesen, ed. 1600, ii. 4; [tr. Jarett, ii. 119]. (See MACEDON.)

CHINA, a. In the sense of porcelain this word (Chint, &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, 1663.] The phrase China-dishes as occurring in Drake and in Shakespere, shows how the word took the sense of porcelain in our own and other languages. The phrase China-dishes as first used was analogous to Turkey-carpets. But in the latter we have never lost the geographical sense of the adjective. In the word turquoises, again, the phrase was no doubt originally pierres turquoises, or the like, and here, as in china dishes, the specific has superseded the generic sense. The use of arab in India for an Arab horse is analogous to china. The word is used in the sense of a china dish in Lane's Arabian Nights, iii. 492; [Burton, i. 375].

851.—"There is in China a very fine clay with which they make vases transparent like bottles; water can be seen inside of them. These vases are made of clay."—Reinaud, Relations, i. 34.

C. 1350.—"China-ware (al-fakhrāh al-Sūrī) is not made except in the cities of Zaltūn and of Sin Kalān. . . ."—Ibn Batuta, iv. 256.

C. 1580.—"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 (pahfatt mi-al-bakhkār al-Sūrī) which they call in that country sahn. It broke, and a crowd gathered round the little Mameluks."—Ibn Batuta, i. 288.

1587.—"Le mercantile ch'anduano ogn' anno da Goa a Benzerger erano molti caussili Arabi . . . e anche pezzi di China, zafaran, e scarlatti."—Cesare de' Federici, in Raminun, iii. 889.

1579.—". . . we met with one ship more laden with linnen, China smike, and China dishes. . . ."—Drake, World Encompassed, in Hak. Soc. 112.

C. 1580.—"Usum vaseorum aureorum et argentorum Aegyptii rejecerunt ubi murphy vasa adinnervem ; quae ex India afferuntur, et ex eis regione quam Smī vocant, ubi conficiuntur ex variis lapidibus, præcipueque ex jasiphe."—Prop. Alpinus, Pt. 1. p. 56.

C. 1590.—"The gold and silver dishes are tied up in red cloths, and those in Copper and China (chin) in white ones."—Ains., i. 58.

C. 1608.—". . . as it were in a fruit-dish, a dish of some three pence, thy honour's have seen such dishes; they are not China dishes, but very good dishes."—Measure for Measure, ii. 1.

1608—9.—"A faire China dish (which cost ninetie Rupiuas, or forty-five Reals of eight) was broken."—Hawkins, in Purchas, i. 220.

1609.—"He has a lodging in the Strand for the purpose, or to watch when ladies are gone to the China-house, or the Exchange, that he may meet them by chance and give them presents. . . ."

"Ay, sir: his wife was the rich Chinawoman, that the courtiers visited so often."—Ben Jonson, Silent Woman, i. 1.

1615.—". . . Oh had I now my Wishes, Sure you should learn to make their China Dishes."—Doggrel prefixed to Coryat's Crudities.

C. 1690.—Kaeempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called Chih-kihan, or the China-closet; and those servants who carried in the dishes were called Chinikrah.


1711.—"Purselains, 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, MDCXLVII." This the title of the original edition of Mrs. glass's Cookery, as given by G. A. Sala, in Nid. News, May 12, 1888.
1876. — "Schuyler mentions that the best native earthenware in Turkistan is called Chint, 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:

Shinay is spoken of thus in the Latifol' ma'rif of al-Thalibi, ed. De Jong, Leyden, 1867, a book written in A.D. 960. "The Arabs were wont to call all elegant vessels and the like Shinay (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 šišat (pl. of šiša) to the present day.

So in the Tujda-d-r-Ωmam of Ibn Maskowain (Fr. Hist. Ar. ii. 457), it is said that at the wedding of Mamun with Būrān "her grandmother strewed over her 1000 pearls from a šiša of gold." In Egypt the familiar round brass trays used to dine off, are now called šiša (vaša šiša, [the šiša, sent of N. India] and so is a European saucer.

The expression šišat al šiša, "A Chinese šiša," is quoted again by De Goeje from a poem of Abul-shibl Aga, xiii. 27. [See SNEAKER.]

[CHINA-BEER, n. p. Some kind of liquor used in China, perhaps a variety of sake.

[1615. — "I carid a jarr of China Beare." — Cock's Diary, 1. 34.]

CHINA-BUCKER, 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 Bassin, i.e. on the west of the Rangoon River, bore the name of Pokhara, of which Buckere is a corruption. This does not explain the China.

CHINA-ROOT, n. p. A once famous drug, known as Radix Chinesae and Tuber Chinesae, being the tuber of various species of Smilax (N. O. Smilaccae, 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 marbo napocatano, the merciful God hath willed to give them this root for remady, and with it the good physicians there know well the treatment."

—Garcia, t. 177.

C. 1590. — "Sirar Silhet is very mountainous. . . China-Root (shob-chint) is produced here in great plenty, which was but lately discovered by some Turks." — Ayers Abb., by Gladwin, ii. 10; [ed. Jarrett, ii. 124].

1595. — "The roots of China is commonlie used among the Egyptian . . . specially for a consump[ti]on, for the which they seeth the roots China in broth of a henne or cooke, whereby they become whole and faire of face."—Dr. Patulaman, in Linschoten, 124, [Hak. Soc. ii. 112].

C. 1610. — "Quant à la verole, . . . Ils la guerissent sans surve du bois d'Eschine. . . ."—Pyrrard de Laval, ii. 9 (ed. 1679); [Hak. Soc. ii. 13; also see i. 182].


CHINAPATAM, n. p. A name sometimes given by the natives to Madras. The name is now written Shennai-Shenna-ppanam, Tam., in Tel. Chennapatamam, 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 Ist of March, a grant was received from the descendants of the Hindoo dynasty of Bijanagur, then reigning at Chandergherry, for the erection of a fort. This document from Sree Rung Rayasell expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, Sree Rungp Rayapatam; but the local governor or Nalk, Damerla Vencatadi, 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 Chenappa, and the name of Chenapapalam 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
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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 (Thsiovan-chou-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 Chincheo of the more recent 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. Britann., 9th ed. a.v. and references there). Chincheos is used for "people of Fuhkien" in a quotation under COMPUND.

1517.—"... in another place called Chincheo, where the people were much richer than in Canton (Cantão). From that city used every year, before our people came to Malaca, to come to Malaca 4 junks loaded with gold, silver, and silk, returning laden with wares from India."—Correa, ii. 529.

CHIN-CHEIN. 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 chinching, a term of salutation answering to "thank-you," "adieu." In the same vulgar dialect chin-chin joss means religious worship of any kind (see JOSS). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Kaan (see below). And it is equally remarkable to find the same story related with singular closeness of correspondence out of "the Chinese books of Geography" by Francesco Carletti, 350 years later (in 1600). He calls the creatures Zinzin (Ragionamenti di F. C., pp. 138-9).

1253.—"One day there sate by me a certain priest of Cathay, dressed in a red cloth of exquisite colour, and when I asked him whence they got such a dye, he told me how in the eastern parts of Cathay there were lofty cliffs on which dwelt certain creatures in all things resembling of human form, except that their knees did not bend. . . . The hunters go thither, taking very strong beer with them, and make holes in the rocks which they fill with this beer. . . . Then they hide themselves and these creatures come out of their holes and taste the liquor, and call out 'Chin Chin.'—Itinerarium, in Rec. de Voyages, &c., iv. 328.

Probably some form of this phrase is intended in the word used by Pinto in the following passage, which Cogan leaves untranslated:

C. 1540.—"So after we had saluted one another after the manner of the Country, they went and anchored by the shore" (in orig. "despois de se fazerem as suas e aos nossas saldras a Charachima, como entre este gente se custuma")—in Cogan, p. 58; in orig. ch. xlvi.

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,
CHINSURA, n.p. A town on the Hooghly River, 26 miles above Calcutta, on the west bank, which was the seat of a Dutch settlement and factory down to 1824, when it was ceded to us by the Treaty of London, under which the Dutch gave up Malacca and their settlements in continental India, whilst we withdrew from Sumatra. [The place gave its name to a kind of cloth, Chinechuras (see PIECE-GOODS).]

1684.—"This day between 3 and 6 o'clock in the Afternoon, Capt. Richardson and his Sergeant, came to my house in ye Chinchera, and brought me this following message from ye President. . . ."—Hodges, Diary, Hak. Soc. i. 186.

1706.—"Le Loge appelée Chandernagor est une très-belle Maison située sur le bord d'un des bras du fleuve de Gange. . . À une lieue de la Loge il y a une grande Ville appelée Chinechura. . . ."—Lutwiler, 64-65.

1726.—"The place where our Lodge (or Factory) is is properly called Sinternu [i.e. Chinsura] and not Hoogly (which is the name of the village)."—Valentijn, v. 162.

1727.—"Chineshura, where the Dutch Emporium stands . . . the Factories 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.

[1763.—"Shinahura." See quotation under CALCUTTA.]

CHINTS, CHINOH, 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 cimez. 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 chintes instead of bugs. But she was ignorant of the fact that chints was an old and proper name for the objectionable exotic insect, 'bug' being originally but a figurative (and perhaps a polite) term, 'an object of disgust and horror' (Wedgwood). Thus the case was exactly the opposite of what she chose to imagine; chints was the real name, bug the more or less affected euphemism.

1616.—"In the night we were likewise very much disquieted with another sort, called Musquitoes, like our Gnats, but somewhat less; and in that season we were very much troubled with Chinches, another sort of little troublesome and offensive creatures, like little Tikas: 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 chimicoes."—Evelyn's Diary, Sept. 29.

1672.—". . . Our Bodies broke out into small fiery Wimples . . . augmented by Musquito-Bites, and Chinches raising Blisters on us."—Fryer, 35.

"Chints are venomous, and if squeezed leave a most Poysonous Stanch."—Ibid. 180.

CHINTZ. s. A printed or spotted cotton cloth; Port. chita; Mahr. chit, and H. chit. The word in this last form occurs (c. 1590) in the Ain-i-Akbār (i. 95). It comes apparently from the Skt. chitra, 'variegated, speckled.' The best chintzes were bought on the Madras coast, at Masulipatam and Sadras. The French form of the word is chince, which has suggested the possibility of our sheet being of the same origin. But chite is apparently of Indian origin, through the Portuguese, whilst sheet is much older than the Portuguese communication with India. Thus (1450) in Sir T. Cumberworth's will he directs his "wretched body to be beryd in a chitte with owte any kyste" (Academy, Sept. 27, 1879, p. 230).
The resemblance to the Indian forms in this is very curious.

1614.—"... chintz and chadors...."
—Peston, in Purchas, i. 590.

[1616.—"3 per Chint bramport."—Cocks's Diary, i. 171.]

[1628.—"Linnen stamp'd with works of sundry colours (which they call cts.)."—P. della Valle, Hak. Soc. i. 45.]

[1653.—"Chines em Indou signifie des toiles imprimees."—De la Boullaye-le-Gou, ed. 1647, p. 586.]

[1666.—"Le principal traite des Hollandais à Amedabad, est de chites, qui sont de toiles peintes."—Thuren, v. 35. In the English version (1687) this is written schites (iv. ch. v.).]

1676.—"Chites or Painted Calicuts, which they call Calmendar, that is done with a pencil, are made in the Kingdom of Golconda, and particularly about Masulipatam."—Tavernier, E.T., p. 128; [ed. Ball, ii. 4].

1725.—"The returns that are injurious to our manufactures, or growth of our own country, are printed calicoes, chintz, wrought silks, stuffs, of herbas, and barks."—Defoe, New Voyage round the World. Works, Oxford, 1840, p. 161.

1728.—"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 models."—In Wheeler, ii. 407.

c. 1738.—

"No, let a charming chintz and Brussels lace

Wrap my cold limbs, and shade my lifeless face."—Pope, Moral Essays, i. 248.

"And, when she sees her friend in deep despair,

Observes how much a Chintz exceeds Mohair...."

Ibid. ii. 170.

1817.—"Blue cloths, and chintzes in particular, have always formed an extensive article of import from Western India."—Raffles, H. of Java, i. 86; [2nd ed. i. 95, and comp. i. 190].

In the earlier books about India some kind of chintz is often termed pintado (q.v.). See the phraseology in the quotation from Wheeler above.

This export from India to Europe has long ceased. When one of the present writers was Sub-Collector of the Madras District (1866-67), chintzes were still figured by an old man at 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 (1833) mentions the manufacture at Sadras (i. 99), 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 batik.

CHIPE.

In Portuguese use, from Tamil shippu, 'an oyster.' The pearl-osters taken in the pearl-fisheries of Tuticorin and Manar.

[1602.—"And the fishers on that coast gave him as tribute one day's oysters (hau dia de chite), that is the result of one day's pearl fishing."—Couto, Dec. 7, Bk. VIII. ch. ii.]

1685.—"The chipe, for so they call those

* I leave this passage as Dr. Burnell wrote it. But though limited to a specific locality, of which I doubt not it was true, it conveys the idea of the entire extinction of the ancient chinta production which I find is not justified by the facts, as shown in a most interesting letter from Mr. Furdon Clarke, C.S.I., of the India Museum. One kind is still made at Masulipatam, under the superintendence of Persian merchants, to supply the Indian market and the Mogul traders at Bombay. At Kuntack very peculiarly made, which are entirely Kala Kari work, or hand-painted (apparently the word now used instead of the Calmendar of Tavernier, see above, and under CAlAMANDER). This is a work of infinite labour, as the ground has to be stopped off with wax almost as many times as there are colours used. At Combercorn Sarongs (q.v.) are printed for the Straits. Very bold printing is done at Wallaipat in N. Arcot, for sale to the Moslems at Hyderabad and Bangalore.

An anecdote is told me by Mr. Clarke which indicates a caution as to many things than chinta printing. One particular kind of chinta 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 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 caravan, and in this the work was found going on, though on a small scale. Just so we shall often find persons 'who have been in India, and on the spot' asseverating that at such and such a place there are no missions or no converts; whilst those who have cared to know, know better. (H. Y.)

[For Indian chintzes, see Forbes Watson, Textile Manufactures, 90 seqq.; Mukarji, Art Manufactures of India, 1845 seqq.; S. H. Hadji, Mon. on Dyes and Dying in the N.W.P. and Oudh, 44 seqq.; Francis, Mon. on Punjab Cotton Industry, 6.]
The Indian Portuguese also use chito for escrito (Bluteau, Supplement). The Tamil people use shit 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, 128.

1757.—"If Mr. Ives is not too busie to honour this chitty which nothing but the greatest uneasiness could draw from me."—Ives, 184.

1786.—". . . Those Ladies and Gentlemen who wish to be taught that polite Art (drawing) by Mr. Hone, may know his terms by sending a Chitty. . . ."—In Seton-Karr, i. 114.

1786.—"You are to sell rice, &c., to every merchant from Muscat who brings you a chitty from Meer Kaain."—Tippeo's Letters, 284.

CHITTAGONG, n.p. A town, port, and district of Eastern Bengal, properly written Chatgaun (see PORTO PIQUENO). Chittagong appears to be the City of Bengal of Varthema and some of the early Portuguese. (See BANDEL, BENGAL.)

C. 1846.—"The first city of Bengal that we entered was Sudder, a great place situated on the shore of the great Sea."—Ten Batuw, iv. 212.

1662.—"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 Chaitagam, because it enters the Eastern estuary of the Ganges at a city of that name, which is the most famous and wealthy of that Kingdom, by reason of its Port, at which meets the traffic of all that Eastern region."—De Barros, Dec. IV. liv. ix. cap. i.

1886.—"Satagam." See quotation under HING.

1891.—"So also they inform me that Antonio de Sousa Goudinho has served me well in Benagua, and that he has made tributary to this state the Island of Bombay, and has taken the fortress of Chattagam by force of arms."—King's Letter, in Archivo Port. Orient., fasc. iii. 257.
1598.—"From this River Eastward 50 miles lyeth the towne of Chatigan, which is the chief towne of Bengal."—Linschoten, ch. xvi. [Hak. Soc. i. 94].

c. 1610.—Pyrard de la Val has Chartican, i. 294; [Hak. Soc. i. 526].

1727.—"Chittagong, or, as the Portuguese call it, Xatigam, about 50 Leagues below Douco."—A. Hamilton, ii. 24; ed. 1744, ii. 22.

17.—"Chittigan" in Orme (reprint), ii. 14.

1786.—"The province of Chatigan (vulgarly 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 Chaturgrāmanda (= Tetrpolis), [or according to others of Saptagrama, seven villages?], and it is curious that near this position Ptolemy has a Pentapolis, very probably the same place. Chaturgrāmanda is still the name of a town in Ceylon, lat. 6°, long. 81°.

CHITTLEDROOG, n.p. A fort S.W. of Bellary; properly Chitira Purgam, Red Hill (or Hill-Fort, or ['picturesque fort']) called by the Mahommadeans Chitaldur (C. P. B.).

CHITTORE, n.p. Chito or Chitorgarh, a very ancient and famous rock fortress in the Rajput State of Mewar. It is almost certainly the Tadrupa of Ptolemy (vii. 1).

1583.—"Badour (i.e. Bahādur Shāh) . . . in Champanell . . . sent to carry off a quantity of powder 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. We dined at Chiter, an ancient Cityt 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 ii. 540].

[1813.—". . . a tribute . . . imposed by Muhadaje Seendhiya for the restitution of Chustohrgurh, which he had conquered from the Rans."—Broughton, Letters, ed. 1892, p. 175.]

CHOBDAAR, s. h. from P. chob-dar, 'a stick-bearer.' A frequent attendant of Indian nobles, and in former days of Anglo-Indian officials of rank. They are still a part of the state of the Viceroy, Governors, and Judges of the High Courts. The chobdars carry a staff overlaid with silver.

1442.—"At the end of the hall stand chobdars . . . drawn up in line."—Abdur-Razak, in India in the XV. Cent. 25.

1673.—"If he (the President) move out of his Chamber, the Silver Staves wait on him."—Pryer, 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.

1788.—"Chobdar . . . Among the Nabobs he proclaims their praises aloud, as he runs before their palankeens."—Indian Vocabulary (Stockdale's).

1793.—"They said a Chobdar, with a silverstick, one of the Sultan's messengers of justice, had taken them from the place, where they were confined, to the public Bazar, where their hands were cut off."—D'Inroy, 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 chap-dar, 'silence-keeper,' a hardly possible hybrid.

CHOBWA, a. Burmese Tsu-ho-pa, Siamese Chao, 'prince, king,' also Chaokphai (compounded with hpa, 'heaven'), and in Cushing's Shan Dicity, and cacography, sōw, 'lord, master,' sow-ha, a 'hereditary prince.' The word chu-ku, for 'chief,' is found applied among tribes of Kwang-si, akin to the Shan, in A.D. 1160 (Prof. T. de la Couperie). The designation of the princes of the Shan States on the east of Burma, many of whom are (or were till lately) tributary to Ava.
1795.—"After them came the Chobwas, or petty tributary princes: these are personages who, before the Birmans had extended their conquests over the vast territories which they now possess, had held small independent sovereignties which they were able to maintain so long as the balance of power continued doubtful between the Birmans, Peguans, and Siamese."—Symes, 386.

1819.—"All that tract of land... is inhabited by a numerous nation called Sciam, who are the same as the Lacs. Their kingdom is divided into small districts under different chiefs called Zabos, or petty princes."—Sangermano, 34.

1855.—"The Taungwas 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 pronoey descent—all such are called chow or prince."—Halley, A Thousand Miles on an Elephant, p. 32.

CHOGA. s. Turki chophad. 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'uda; in Turki juba. It is variously pronounced chuba, juba or chogha in Asia, and shuba or shubka in Russia" (J.R.A.S., N.S. XXIII. 122).]

1883.—"We do not hear of 'shirt-sleeves' in connection with Henry (Lawrence), so often as in John's case; we believe his favourite dihabille was an Afghan choga, which like charity covered a multitude of sins."—Qu. Review, No. 310, on Life of Lord Lawrence, p. 303.

CHOKIDAR. s. A watchman. Derivative in Persian form from Choky. The word is usually applied to a private watchman; in some parts of India he is generally of a thieving tribe, and his employment may be regarded as a sort of blackmail to ensure one's property. [In N. India the village Chaukidar is the rural policeman, and he is also employed for watch and ward in the smaller towns.]

1699.—"And the Day following the Chocdars, or Souldiers were remov'd from before our Gates."—Owings, 416.

1810.—"The choky dar attends during the day, often performing many little offices, . . . at night parading about with his spear, shield, and sword, and assuming a most terrific aspect, until all the family are asleep; when he says 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 chockdaurs, stirring about any house in the neighbourhood, it was so early."—Mrs. Sherwood's Stories, &c. (ed. 1873), 243.

1837.—"Every village is under a potait, and there is a purau or priest, and choukseenop (sic!) or watchman."—Phillips, Million of Facts, 320.

1884.—The church book at Peshawar records the death there of "The Revd. Mr. L——l, who on the night of the —th, 1884, while 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 Panjab Handbook, p. 279).}

CHOKRA. a. Hind. chokrd, '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, a. H. chawkt, which in all its senses is probably connected with Skt. chatur, 'four'; whence chatuskha, '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.

[1855.—"They only pay the choquehs coming in ships from the Moluccas to Malacca, which amounts to 8 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 clovees are brought in His Highness's ships, paying the third and the choquees, there goes from every 30 bahars 16 to the King, our Lord."—Arrangement made by Nuno da Cunha, quoted in Botelho Tombo, p. 113. On this Mr. Whiteway remarks: "By this arrangement the King of Portugal did not ship any cloves of his own at the Moluccas, but he took one-third of every shipment..."

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free, and on the balance he took one-third as Chokey, which is, I imagine, in lieu of customs.'

1590. "Mounting guard is called in Hindi Chauki." - Atti, i. 257.

1606. "The Kings Custome called Chukhey, is eight bagges upon the hundred bagges." -Sarib, in Purchas, i. 301.

1665. "Near this Tent there is another great one, which is called Tahankyana, because it is the place where the Omrah keep guard, every one in his turn, once a week twenty-four hours together." -Bernier, E.T., i. 117; [ed. Constante, 305].

1673. "We went out of the Walls by Broach Gate where, as at every gate, stands a Chokey, 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 Custom keeps a Watch to take Custom." -Ibid. 410.

1682. "About 12 o'clock Noon we got to yon Chowkee, where after we had shown our Doxick and given our present, we were dismissed immediately." -Hedges, Diary, Dec. 17; [Hak. Soc. i. 58].


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. Text, 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. 106). See also beginning of this article. Chau is the common form of 'four' in composition, e.g., chauhandi, (i.e. 'four fastening') the complete shoeing of a horse; chauhapa ('four watches') all night long; chauwpa, '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 chokey, and tell me it won't do . . ." -W. Hastings to G. Vansittart, in Glei, i. 238.

c. 1782. "As soon as morning appeared he (Haidar) sat down on his chair (choaki) and washed his face." -H. of Hyder Nain, 505.

CHOLE, 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. Littré alleges that it is a mistake to suppose that the word cholera (χολέρα) is a derivative from χόλη, 'bile,' and that it really means 'a gutter,' the disease being so called from the symptoms. This should, however, rather be due to χόλας, the latter word being anecdytically used for the intestines (the etym. given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of Stephani Thesaurus, which indicates a conclusion that the derivation from χόλη is probably right; it is that of Celsus (see below). [The N.E.D. takes the same view, but admits that there is some doubt.] For quotations and some particulars in reference to the history of this terrible disease, see under MORT-DE-CHIEN.


C. A.D. 100. "ΠΕΡΙ ΧΟΛΕΡΗΣ. . . θάνατος ἐκδόθησαν καὶ ὀφθαλμὸς στραφές καὶ πνεύμα καὶ ἐμφάνει κεφάλη." -Ariaceus, De causis et signis actorum morborum, i. 5.

Also Ῥωσικαὶ Χολερής, in De Oratione Med. 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 Culleria passo . . ." -Garcia, f. 74v.

[1811. "As those ill of Colera." -Custo, 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 parles, n'est pas inconnu à Cachemire." -Jacquemont, Corres. ii. 109.

CHOLERA HORN. See COLLERY.

CHOOLA, s. H. chuliha, chulli, chul, fr. Skt. chcull. The extemporized cooking-place of clay which a native of India makes on the ground
to prepare his own food; or to cook that of his master.

1814.—"A marble corridor filled up with choollas, or cooking-places, composed of mud, cowdung, and unburnt bricks."—Forbes, Or. Mem. iii. 120; [2nd ed. ii. 185].

CHOOLIA, s. Châlîtâ or a name given in Ceylon and in Malabar to a particular class of Mahommmedans, and sometimes to Mahommmedans generally. There is much obscurity about the origin and proper application of the term. [The word is by some derived from Skt. châdâ, the top-knot which every Hindu must wear, and which is cut off on conversion to Islam. In the same way in the Punjab, chotkât, 'he that has had his top-knot cut off,' is a common form of abuse used by Hindus to Musulman converts; see Ibbetson, Panjâb Ethnog. p. 240.] According to Sonnerat (i. 108), the Chûlias are of Arab descent and of Shiâ profession. [The Madras Gloss. takes the word to be from the kingdom of Chola and to mean a person of S. India.]

C. 1885.—"... the city of Kaulam, which is one of the finest of Malîbâr. Its basars are splendid, and its merchants are known by the name of Şâlîâ (i.e. Châlîtâ)."—Ibn Batûta, iv. 99.

1754.—"Chowries are esteemed learned men, and in general are merchants."—Ives, 23.

1782.—"We had found... less of that foolish timidity, and much more disposition to intercourse in the Chollars of the country, who are Mahommmedans and quite distinct in their manners..."—Hugh Boyd, Journal of a Journey of an Embassy to Candy, in Misc. Works (1800), i. 155.

1783.—"During Mr. Saunders's government I have known Chûlia (Moors) vessels carry coco-nuts from the Nicobar Islands to Madras."—Forrest, Voyage to Mergui, p. v.

"Chûlias and Malabars (the appellations are I believe synonymous)."—Ibid. 24.

1836.—"Mr. Boyd... describes the Moors under the name of Chûlias, 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 Chitty, in J. R. A. Soc. iii. 388.

1879.—"There are over 15,000 Klings, Chûlias, and other natives of India."—Miss Bird, Golden Chersonese, 264.

CHOP, s. Properly a seal-impression, stamp, or brand; H. chhâp; the verb (chhâpâ) being that which is now used in Hindustani to express the art of printing (books).

The word chhâp 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 Dictionaries; but we find 'homem chapada,' explained as 'a man of notable worth or excellence,' and Bluteau considers this a metaphor 'taken from the chapas or plates of metal on which the kings of India caused their letters patent to be engraved.' Thus he would seem to have regarded, though perhaps erroneously, the chhâpâ and the Portuguese chapa as identical. On the other hand, Mr. Beames entertains no doubt that the word is genuine Hindi, and connects it with a variety of other words signifying striking, or pressing. And Thompson in his Hindi Dictionary says that chhâpâ 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 chhâpâ is used all over the N.W.P. and Punjab for printed cloths, Drummond (1808) gives chhâpânîya, chhâpârâ, as words for 'Stampers or Printers of Cloth' in Guzerat, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word chapada for struck or coined, exactly as the modern Hindi verb chhâpâ might be used.† Chop, in writers

* Thus, in Shakspeare, "This is Monsieur Paroles, the gallant militarist... that had the whole theory of war in the knot of his scarft, the practice in the shape of his dagger."—All's Well that Ends Well, iv. b. And, in the Scottish Bates and Fairlawn, under 1612:

"Lockattis and Chapes for daggers."

† "... e quanto à moeda, ser chapada de suas..." (By error printed sitio), pois já se concedeu, que todo o proveyto serva del Rey de Portugal, como soya a ser dos Reis dos Guzarathe, y esto nas terras que nos tinhemos em Canlaya, e a nós quiseremos later."—Treaty (1587) in S. Boteh, Tombo, 282.
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 katow on their first landing in China (Voyage &c., Paris, An vi., 1798, i. 20-21). Again, in the same jargon, a chop of tea means a certain number of chests of tea, all bearing the same brand. Chop-houses are customs stations on the Canton River, so called from the chops, or seals, used there (Giles, Glossary). Chop-dollar is a dollar chopped, or stamped with a private mark, as a guarantee of its genuineness (ibid.). (Dollars similarly marked had currency in England in the first quarter of last century, and one of the present writers can recollect their occasional occurrence in Scotland in his childhood). The grand chop is the port clearance granted by the Chinese customs when all dues have been paid (ibid.). All these have obviously the same origin; but there are other uses of the word in China not so easily explained, e.g. chop, for 'a hulk'; chop-boat for a lighter or cargo-boat.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a chapp (p. 56). 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."

1584.—"The Governor said that he would receive nothing save under his chop."
"Until he returned from Badur with his reply and the chop required."—Correa, iii. 585.

1587.—"And the said Nizammammed Zamom was present and then before me signed, and swore to his Koran (mopso) to keep and maintain and fulfil this agreement entirely . . . and he sealed it with his seal" (e o chape de sua chape).—Treaty above quoted, in S. Botelho, Tombo, 228.

1592.—". . . ordered . . . that they should allow no person to enter or to leave the island without taking away his chape . . . And this chape was, as it were, a seal."—Custanheda, iii. 32.

1614.—"The King (of Achin) sent us his Chop."—Milton, in Purchas, i. 526.

1615.—"Sailed to Achin; the King sent his Chopes for them to go ashore, without which it was unlawful for any one to do so."—Sainbury, i. 445.

[. . .] "2 chitas plate . . . with the rendadores chape upon it."—Cocks's Diary, i. 219.

1618.—"Signed with my chop, the 14th day of May (sic), in the Year of our Prophet Mahomet 1027."—Letter from Gov. of Mocha, in Purchas, i. 625.

1673.—"The Custom-house has a good Front, where the chief Custom appears certain Hours to chop, that is to mark Goods outward-bound."—Fryer, 98.

1678.—". . . sending of our Vuckel this day to go before the Coppys with those sent, in order to y' Chomp, he refused it, alleging that they came without y' Visiers Chomp to him. . . ."—Letter (in India Office) from Dacca Factory to Mr. Matthias Vincent (Pt. St. George?).

1682.—"To Ramaunil I sent ye old Duan . . . s Perwanna, Chop both by the Nabob and new Duan, for its confirmation."—Hedges, Diary, Hak. Soc. i. 37.

1689.—"Upon their Chopes as they call them in India, or Seals engraven, are only Characters, generally those of their Name."—Ovington, 261.

1711.—"This (Oath at Achin) 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 chop upon our arms in red paint; which was to serve for a pass."—Zestoco.
CHOP-CHOP. 209  CHOPPER-COT.

Jaarige Reise . . . door Jacob de Buquoy, Haarlem, 1757.

1727.—"On my Arrival (at Acheen) I took the Chap at the great River's Mouth, according to Custom. This Chap is a Piece of Silver about 8 ounces Weight, made in Form of a Cross, but the cross Part is very short, that we . . . put to our Fore-head, and declare to the Officer that brings the Chap, that we come on an honest Design to trade."—A. Hamilton, ii. 103.

1771.—". . . with Triapp or passports."—Obedst, i. 181.

1782.—". . . le Pilote . . . apporte avec lui leur chappa, ensuite il adore et consulte son Pousen, puis il fait lever l'ancre."—Sommeret, ii. 283.

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."—Fouquet, V. Meryon, 41.

1785.—"The only pretended original produced was a manifest forgery, for it had not the shop or smaller seal, on which is engraved the name of the Mogul."—Curaccioli's Chire, 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 shop, or seal, and applied it to the paper."—Hill's Hist. iii. 340.

1876.—"First chop! tremendously pretty too," said the elegant Grecian, who had been paying her assiduous attention."—Daniel Deronda, Bk. i. ch. x.

1882.—"On the edge of the river facing the 'Pow-shan' and the Creek Hongs, were Chop houses, or branches of the Hoppo's department, whose duty it was to prevent smuggling, but whose interest it was to aid and facilitate the shipping of silk . . . at a considerable reduction on the Imperial tariff."—The Fakwacs at Canton, p. 25.

The writer last quoted, and others before him, have imagined a Chinese origin for chop, e.g., as "from chah, 'an official note from a superior,' or chah, 'a contract, a diploma, &c.,' both having at Canton the sound cháp, and between them covering most of the 'pigeon' uses of chop" (Note by Bishop Moule). But few of the words used by Europeans in Chinese trade are really Chinese, and we think it has been made clear that chop comes from India.

CHOP-CHOP. Pigeon-English (or -Chinese) for 'Make haste! look sharp!' This is supposed to be from the Cantonese, pron. kòp-kòp, of what is in the Mandarin dialect kip-kip. In the Northern dialects kwai-kwai, 'quick-quick' is more usual (Bishop Moule). [Mr. Skeat compares the Malay chepaut-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 chapper, or upper slight deck broke down."—Tas, i. 174.]

1780.—"About 20 Days ago a Villian was detected here setting fire to Houses by throwing the Tickeas *. of his Hooka on the Choppers, and was immediately committed to the Phounahur Prison. . . . On his trial . . . it appering that he had more than once before committed the same Nefarious and abominable Crime, he was sentenced to have his left Hand, and right Foot cut off. . . . It is needless to expatiate on the Efficacy such exemplary Punishments would be of to the Publick in general, if adopted on all similar occasions. . . ."—Letter from Moorsabad, in Hicky's Bengal Gazette, May 6.

1782.—"With Mr. Francis came the Judge 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 chapper huts in what part of the town they pleased."—Price, Some Observations, 61.

1810.—"Choppers, or grass thatches."—Williamson, V. M. i. 510.

c. 1817.—"These cottages had neat choppers, and some of them wanted not small gardens, fitly fenced about."—Mrs. Sheridan's Stories, ed. 1873, 253.

1832.—"The religious devotees set up a chupa-hut without expense."—Mrs. Meer Hassan Ali, ii. 211.

[b. In Persia, a corr. of P. chdar-pd, 'on four feet, a quadruped' and thence a mounted post and posting.

1812.—"Eight of the horses belong to the East India Company, and are principally employed in carrying choppers or couriers to Shiraz."—Morier, Journey through Persia, &c., p. 64.

1883.—"By this time I had begun to pique myself on the rate I could get over the ground 'en chopper.""—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. Thjrdj is a little cake of charcoal placed in the bowl of the hooka, or hubble-bubble.
CHOPSTICKS.

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a genuine H. term, chhappar khat, 'a bedstead with curtains.'

1778.—"Leito com armação. Chapar cabb."—Grammatica Indostana, 128.

c. 1809.—"Bedsteads are much more common than in Puraniya. The best are called Palang, or Chhaphar Khat . . . they have curtains, mattresses, pillows, and a sheet . . ."—Buchanan, Eastern India, ii. 92.

1817.—"My husband chanced to light upon a very pretty chopper-cot, with curtains and everything complete."—Mrs. Sheridan's Stories, ed. 1878, 181. (See Cot.)

CHOPSTICKS, n. The sticks used in pairs by the Chinese in feeding themselves. The Chinese name of the article is 'kuai-tez,' 'speedy-ones.' "Possibly the inventor of the present word, hearing that the Chinese name had this meaning, and accustomed to the phrase chop-chop for 'speedily, used chop as a translation' (Bishop Moule). [Prof. Giles writes: 'The N.E.D. gives incorrectly kuai-tez, i.e. 'nimble boys,' 'nimble ones.' Even Sir H. Yule is not without blemish. He leaves the aspirate out of kuai, of which the official orthography is now k'uai-k'uai-tez, 'hasteners,' the termination -ere bringing out the value of tai, 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."

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 Cissors" (this is the translator's folly; it is really com duos paos feitos como fios—"like spindles."—Pinto, orig. cap. lxxxiii., in Cosgas, p. 103.

[1598.—"Two little pieces of blacke woode made round . . . these use them instead of forkes."—Linechotes, Hak. Soc. i. 144.]

1610.—". . . ont comme deux petites spatules de bois fort bien faites, qu'ils tiennent entre leurs doigts, et prennent avec cela ce qu'ils veulent manger, si dextrement, que rien plus."—Moguer, 246.

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, 183-4.

CHOTA-HAZY, n. H. chhoit haziri, vulg. haziri, '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.

1858.—"After a bath, and hasty ante-breakfast (which is called in India 'a little breakfast') at the Euston Hotel, he proceeded to the private residence of a man of law."—Oakfield, ii. 179.

1866.—"There is one small meal . . . it is that commonly known in India by the Hindustani name of chota-haziri, and in our English colonies as 'Early Tea.' . . ."—Waring, Tropical Resident, 172.

1875.—"We took early tea, with him this morning."—The Dilemma, ch. iii.

CHOUL, CHAUL, n.p. A seaport of the Concan, famous for many centuries under various forms of this name, Cheniwall properly, and pronounced in Konkani Chennival (Sinclair, Ind. Ant. iv. 283). It may be regarded as almost certain that this was the Σιμωλα of Ptolemy's Tables, called by the nautes, as he says, Τιουωνα. It may be fairly conjectured that the true reading of this was Τιουωνα, or Τιουωνα. We find the sound ch of Indian names apparently represented in Ptolemy by τι (as it is in Dutch by t). Thus Tdroupana = Chitor, Tdour = Χαστάνα; here Tiouwa = Cheniwall; while Tdroupa and Tdowra probably stand for names like Chagara and Chauipa. Still more confidently Cheniwal 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), Bassine, or Bombay. There were memorable sieges of Choul in 1570-71, and again in 1594, in which the Portuguese successfully resisted Mahommemedan.
attempts to capture the place. Dr. Burgess identifies the ancient Σημιαντα rather with a place called Cheumbur, on the island of Tromby, 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 Choul.

A.D. 80-90.——"Mera å τέλλαις ἄλα ὑμοῦρα τοπικά, Σημιαντα, καὶ Μανβα-γόρα. . . ."—Peripius.

A.D. c. 150.——"Σιμιλλα ὑμόρον (κα- λομενον ὑπὸ τῶν ἐγχωρίων Τιμουνα)."—Iov. i. cap. 17.

A.D. 916.——"The year 304 I found myself in the territory of Saemir (or Chaimur), belonging to Hind and forming part of the province of Lāz. There were in the place about 10,000 Musulmans, both of those called baiderik (half-breeds), and of natives of Siraf, Omān, Basrah, Bagdad, &c."—Majšidi, ii. 86.

1020.——"Jaimur." See quotation under LAR.

c. 1150.——"Saemir, 5 days from Sindic, is a large, well-built town."—Edrisi, in Elliot, i. [85].

c. 1470.——"We sailed six weeks in the luna till we reached Chivil, and left Chivi (or the seventh week after the great day. This is an Indian country."—Ath. Nikitin, 9, in India in Xth. Cent.

1510.——"Departing from the said city of Combia, I travelled on until I arrived at another city named Cevul (Cheval) 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 Guzerat."—Vardemen, 113.

1546.——Under this year D'Acunha quotes from Freire d'Andrade a story that when the Viceroy required 20,000 pardoses (q.v.) to send for the defence of Du, offering in pledge a wisp of his mustachio, the women of Choul sent all their earings and other jewellery, to be applied to this particular service.

1554.——"The ports of Mahaim and Sheil belong to the Deccan."—The Moklit, in J.A.A.E., v. 461.

1584.——"The 10th of November we arrived at Choul which standeth in the firmes there be two towns, the one belonging to the Portugales, and the other to the Moorses."—R. Fitch, in Halki. ii. 304.

c. 1630.—"After long toil ... we got to Choul; there we came to Daman."—Sir T. Herbert, ed. 1655, p. 42.

1635.——"Chival, a seaport of Deccan."—Stedik Isefahani, 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 Mahatta officers on board of his ship, at the port of Choul ... he will remember as long as he lives, for they got so far the 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.

CHOUTHRY, s. Peculiar to S. India, and of doubtful etymology; Malayā, chowth, Tel. chowthi, [telodhi, choh, Skt. chatur, 'four,' vitta, 'road,' a place where four roads meet]. In W. India the form used is chowry or chowree (Dakh. chitori). 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.

"Maderas ... enjoys some Choutries 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 Maddrapatnam."—Order of Madras Council, in Wheeler, i. 198.

1689.——"Within less than half a Mile, from the Sea (near Surat) are three Choultries or Convenient Lodgings made of Timber."—Ovington, 164.

1711.—"Besides these, five Justices of the Choultry, who are of the Council, or chief Citizens, are to decide Controversies, and punish offending Indians."—Lockyer, 7.

1714.—In the MS. List of Persons in the Service, &c. (India Office Records), we have:

"Josiah Cooke factor Register of the Choultry, £15."

1727.——"There are two or three little Choultries or Shades built for Patients to rest in."—A. Hamilton, ch. ix.; [i. 95].
CHOULTRY PLAIN. 212

[1778.—“A Choltré is not much unlike a large summer-house, and in general is little more than a bare covering from the inclemency of the weather. Some few indeed are more spacious, and are also endowed with a salary to support a servant or two, whose business is to furnish all passengers with a certain quantity of rice and fresh water.”—Iocs, 67.]

1792.—“Les fortunes sont employées à bâtir des Chandeliers sur les chemins.”—Sonnerat, i. 42.

1790.—“On ne rencontre dans ces voyages aucune Auberge ou hôtellerie sur la route; mais elles sont remplacées par des lieux de repos appelés schультris (chandeliers), qui sont des bâtiments ouverts et inhabités, où les voyageurs ne trouvent, en général, qu’un toit...”—Haugner, ii. 11.

1809.—“He resides at present in an old Choultry which has been fitted up for his use by the Resident.”—Ed. of Valention, i. 356.

1817.—“Another fact of much importance is, that a Mahomedan Sovereign was the first who established Choultries.”—Mill’s Hist. ii. 181.

1820.—“The Chowree or town-hall where the public business of the township is transacted, is a building 30 feet square, with square gable-ends, and a roof of tile supported on a treble row of square wooden posts.”—Acc. of Township of Loosny, in Tr. Lit. Soc. Bombay, ii. 181.

1833.—“Junar, 6th Jan. 1833. . . We at first took up our abode in the Chawadí, but Mr. Ecombe of the C. S. kindly invited us to his house.”—Smith’s Life of Dr. J. Wilson, 156.

1836.—“The roads are good, and well supplied with choultries or taverns” (!)—Phillips, Million of Facts, 319.

1879.—“Let an organised watch . . . be established in each village . . . armed with good tulwars. They should be stationed each night in the village chouri.”—Overland Times of India, May 12, Suppl. 76.

See also CHUTTRUM.

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 Choonly 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. chaus, in former days a sergeant-at-arms, herald, or the like. [Vaméry (Sketches, 17) speaks of the Tchauss 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 chias (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 chauséd the Turkish and Persian merchants here of 4000L., and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson.”—Ed. of Ben Jonson, iv. 27. “In Kattywar, where the native chiefs employ Arab mercenaries, the Chaus still flourish as an officer of a company. When I joined the Political Agency in that Province, there was a company of Arabs attached to the Residency under a Chaus.” (M.-Gen. Keatinge). [The N.E.D. thinks that “Gifford’s note must be taken with reserve.” The Stanf. Dict. adds that Gifford’s note asserts that two other Chiausés 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, chias may have been used for ‘Turk’ in the sense of ‘cheat’; just as Catanian stood for ‘thief’ or ‘rogue.’ For a further discussion of the word see N. & Q., 7 ser. vi. 387; 8 ser. iv. 129.]

1560.—“Cum vero me taederet inclusionis in sodem diversorio, ego cum meo Chiaus (genus id est, ut tibi scripsi alias, multiplices apud Taurus officii, quod etiam ad oratorum custodiam extenditur) ut mihi licite aere meo domum conducere . . .”—Busey, 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?

* * * * *
1638.—“Seligso. Gulls or Mogsul, 
Tag, rag, or other, hogen-mogen, vanden, 
Ship-jack or choues. Whoa! the brace 
are finched.

The pair of shavers are sneak'd from us, 
Don. . . .”

Ford, The Lady’s Trial, Act II. sc. i.

1619.—“Con gli ambasciatori stranieri 
che seco condusceva, cioè l’Indiano, di Sciah 
Selim, un chians Turco ed i Moscoviti. . . .”

—P. della Valle, ii. 6.

1658.—“Chiaux en Turq est van Sergent 
du Dian, et dans la campagne la garde 
d’ve Karauane, qui fait le guet, se nomme 
asz Chiaux, et c’est employ n’est pas 
autrement honneste.”—Le Gour, ed. 1657, 
p. 536.

1659.—

“Conquered. We are 
In a fair way to be ridiculous.

What think you! Chiaus’d by a scholar.”

Shirley, Honoria & Mammon, Act II. sc. iii.

1663.—“The Portugals have chouesed us, 
it seems, in the Island of Bombay in the 
East Indys; for after a great charge of our 
fleets being sent thither with full commis-
sion from the King of Portugal to receive it, 
the Governour by some pretence or other 
will not deliver it to Sir Abraham Ship-
man.”—Pepys, Diary, May 15; [ed. Wheatley 
iii. 125.]

1674.—

“When geese and pullen are seduc’d 
And sows of sucking pigs are chow’d.”

Hudibras, Pt. II. canto 3.

1674.—

“Transform’d to a Frenchman by my art; 
He stole your cloak, and pick’d your 
pocket, 
Chowa’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.”—Hannay, 
i. 170.

1782.—“Le 27e d’Aout 1762 nous enten-
dimes un coup de canon du chateau de 
Kahira, c’etait signe qu’un Tajans (courier) 
etait arrive de la grande caravane.”— 
Nietzch, Voyage, i. 171.

1826.—“We started at break of day from 
the northern suburb of Ispahan, led by the 
chaouhes of the pilgrimage. . . .”—Haji 
Beba, ed. 1855, p. 6.

CHOW-CHOW, s. A common 
application of the Pigeon-English term in 
China is to mixed preserves; but, as

the quotation shows, it has many uses; 
the idea of mixture seems to prevail.

It is the name given to a book by 
Viscountess Falkland, whose husband 
was Governor of Bombay. There it 
seems to mean ‘a medley of trifles.’ 
Chow is in ‘pigeon’ applied to food of 
any kind. [“From the erroneous 
impression that dogs form one of the 
principal items of a Chinaman’s diet, 
the common variety has been dubbed the 
‘chow dog’” (Ball, Things Chinese, 
p. 179).] We find the word chow-
chow in Blumenritt’s Vocabular of 
Manilla terms: “Chau-chau, a Tagal 
dish so called.”

1858.—“The word chow-chow is sug-
uggestive, especially to the Indian reader, of 
a mixture of things: ‘good, bad, and in-
different,’ of sweet little oranges and bib 
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.”—Bombay Quarterly Review, January, 
p. 100.

1882.—“The variety of uses to which the 
compound word ‘chow-chow’ is put is 
almost endless. . . . A ‘No. 1 chow-chow’ 
thing signifies utterly worthless, but when 
applied to a breakfast or dinner it means 
unexceptionably good.” A ‘chow-chow’ 
cargo is an assorted cargo; a ‘general shop’ 
is a ‘chow-chow’ shop . . . one (factory) was 
called the ‘chow-chow’ from its being 
inhabited by divers Parsees, Moormen, or 
other natives of India.”—The Funkwoe, 
p. 63.

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 
esign of authority’]. The usual appli-
cation of the term is to the headman 
of a craft in a town, and more 
particularly to the person who is 
selected by Government as the agent 
through whom supplies, workmen, &c., 
are supplied for public purposes. 
[Thus the Chaudhari of carters provides 
carriage, the Chaudhari of 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 Moradabagh (1758), chowdras are defined as "Landholders in the next rank to Zemindars." (In Long, p. 176.) [Comp. VENDU-MASTER.] It is also an honorific title given by servants to one of their number, usually, we believe, to the mali [see MOLLY], or gardener— as khalifa to the cook and tailor, jama'ddar to the bhiishi, mehtar to the sweeper, sirddar to the bearer.

c. 1800.— "... The people were brought to such a state of obedience that one revenue officer would string twenty ... chandharis together by the neck, and enforce payment by blows."—Zaid-ul-din Burnt, in Elliot, iii. 158.

c. 1843.— "The territories dependent on the capital (Delhi) are divided into hundreds, each of which has a Janthari, who is the Sheik or chief man of the Hindus."—Ibn Batuta, iii. 388.

[1772.— "Chowdrias, land-holders, in the next rank to Zemendars."—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 Chandni Chauk of Delhi]. It seems to be adopted in Persian, and there is an Arabic form Sāţā, 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. chatuska], the crossing of streets at the centre of business. Compare Carfax, and the Quattro Cantoni of Palermo. In the latter city there is a market place called Piazza Ballarò, which in the 16th century a chronicler calls Seggeballarath, or as Amari interprets, Sāţā-Ballarà.

[1833.— "The Chandy Choke, in Delhi ... is perhaps the broadest street in any city in the East."—Skinner, Excursions in India, i. 49.]

CHOWNEE, s. The usual native name, at least in the Bengal Presidency, for an Anglo-Indian cantonment (q.v.). It is H. chhndoni, 'a thatched roof,' chhond, chhanda, v. 'to thatch.'

[1829.— "The Regent was at the chandi, 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.

1789.— "The houses ... at Chowringee also will be much more healthy."—Seton-Karr, ii. 206.

1790.— "To dig a large tank opposite to the Chowringhee Buildings."—Ibid. 13.

1791.— "Whereas a robbery was committed on Tuesday night, the first instant, on the Chowringhy Road."—Ibid. 54.

1792.— "For Private Sale. A neat, compact and new built garden house, pleasantly situated at Chowringhee, all Calcutta, in the 16th century for an Anglo-Indian cantonment (q.v.). 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 chamar, as a sign of royalty, are frequent in Skt. books and inscriptions, e.g. in the Poet Kalidasa (see transl. by Dr. Mill in
The common Anglo-Indian expression in the 18th century appears to have been "Cow-tails" (q.v.). And hence Bogle in his Journal, as published by Mr. Markham, calls Yaks by the absurd name of "cow-tailed cows" though "horse-tailed cows" would have been more germane!

1874.—"The Deb-Rajah on horseback ... a chowry-burdar on each side of him."—Bogle, in Markham's Tibet, 24.

1888.—"... the old king was sitting in the garden with a chowry-burdar waving the flies from him."—Miss Eden, Up the Country, i. 138.

CHOWT, CHOUT, s. Mehr. chauth, 'one fourth part.' The blackmail levied by the Marathas from the provincial governors as compensation for leaving their districts in immunity from plunder. The term is also applied to some other exactions of like ratio (see Wilson).

1659.—Mr. Whiteway refers to Couto (Dec. VII. bk. 6, ch. 6), where this word is used in reference to payments made in 1659 in the time of D. Constantine de Bragança, and in papers of the early part of the 17th century the King of the Chountas is frequently mentioned.

1644.—"This King holds in our lands of Daman a certain payment which they call Chout, which was paid him long before they belonged to the Portuguese, and so after they came under our power the payment continued to be made, and about these exactions and payments there have risen great disputes and contentions on one side and another."—Bocarro (MS.).

1763-78.—"They (the English) were ... not a little surprised to find in the letters now received from Balajerow and his agent to themselves, and in stronger terms to the Nabob, a peremptory demand of the Chout or tribute due to the King of the Marattas from the Nabobship of Arcot."—Orme, ii. 228-9.

1808.—"The Peshwa ... cannot have a right to two choutes, any more than to two revenues from any village in the same year."—Wellington Desp. (ed. 1887), ii. 175.

1858.—"... They (the Marathas) 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 recognised Maratta tribute, the price of the absence of their plundering hordes."—Whitney, Oriental and Ling. Studies, ii. 20-21.

CHOWRYBURDAR, s. The servant who carries the Chowry. H. P. chauri-burdar.

1774.—"The Deb-Rajah on horseback ... a chowry-burdar on each side of him."—Bogle, in Markham's Tibet, 24.

1888.—"... the old king was sitting in the garden with a chowry-burdar waving the flies from him."—Miss Eden, Up the Country, i. 138.

CHOYA, CHAYA, CHEY, s. A root, [generally known as chayroot] (Hedyotis umbellata, Lam., Oldenlandia umb., L.) of the Nat. Ord. Cinchonaceae, affording a red dye, sometimes called 'India Madder,' [Dye Root,' 'Rameshwaram Root']; from Tam. shdyavar, Malayil. chuyar (chuya, '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 Édip. xiv. 164.

1566.—"... Also from S. Tomé they layd great store of red yarne, of bombast died with a roote which they call salia, as aforesaid, which colour will never out."—Caesar Frederick, in Hali. [ii. 334].
1568.—“Ne vien anchora di detta saia da un altro luogo detto Petopol, e se ne tingono 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. 181.]

1726.—“Saye (a dye-root that is used on the Coast for painting chintzes).”—Valentijn, Chen. 45.

1727.—“The Islands of Dyu (near Mafuspatam) produce the famous Dye called Shail. 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 Manasar... 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, chakra, 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 Mahommadan Pakirs whom he met at Sherpur in Guzerat. See also Lt.-Col. T. Levis, A Fly, &c., p. 47: [Eyerton, Handbook, Pl. 15, No. 64].

1516.—“In the Kingdom of Dely... they have some steel wheels which they call chakaranii, 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 slung off, in the quickness of his motion, it is able to deliter or certain death to a farre remote enemy.”—Lord, Disc. of the Bastian Religion, 12.

(b) v. and s. To lunge a horse. H. chakarn or chakar karnd. 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 chuckker Capt. — carried the ball in.”—Overland Mail, Aug. 13.]

CHUCKERBUTTY, n.p. This vulgarized Bengali Brahman name is, as Wilson points out, a corruption of chakravarti, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot-wheels rolled over all (so it is explained by some).

(c. 400.—“Then the Bakshuni Uthala began to think thus with herself, 'To-day the King, ministers, and people are all going to meet Buddha... but I—a woman—how can I contrive to get the first sight of him?' Buddha immediately, by his divine power, changed her into a holy Chakravarti Raja.”—Travels of Fa-hian, tr. by Beale, p. 63.

(c. 460.—“On a certain day (Asoka), having... ascertained that the supernaturally gifted... Naga King, whose age extended to a Koppo, had seen the four Buddhas... he thus addressed him: ‘Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the Chakkawati 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 Phayre's), 1858, p. 154.

CHUCKLAH, s. H. chakla, [Skt. chakra, 'a wheel']. A territorial subdivision under the Mahommadan government, thus defined by Warren Hastings, in the paper quoted under CHOWDRY:

1759.—“The jurisdiction of a Phojdar (see FOUDA), who receives the rents from the Zemindars, and accounts for them with the Government.”

1760.—“In the treaty concluded with the Nawab Meer Mohummud Câsim Khan, on the 27th Sept. 1760, it was agreed that... the English army should be ready to assist
him in the management of all affairs, and the land of the chuklahs (districts) of Burdwan, Midnapore and Chattagong, should be assigned for all the charges of the company and the army. . . .—Harinmton’s Analysis of the Laws and Regulations, vol. i. Calcutta, 1806-1809, p. 5.

CHUCKLER. s. Tan. and Malayal. shakkil, the name of a very low caste, members of which are tanners or cobblers, like the Chandris (see CHUMAR) of Upper India. But whilst the latter are reputed to be a very dark caste, the Chucklers are fair (see Elliot’s Gloss. by Beamis, i. 71, and Coldwell’s Gram. 574). [On the other hand the Madras Gloss. (a.v.) says that a rule they are of “a dark black hue.” Colloquially in S. India Chuckler is used for a native shoemaker.

C. 1580.—“All the Gentoos (Gentio) of these parts, especially those of Bissaga, have many castes, which take precedence one of another. The lowest are the Chakvilas, who make shoes, and eat all unclean flesh.”—Primor e Honra, &c., t. 95.

1759.—“Shackelays are shoemakers, and held in the same depreciable light on the Coromandel Coast as the Naadded and Pullines on the Malabar.”—Ives, 26.

C. 1790.—“Aussi n’est-ce que le rébut de la classe méprisée des parrias; savoir les techakelleis ou cordonniers et les vettians ou fosseuyers, qui s’occupent de l’enterrement et la combustion des morts.”—Baefner, ii. 60.

[1844.—“. . . the chuckly, 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. Edin. Soc., N. S. vol. i. 102.

CHUCKMUCK. s. H. chakmak. “Flint and steel.” One of the titles conferred on Haidar ‘Ali before he rose to power was ‘Chakmak Jang, ‘Firelock of War’? See H. of Hydur Naik, 112.

CHUCKRUM. s. An ancient coin once generally current in the S. of India, Malayal. chakram, Tel. chakrams; 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. (a.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 28 Chukrum go to one rupee. (Ibid.)]

1554.—“And the fanoms of the place are called choordes, which are coins of inferior gold; they are worth 1 ¼ or 1:2 to the paradao of gold, reckoning the paradao at 360 reis.”—A. Nunes, Livro dos Pesos, 95.

1711.—“The Enemy will not come to any agreement unless we consent to pay 30,000 chuckruums, which we take to be 16,800 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 ⅓ 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 Panam (q.v.).]

CHUDDER. s. H. chudder, a sheet, or square piece of cloth of any kind; the ample sheet commonly worn as a mantle by women in N. India. It is also applied to the cloths spread over Mahomedan 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. Chautars occur among Bengal piece-goods in Milburn, ii. 291. [The word is chauto, ‘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” (Dunsers, Letters, i. 75); “Chauters of Agra” (Foster, Letters, ii. 45); Cocks has “fine Casuoh or Chouter” (Diary, i. 86); and in 1616 they are called “Coutier” (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 tader.”—Pyrrard de Laval, Hak. Soc. i. 222.]

1614.—“Pintados, chints und chaders.”—Peyton, in Purchas, i. 590.

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.
CHUL, CHULLO.  213

CHULAM.

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."—Herkiels, Qanon-e-Islam, p. viii.

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 Mo-fussil, i. 79.

The Rampore Chudder is a kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Rampur on the Sutlej; and of late years largely imported into England: [(see the Panyud Mono. on Wool, p. 9). Curiously enough a claim to the derivation of the title from Rampur, in Rohilkhand, N.W.P. is made in the Imperial Gazetteer, 1st ed. (a.v.)].

CHULI! CHULLO! v. in imperative; 'Go on! Be quick.' H. chalo! imper. of chaño, 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 trés-bonne heure dans mon palanquin.—Tshollo (c'est-à-dire, marche), crièrent mes couilles, et aussitôt le voyage commença."—Haafner, ii. 5.

[CHUMAR, s. H. Chamar, Skt. charmadraka, '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 Choomara, 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. Rhed.)i, a kind of magnolia, whose odorous yellow blossoms are much prized by Hindus, offered at shrines, and rubbed on the body at marriages, &c. H. champak, Skt. champaka. Drury strangely says that the name is "derived from Champa, an island between Cambogia and Cochin China, where the tree grows." 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 Himalayas from Nepal, eastward; also in Pegu and Tenasserim, and along the Ghaunts 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.]

1628.—"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 champak [champ]."—P. della Valle, ii. 517; [Hak. Soc. i. 40].

1786.—"The walks are scented with blossoms of the champac and naguar, 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 fall
Like sweet thoughts in a dream."—Shelley, Lines to an Indian Air.

1821.—"Some champak flowers proclaim
It yet divine."—Medwin, Sketches in Hindoostan, 73.

CHUMÁM, s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and Hind. In the latter chöma is from Skt. charmā, '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 Malayāl. chydaymba, Tam. chydaymbu.

1610.—"And they also eat with the said leaves (betel), a certain lime made from oyster shells, which they call chonama."—Varthema, 144.

1663.—". . . so that all the names you meet with that are not Portuguese are Malabar; such as bete (betel), chuna, which is lime. . . ."—Garçia. f. 57g.

c. 1610.—". . . l'vn porte son éventail, l'autre la boîte d'argent pleine de betel, l'autre une boîte où il y a du chunam, qui est de la chaux."—Pyrrard de Laval, ii. 84; [Hak. Soc. ii. 186].
1614.—"Having burnt the great idol into *chunam*, he mixed the powdered lime with *pa* leaves, and gave it to the Râjpûtes that they might eat the objects of their worship."—Fryer, 40.

1673.—"The Natives chew it (Betal) with *Chinam* (Lime of calcined Oyster Shells)."—Fryer, 40.

1689.—"Chinam is Lime made of Cockle-shells, or Lime-stone; and Pawn is the Leaf of a Tree."—Ovington, 128.

1750-60.—"The flooring is generally composed of a kind of loam or stucco, called *chunam*, being a lime made of burnt shells."—Gore, i. 52.

1763.—"In the Chuckleth of Silet for the space of five years, my pashadar and the Company's gomastâh 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 Curran's *L. of Oltr.* i. 64.

1809.—"The row of *chunam* pillars which supported each side...were of a shining white."—*Ld. Valentia*, i. 81.

CHUNAM, TO, v. To set in mortar; or, more frequently, to plaster over with *chunam*.

1687.—"...to get what great jars he can, to put wheat in, and *chunam* them up, and set them round the fort curtain."—In Wheeler, i. 183.

1857.—"...having one...room...beautifully *chunammed*."—*Ld. Valentia*, i. 386.

Both noun and verb are used also in the Anglo-Chinese settlements.

CHUNÁBGURH, 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 *Chandilgarh*, from some legendary connection with the Bhangi tribe (see CHANDALU). (See Crooke, *Tribes and Castes*, i. 263.)]

1785.—"Sensible of the vast importance of the fort of *Chunar* to Sujah al Dowlah...we have directed Col. Barker to reinforce the garrison..."—Letter to Court of Directors, in *Veritas*, App. 78.

CHUPATTY, s. *H. chappudi*, 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 oatcakes; and then bake it upon a small round iron hearths which they carry with them."—In Furches, 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 *Neopy War*, i. 570. [The original account of this by the Correspondent of the 'Times' dated "Bombay, March 3, 1857," is quoted in 2 ser. *N. & Q.* iii. 365.]

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that "chupressies and *musauchies* 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 *Ain* (i. 90), a word still used in Turkestan. [Vambéry, (Sketches, 121 seq.) describes both the *Tchap* or upper coat and the *Tchkem* or gown.] Hence Beames's connection of *chapkan* with the idea of *chap* as meaning compressing or clinging [Platts *chapaknd*, '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. Ratles, in *L. of Ed. Lawrence*, i. 59.
CHUPRA, n.p. Chapra, [or perhaps rather Chhapa, 'a collection of straw huts,' (see CHOPPER),] a town and head-quarter station of the District Saraan 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 Chuppar, ... 10 leagues above Patna."—Tavernier, E. T. ii. 53; [ed. Ball, i. 122].

1728. "Chuppers, (Chupra)."—Valentinj, Chorom., &c., 147.

CHUPRASSY, s. H. chapra, the bearer of a chapra, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The chapra 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. pattowlda), or "man of the belt." The etymology of chapra is obscure; [the popular account is that it is a corr. of P. chap-o-rat, 'left and right']; but see Beames, 's H. chaprasi, the usual term. The Swingning Festival of the Hindus, held on the Sūkh's entrance into Aries. The performer is sus-

CHURB, 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 land deposited by the great rivers as the floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses, is called in Zeeland schor" (Man and Nature, p. 339). The etymologies are, however, probably quite apart.

1878. "In the dry season all the various streams . . . are merely silver threads wind-

CHURB, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. charkā, 'the celestial sphere,' 'a wheel of any kind,' &c. Beng. charak is apparently a corruption of the Persian word, facilitated by the near-

POOJAH. Beng. charak-pajā (see POOJA). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is sus-

CHURBUS, 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 Chuttus, charus, or skin of land, there is attached twenty-five bighas of irrigated land."—Todd, Annals (Calcutta repr.), ii. 888.]

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 Chira."—Elphinstone, Calcuta, i. 344.]

CHUTKARRY, CHATTAGAR, in S. India, a half-caste; Tam. shatti-kar, 'one who wears a waistcoat' (C. P. B).

CHUTNY, s. H. chatni. 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, Qanoon-e-Islam, 2nd ed. xlvi. seqq.

1813.—"The Chatna is sometimes made with cocoa-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 seqq.; [2nd ed. i. 348].

1820.—"Chutnis, Chatnai, some of the hot spices made into a paste, by being bruised with water, the 'kitchen' of an Indian peasant."—Arc. of Township of Loony, in Tr. Lit. Soc. Bombay, ii. 194.

CHUT, 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 chadarr-chhat, 'sheet-ceiling.'

CHUTTANUTTY, n.p. This was one of the three villages purchased for the East India Company in 1866, when the agents found their position in Hugli intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpur. Dr. Hunter spells it Sutanati, but the old Anglo-Indian orthography indicates Chattanati as probable. In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from "Chuttanutte"; on and after June 8th, from "Calcutta"; and from August 20th in the same year from "Fort William" in Calcutta. [See Hedges, Diary, Hak. Soc. ii. lix.] According to Major Ralph Smyth, Chattanati 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.*

1758.—"The Hoogly Phousdar demanding the payment of the ground rent for 4 months from January, namely:—

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Agreed that the President do pay the same out of cash."—Cann. Ft. William, April 30, in Long, 43.

CHUTTRUM. s. Tam shattiram, which is a corruption of Skt. sattra, 'abode.' In S. India a house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two. [See CHOULTRY, DURBTRALLA.]

1807.—"There are two distinct kinds of buildings confounded by Europeans under the name of Choultry. The first is that called by the natives Chatram, 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 Mundapam . . . Besides the Chatram and the Mundapam, there is another kind of building which by Europeans is called 'Choultry' in the Tamul language it is called Tun Pundal, 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:—

"Swarnadesi having dropped her slipper in a reservoir, it was found by a fisherman of Kansmukari, who sold it to a shopkeeper, by whom it was presented to the King's Upadhyako. 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 Cur, Cinderella (Folk-lore Soc.), ii. 91, 183, 465, &c.]

CINTRA ORANGES. See ORANGE and SUNGTTARA.

CIRCARS, n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godavari, Vizagapatam, Ganjam, and a part of Nellore, was long known by the title of "The Circars," or "Northern Circars" (i.e. Governments), now officially obsolete. The Circars of 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. Guntur (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803. [For the history see Madras Admin. Man. i. 179.] C. P. Brown says the expression "The Circars" was first used by the French, in the time of Bussy. [Another name for the Northern Circars was the Carling or Carlingo country, apparently a corr. of Kalinja (see KLING), see Pringle, Diary, &c., of Rt. St. George, 1st ser. vol. 2, p. 125. (See SIRCARS.)]


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 Coun., in Long, 476 seq.

1789. —"The most important public transaction . . . is the surrender of the Guntoo Circars to the Company, by which it becomes possessed of the whole Coast, from Jaggernaut to Cape Comorin. The Nizam made himself master of that province, soon after Hyder's invasion of the Carnatic, as an equivalent for the arrears of peacehath, due to him by the Company for the other Circars."—Letter of T. Munro, in Life by Glegg, 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. Munro, in Selections, &c., by Sir A. Arbutnot, i. 204.

We know from the preceding quotation what Munro's spelling of the name was.

1836. —"The district called the Circars, in India, is part of the coast which extends from the Carnatic to Bengal. . . . The domestic economy of the people is singular; they inhabit villages ('), and all labour is performed by public servants paid from the public stock."—Phillips, Million of Facts, 320.

1878. —"General Sir J. C., C.B., K.C.S.I. He entered the Madras Army in 1820, and in 1834, according to official despatches, displayed 'active zeal, intrepidity, and judgment' in dealing with the savage tribes in Orissa known as the Circars' (!!!).—Obituary Notice in Home Journal, April 21.

CIVILIAN, s. A term which came into use about 1750-1770, as a designation of the covenanted European servants of the E. I. Company, not in military employ. It is not used by Grose, c. 1760, who was himself of such service at Bombay. [The earliest quotation in the N.E.D. is of 1766 from Malcolm's L. of Clive, 54.] In Anglo-Indian parlance it is still appropriate to members of the covenanted Civil Service [see COVENANTED SERVANTS]. The Civil Service is mentioned in Carraccialli's L. of Clive, (c. 1785), iii. 164. From an early date in the Company's history up to 1833, the members of the Civil Service were classified during the first five years as Writers (q.v.), then to the 8th year as Factors (q.v.) ; in the 9th and 11th as Junior Merchants; and thenceforward as Senior Merchants. These names were relics of the original commercial character of the E. I. Company's transactions, and had long ceased to have
any practical meaning at the time of their abolition in 1833, when the Charter Act (3 & 4 Will. IV. c. 85), removed the last traces of the Company’s commercial existence.

1848.—(Lady O’Dowd’s) “quarrel with Lady Smith, wife of Mines Smith, the puisne Judge, is still remembered by some at Madras, when the Colonel’s lady snapped her fingers in the Judge’s lady’s face, and said she’d never walk behind ever a beggarly civilan.” — Vanity Fair, ed. 1867, ii. 85.

1872.—“You boasted civilians are never satisfied, retorted the other.” — A True Reformer, i. 4.

CLASSY, CLASHY. s. H. khalâs, usual etym. from Arab khalâs. A tent-pitcher; also (because usually taken from that class of servants) a man employed as chain-man or staff-man, &c., by a surveyor; a native sailor; or Matross (q.v.). Khalâs is constantly used in Hindustani in the sense of ‘liberation;’ thus, of a prisoner, a magistrate says ‘khalâs karo,’ ‘let him go.’ But it is not clear how Khalâs got its ordinary Indian sense. It is also written khalâshi, and Vollere has an old Pers. word khalashâ for a ship’s rudder. A learned friend suggests that this may be the real origin of khalâs in its Indian use. [Khalâs also means the ‘escape channel of a canal,’ and khalâs may have been originally a person in charge of such a work.]

1785.—“A hundred clashies have been sent to you from the presence.” — Tippo’s Letters, 171.

1801.—“The sepoy in a body were to bring up the rear. Our left flank was to be covered by the sea, and our right by Gopî Nath’s men. Then our clashies and other armed followers.”—Mt. Stewart Elphinstone, in Life, i. 27.

1824.—“If the tents got dry, the clashies (tent-pitchers) allowed that we might proceed in the morning prosperously.” — Heber, ed. 1844, i. 194.

CLEARING NUT, WATER FILTER NUT. s. The seed of Strychnos potatorum, L.; a tree of S. India; [known in N. India as nirmal, 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 cloue de girofles, ‘Nails of Girofles,’ i.e. of garofola, Caryophyllus, &c., the name by which this spice was known to the ancients; the full old English name was similar, ‘clove gillofloure,’ a name which, cut in two like a polypus, has formed two different creatures, the clove (or nail) being assigned to the spice, and the ‘gillyflower’ to a familiar clove-smelling flower. The comparison to nails runs through many languages. In Chinese the thing is called ting-hvng, or ‘nail-spice’; in Persian mehak, ‘little nails,’ or ‘nailkins,’ like the German Nelken, Nögelchen, and Gewürz-nagel (spice nail).

[1602-3.—“Also be careful to get together all the clones 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 Pârâlaha, “the Shore,” applied in a similar specific way, in Ptolemy, to the coast near Cape Comorin. It will be seen that the term “Coast Army,” for “Madras Army,” occurs quite recently. The Persian rendering of Coast Army by Bandari below is curious.

1781.—“Just imported from the Coast . . . a very fine assortment of the following cloths.” — India Gazette, Sept. 15.

1783.—“Unseduced by novelty, and un-influenced by example, the belles of the Coast have courage enough to be fashionable . . . 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 Hydrubâd also, Colonels Roberts and Dalrymple, with 4000 of the Bandari or coast sipahes.” — H. of Reign of Tipû Sûltân, E. T. by Miles, p. 263.

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!” — Pollok, Sport in Br. Burmah, &c., i. 26.

COBANG. See KOBANG.

COBILY MASH. s. This is the dried bonito (q.v.), which has for ages been a staple of the Maldive Islands. It is still especially esteemed in Achin
and other Malay countries. The name is explained below by Pyrard as 'black fish,' and he is generally to be depended on. But the first accurate elucidation has been given by Mr. H. C. P. Bell, of the Ceylon C. S., in the Indian Antiquary for Oct. 1882, p. 294; see also Mr. Bell's Report on Maldive Islands, Colombo, 1882, p. 93, where there is an account of the preparation. It is the Maldive kalu-bili-mās, 'black-bonito-fish.' The second word corresponds to the Singhalese balaya.

c. 1345.—"Its flesh is red, and without fat, but it smells like mutton. When caught each fish is cut in four, slowly 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 Ko lbal-mās."—Ibn Batuta (on Maldives), iv. 112. and 311.

1578.—"... They eat it with a sort of dried fish, which comes from the Islands of Maledivia, and resembles jerked beef, and it is called Comalamaſh."—Acosta, 103.

c. 1610.—"Ce poisson qui se prend ainsi, s'appelle generalement en leur langue Cobbolly masse, c'est à dire du poisson noir. Ils le font cuire en de l'eau de mer, et puis le font secour au feu sur des cendres, en sorte qu'estant see il se garde fort long-temps."—Pyrard de Laval, i. 138; see also 141; [Hak. Soc. i. 190 (with Gray's note) and 194].

1727.—"The Bonetta is caught with Hook 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 Aicheen... and purchase them with Gold-dust. I have seen Comelamash (for that is their name after they are dried) sell at Aicheen for 8l. Sterl. per 1000."—A. Hamilton, i. 347; [ed. 1744, i. 350].

1733.—"Many Maldivia boats come yearly to Aicheen, and bring chiefly dried bonetta in four pieces about two or three ounces each... this is a sort of staple article of commerce, many shops in the Bazar deal in it only, having large quantities piled up, put in mat bags. It is when properly cured, hard like horn in the middle; when kept long the worm gets to it."—Forrest, V. to Mergui, 46.

1813.—"The fish called Comel mutch, so much esteemed in Malabar, is caught at Minioy."—Mulvern, i. 321, also 356.

1841.—"The Sultan of the Maldive 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, albicorae, and fish called by the inhabitants of the Maldives the black' fish, or comboll mas."—J. R. As. Soc. vi. 717.

The same article contains a Maldivian vocabulary, in which we have "Bonito or goomulmutch... kuanaimas" (p. 49). Thus we have in this one paper three corrupt forms of the same expression, viz. comboll mas, kuanail mas, and goomulmutch, all attempts at the true Maldivian term kalubili-mās, 'black bonito fish.'

**COBRA DE CAPELLO,** or simply **COBRA.** s. The venomous snake Noja tripudiana. 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 Chapelsnakes, 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).]

1593.—"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."—Correas, ii. 778.

1538.—"Vimos tābē aquy grande soma de cobras de capello, de grosera da cosa da hā homā, e fāo peonhānta em tanto extremero, que dizāo os negros que se che-garrn cō a baba da boca a qualque cousa viva, logo em proviso cahia morta em terra..."—Pinto, cap. xiv.

1539.—"... Adders that were copped on the crowns of their heads, as big as a man's thigh, and so venomous, as the Negros of the country informed us, that if any living thing came within the reach of their breath, it dyed presently..."—Cogan's Transl., p. 17.

1563.—"In the beautiful island of Ceylon... there are yet many serpents of the kind which are vulgarly called Cobras de capello; and in Latin we may call them regulus serpens."—Garcia, f. 156.

1672.—"In Jafnapatam, in my time, there lay among others in garrison a certain High German who was commonly known as the Snake-Catcher; and this man was summoned by our Commander to lay hold of a Cobra Capel that was in his Chamber. And this the man did, merely holding his hat before his eyes, and seizing it with his hand, without any damage... I had my suspicions that this was done by some devilry... but he maintained that it was all by natural means..."—Baldarus (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 Rodrigues 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. 78.

1711.—Bluteau, in his great Port. Dict., explains *Cobra de Capelo* as a "reptile (bicho) of Brazil." But it is only a slip; what is further said shows that he meant to say India.

c. 1713.—"En secouant la peau de cerf sur laquelle nous avons coutume de nous assosier, il en sortit un gros serpent de ceux qu'on appelle en Portugal *Cobra de Capelo.*"—Lettres Ed., ed. 1781, xi. 83.

1838.—"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 spectacle head-gear and bluster as it will, but one rap on the side of its head will bring it to reason."—Tribes on my Frontier, 188-9.

**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 *Bungarius caeruleus* was sent to him from Masulipatam, with the name *Cobra Monti,* whilst Günther says this name is given in S. India to the *Daboia Russelli,* or *Tuc-Polonga* (q.v.) (see Fairer's Thamnophsida, 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. *maver,* from Skt. *mansi,* '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.

1773.—"The *Cobra Manilla,* or *Minelle,* is a small bluish snake, the size of a man's little finger, and about a foot long, very often seen about old walls."—*Isa. 43.

1780.—"The most dangerous of these reptiles are the *coverymanil* and the green snake. The first is a beautiful little creature, very lively, and about 6 or 7 inches long. It creeps into all private corners of houses, and is often found coiled up between the sheets, or perhaps under the pillow of one's bed. Its sting is said to inflict immediate death, though I must confess, for my own part, I never heard of any dangerous accident occasioned by it."—*Munro's Narrative,* 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. *Kochchi,* ['a small place'] which the nasalising, so usual with the Portuguese, converted into *Cochim* or *Cochin.* We say "the Portuguese" because we seem to owe so many nasal terminations of words in Indian use to them; but it is evident that the real origin of this nasal was in some cases anterior to their arrival, as in the present case (see the first quotations), and in that of *Acheen* (q.v.). Padre Paolino says the town was called after the small river "*Coci*" (as he writes it). It will be seen that

* *Lingue di Saraondo,* 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 Bagli di Luca, than in any two years passed in India.—H. Y.
Cochin-China.

Conti in the 15th century makes the same statement.

c. 1480.—"Relicta Colonia ad urbem Cocym, trium dierum itineris transit, quinque milibus passuum ambita sua etiam dumina, a quo et nomen."—N. Conti in Poggius, de Variet. Fortunae, iv.

1503.—"Inde Franci ad urbem Cocon profecti, castrum ingens ibidem construxerunt, et trecentis praesidariis viris bellicosius munivere. . ."—Letter of Nestorian Bishops from India, in Assemani, iii. 596.

1510.—"And truly he (the K. of Portugal) deserves every good, for in India and especially in Cochin, every fete day ten and even twelve Pagans and Boors are baptised."—Varthema, 226.

[1562.—"Cochym." See under BRADALA.]

1572.—

"Veréis a fortaleza sustentar-se De Cananor con pouca força e gente . . . . .

E veréis em Cochin assinar-se Tanto hum peito soberbo, e insolente Que cithara ja mais cantou victoria, Que assim mereça eterno nome e gloria."—Candies, ii. 52.

By Burton:

"Thou shalt behold the Fortalice hold out of Cananor with scanty garrison . . . . .

shalt in Cochin see one approving so stout, who such an arrog'ence of the sword hath shown, no harp of mortal sang a similar story, dignus of everlasting name, eternal glory."

[1606.—"Att Cochozhen which is a place near Calicutt is soære of pepper. . . ."—Birdwood, First Letter Book, 84.

1610.—"Cochim bow worth in Surat as scowlas, and kannikkee."—Danvers, Letters, i. 74.]

1677.—"From this place the Nawab marched to Koochi-Bundar, 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, a term which the Portuguese adopted as Coacli-China; the Dutch and English from them. Kuchi occurs in this sense in the Malay traditions called Sijara Malav (see J. Ind. Archip., v. 729). In its origin this word Kuchi is no doubt a foreigner's form of the Annamite Ku-choin (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 Malaca . . . in August of the year 516, and got into the Gulf of Concom china, which he entered in the night, escaping by miracle from being lost on the shoals. . . ."—Correia, ii. 474.

[1594.—"I sent Duarte Coelho to discover Cochim-China."—Letter of Albuquerque to the King, India Office MSS., Corpus Chronologico, vol. i.]

c. 1585.—"This King of Cochinhina 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."—Sommariva de Regni, in Ramusio, i. 386v.

c. 1543.—"Now it was not without much labour, pain, and danger, that we passed these two Channels, as also the River of Ventianav, by reason of the Pyrates which usually are encountered there; nevertheless we at length arrived at the Town of Managuein, which is situated at the foot of the Mountains of Chomay (Conhay in orig.), upon the Frontiers of the two Kingdoms of China, and Cauchinchina (da China e do Cauchim in orig.), where the Ambassadors were well received by the Governor thereof."—Pinto, E. T., p. 168 (orig. cap. xxxix.).

c. 1543.—"CAPITULO CXXX. Do recebimento que este Rei da Cauchinchina fez ao Embaixador da Tartaria na villa de Panau grem."—Pinto, original.

1572.—"Vee, Cauchichina esta de oscura fama, E de Ainao vê a inognita enseada."—Candies, x. 129.

By Burton:

"See Cauchichina still of note obscure and of Ainaam you undiscovered Bight."—1598.—"This land of Cauchinchina is devided into two or three Kingdomes, which are under the subjection of the King of China, it is a fruitful country of all necessarie proisicions and Victuals."—Linckoten, ch. 22; [Hak. Soc. i. 124].

1606.—"Nel Regno di Coccinina, che . . . è alle volte chiamato dal nome di Aana, vi sono quattordici Provincie piccole. . . ."—Viaggi di Carletti, ii. 138.

[1614.—"The Cochichininas cut him all in pieces."—Foster, Letters, ii. 75.

1616.—"27 peocull of lignum aloes of Cuchteinchnenn."—Ibid. iv. 213."

* Duarte Pacheco Pereira, whose defence of the Fort at Cochim (c. 1504) against a great army of the Zamarins, was one of the great feats of the Portuguese in India. [Comm. Albuquerque, Hak. Soc. l. 5.]
COCHIN-LEG.  227  COCKROACH.

1662. — "Cochin-China is bounded on the West with the Kingdoms of Brama; 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, iii. 239.

1727. — "Cochin-china has a large Seacoast 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 (Bowdell, Man. 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." — Isee, 198.


1818. — "Cochin-Leg, or elephantiasis." — Forbes, Or Mon. i. 327; [2nd ed. i. 207].

COCKATOOT, a. This word is taken from the Malay kakatwa. According to Crawfurd the word means properly 'a vice,' or 'gripe,' but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool may have been taken from the bird. This would be more in accordance with usual analogy. [Mr. Skeat writes: "There is no doubt that Sir H. Yule is right here and Crawfurd wrong. Kakak tua (or tuo) 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.""]

1698. — "Il y en a qui sont blancs . . . et sont coiffés d'une houpe incarnée . . . l'on les appelle kakaton, à cause de ce not qu'ils prononcent en leur chant assez distinctement." — Mandelslo (Paris, 1669), 144.

1654. — "Some rarities of natural things, but nothing extraordinary save the skin of a jackall, a rarely colour'd jacatos or prodigious parrot." — Evelyn's Diary, July 11.


1705. — "The Crockodore 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 Crockodore, Crockodore; for which reason they go by that name." — Funnel, in Dampier, iv. 285-6.

1719. — "Maccaw, Cockatoons, plowers, and a great variety of other birds of curious colours." — Shelvoke's Voyage, 54-55.

1775. — "At Soloo there are no Loories, but the Cucatones have yellow tufts." — Forrest, V. to N. Guinea, 295.

1843. — " . . . saucy Kroootoans, and gaudy-coloured Loris." — Belcher, Narr. of Voyage of Samarang, i. 16.

COCKROACH, a. This objectionable insect (Blatta orientalis) is called by the Portuguese cucalaca, for the reason given by Bontius below; a name adopted by the Dutch as kakeralik, and by the French as cancralat. The Dutch also apply their term as a slang name to half-caes. But our word seems to have come from the Spanish, cucaracha. The original application of this Spanish name appears to have been to a common insect found under water-vessels standing on the ground, &c. (apparently Oniscus, or woodlouse) ; but as cucaracha de Indias it was applied to the insect now in question (see Dic. de la Lengua Castellana, 1729).

1597. — "We were likewise annoyed not a little by the biting of an Indian fly called Caceracho, a name agreeable to its bad condition; for living it vast our flesh; and being kill'd smelt as loathsome as the French punaise, whose smell is odious." — Herbert's Travels, 3rd ed., 332-33.

1598. — "There is a kind of beast that flyeth, twice as big as a Bee, and is called Baratta (Blatta)." — Linschoten, Hak. Soc. i. 804.

1651. — "Scaraeaco autem hos Lusitani Caca-laccas vocant, quod ova quae excludunt, colorem et laevorem Laccas facitiae (i.e. of sealing-wax) referant." — Jac. Bontii, lib. v. cap 4.

1764. — " . . . from their retreats. Cockroaches crawl displeasingly abed." — Graunier, Bk. i.

c. 1775. — "Most of my shirts, books, &c., were gnawed to dust by the blatta or cockroach, called cuckerlukke in Surinam." — Steedman, 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 bgtti or bhiki (see BHITY), 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 (skan) kakap, which Klinkert defines as a palatable sea-fish, Lat. nobilis, the more common form being siyakap.] It is Lat. calcarifer (Günther) of the group Percina, family Percidae, and grows to an immense size, sometimes to eight feet in length.

COCO, COCOA, COCOA-NUT, and (vulg.) COKER-NUT, s. The tree and nut Cocos nucifera, L.; a palm found in all tropical countries, and the only one common to the Old and New Worlds.

The etymology of this name is very obscure. Some conjectural origins are given in the passages quoted below. Ritter supposes, from a passage in Pigafetta's *Voyage of Magellan*, which we cite, that the name may have been indigenous in the Ladrones Islands, to which that passage refers, and that it was first introduced into Europe by Magellan's crew. On the other hand, the late Mr. C. W. Goodwin found in ancient Egyptian the word kuku used as "the name of the fruit of a palm 60 cubits high, which fruit contained water." (Chabas, *Mêlanges Egyptologiques*, ii. 239.) It is hard, however, to conceive how this name should have survived, to reappear in Europe in the later Middle Ages, without being known in any intermediate literature.*

The more common etymology is that which is given by Barros, Garcia de Orta, Linschoten, &c., as from a Spanish word 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 originated 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 COFRATE.)

The Skt. narikula [nârikera, nârikâla] has originated the Pers. nàrgil, which Cosmas grecizes into ṣeṣgellôs, [and H. ndriyal].

Medieval writers generally (such as Marco Polo, F. Jordanus, &c.) call the fruit the *Indian Nut*, the name by which it was known to the Arabs (al jauas-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 bowzû-bôwi laden with fruit, and splendid incense-trees, on whose boughs strange fowls rocked themselves, and at whose feet herds of cattle peacefully reposed." (H. of Egypt, 2nd ed., i. 353; [*Maepero, Struggle of the Nations, 248*].)

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.

*It may be noted that Theophrastus describes under the names of kokas and sóki a palm of Ethiopia, which was perhaps the *Doom* palm of Upper Egypt (Theop., *H. E.* ii. 6, 10). Schneider, the editor of Theop., states that Sprengel identified this with the coca-palm. See the quotation from Pliny below.*
minds they referred it to that "tree of life, which bare twelve manner of fruit, and yielded her fruit every month" (Apocal. xxiii. 2).

c. 1340.—"Le nargil, appelé autrement noix d’Inde, auquel on ne peut comparer aucun autre fruit, est vert et remplit d’huile."—Shahabbudin Dimishki, in Not. et Err. xiii. 175.

c. 1550.—"Wonderful fruits there are, which we never see in these parts, such as the Nargil. Now the Nargil is the Indian Nut."—John Marquardt, 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 casks of palm-sugar, and there was nothing else but sand for ballast."—Riotteiro de Vasco da Gama, 94.

1510.—Varthema gives an excellent account of the tree; but he uses only the Malay name tenga. [Tam. tenga, ten, ‘south’ as it was supposed to have been brought from Ceylon.]

1516.—"These trees have clean smooth stems, without any branch, only a tuft of leaves at the top, amongst which grows a large fruit which they call tenga. We call these fruits quosas."

Barbois, 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 one tree."

—Pigafetta, Viaggio intorno il Mondo, in Rasmuso, i. f. 356.

1553.—"Our people have given it the name of coco, a word applied by women to anything with which they try to frighten children; and this name has stuck, because nobody knew any other, though the proper name was, as the Malayars call it, tenga, or as the Canarins call it, narte."—Barros, Dec. III. liv. iii. cap. 7.

c. 1561.—Correia 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, 666.

"That which we call coco, and the Malayars Tenga."—Ibid. 675.

1578.—"The Portuguese call it coccus (because of those three holes that it has)."—Acosta, 98.

1598.—"Another that bears the Indian nuts called Cococos, because they have within them a certain shell that is like an ape; and on this account they use in Spain to show to children a Cococo when they would make them afraid."—English trans. of Pigafetta’s Congo, in Harleian Coll. ii. 553.

The parallel passage in De Bry runs: "Illes quoque quae nunc Indicas cocosas, id est Simias (intus enim simiae caput rerum) dictas palmas appellant."—i. 29.

Purchas has various forms in different narratives: Coccos (i. 37); Cokkers, a form which still holds its ground among London stall-keepers and coastmongers (i. 461, 502); coquer-nute (Terry, in i. 1480); coco (ii. 1006); coquo (Pilgrimage, 667), &c.

c. 1610.—"None, however, is more useful than the coco or Indian nut, which they (in the Maldives) call ronl (Mălă, rū)."—Pygurard de Laval, Hak. Soc. i. 113.]

c. 1690.—Rumphius, who has cocoas in Latin, and cocots in Dutch, mentions the derivation already given as that of Lin- schoten and many others, but proceeds:—


". . . in India Occidentali kokknoct vocatus . . ."—Ibid. p. 47.

One would like to know where Rumphius got the term Cock-Indi, of which we can find no trace.

1810.—

"What if he felt no wind! The air was still.
That was the general will
Of Nature . . . .
Yon rows of rice erect and silent stand,
The shadow of the Coco’s lightest plume
Is steady on the sand."

Curse of Kohama, iv. 4.

1831.—"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 cocos-nut and a human skull:—

"‘Mal de ce franc picton de table
Qui rend spirituel, aimable,
Sans vous alourdir le coco,
Je m’en fourre à gogo.’—H. VALÊRE.


The Dict. Hist. d’Argot of Lérodan La Rochey, from which this seems taken, explains picton as ‘vin supérieur.’

COCO-DE-MEB, or DOUBLE COCO-NUT. s. The curious twin fruit so called, the produce of the Lodoices Sechellarum, a palm growing only in the Seychelles Islands, is cast up on the shores of the Indian Ocean, most frequently on the Maldives Islands, but occasionally also on Ceylon and S. India, and on the coasts of Zanzibar, of Sumatra, and some others of the Malay Islands, Great virtues as medicine and antidote were supposed to reside in these fruits,
and extravagant prices were paid for them. The story goes that a "country captain," expecting to make his fortune, took a cargo of these nuts from the Seychelles Islands to Calcutta, but the only result was to destroy their value for the future.

The old belief was that the fruit was produced on a palm growing below the sea, whose fronds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lampang 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 BOC).* The tree itself was called Pausengi, which Rumphius seems to interpret as a corruption of Buwa-sangi, "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 (têbing runtuk), 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 Piamang. 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 Daryâ náriyal, or 'cocoa-nut of the sea,' and this term has been in Bombay corrupted into jakari (zahri) 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 Hermanzen, 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 Têva-kârhi. The latter word is 'coco-nut,' but the meaning of tôva does not appear from any Malayive vocabulary. [The term is properly Têva'karhi, "the hard-shelled nut," (Gray, on Pyrard de Laval, Hak. Soc. i. 231.) Rumphius states that a book in ãto (lotum 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 Camponganghi, 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 Buapanganghi, and is larger than a water-melon . . . it was understood that those fruits which are frequently found in the sea came from that place."—Pipefeda, Hak. Soc. p. 155.

1553.—". . . it appears . . . that in some places beneath the salt-water there grows
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 Tavacare. — Travels of Charles Peter Thunberg, M.D. (E.T.) iv. 209.

1833. — "The most extraordinary and valuable production of these islands (Seychelles) is the Coco Do Mar, or Maldivia nut, a tree which, from its singular character, deserves particular mention. — Owen, Narratives, ii. 186 sqq.

1882. — "Two minor products obtained by the islanders from the sea require notice. These are anbergris (M. gomum, malabarka) and the so-called 'sea-cocanutt' (M. teak-kahki) ... rated at so high a value in the estimation of the Maldivite Sultans as to be retained as part of their royalties." — H. C. P. Bell (Ceylon C. S.), Report on the Maldivian Islands, p. 87.

CODAVASCAM, n.p. A region with this puzzling name appears in the Map of Blaeu (c. 1650), and as Ryk van Codavascam 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 Tokordew R. of Potlemy, and with a Toussan which he says is mentioned by the "Portuguese writers" (in such case a criminal mode of expression). The name was really that of a Mahommedan chief, "hum Principe Mouro, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Khodabakhsh Khan." His territory must have been south of Chittagong, for one of his towns was Chakuria, 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:

1858. — "But in the city there was the Rumi whose foist had been seized by Dimiko Bernalde; being a soldier (tavacora) of the King's, and seeing the present (offered by the Portugueses) 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..."
COFFEE. 232 COFFEE.

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 Codavaschco in Chatigão, and he is come to take vengeance for the ill that was done him."—Corren, iii. 479.

COFFEE, s. Arab. kahva, 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 akhd, fastidire facit, causing disinclination for food. In Nights, which a copy of an Arab.] It is possible, 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 Ltricta of the stricta of the plant, 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. 875, i.e. A.D. 1470, so that the introduction may be put about the middle of the 15th century, a time consistent with the other negative and positive data.† From Yemen it spread to Mecca (where there arose after some years, in 1116, a crusade against its use as unlawful), to Cairo, to Damascus and Aleppo, and to Constantinople, where the first coffee-house was established in 1564. [It is said to have been introduced into S. India some two centuries ago by a Mahomedan pilgrim, named Bābā Būdān, who brought a few seeds with him from Mecca: see Grigg, Nilagiri Man. 483; Rice, Mykore, i. 162.] The first European mention of coffee seems to be by Rauwolf, who knew it in Aleppo in 1573. [See 1 ser. N. & Q. i. 26 seqq.] It is singular that in the Observations of Pierre Belon, who was in Egypt, 1546-49, full of intelligence and curious matter as they are, there is no indication of a knowledge of coffee.

1558.—Extrait du Livre intitulé: "Les Preuves le plus fortes en faveur de la légitimité de l'usage du Café (Kahwa); par le Scheikh Abd.-Alkader Anesari Djézari Hanbali, fils de Mohammed."—In De Sacy, Chrest. Arab., 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 regard, out of China cups, but not 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 unto a Bay-berry, with two thin Shells... they agree in the Virtue, Figure, Look, and Name with the Buncho of Avica... and Buncha of Rasis ad Almans; exactly, therefore I take them to be the same."—Rauwolf, 92.

1598.—"Arborem vidi in viridario Halydei Turcæ, cujus tu iconem nuncspectabis, ex qua semina illa ibi vulgarisimina, Bon vel Ban appellata, producuntur; in his tum Aegypti tum Arabes parant decocuntum vulgarissimum, quod vini loco ipsi potent, venditurque in publicis compratis, non securum apud nos vinum, illicium ipsum vocant Caova... Avicenna de his seminibus meminit."—Proper Alpinus, ii. 36.

1598.—In a note on the use of tea in Japan, Dr. Paludanus says: "The Turkes hold almost the same matter of drinking of their Chaona (read Chaoma), which they make of a certaine fruit, which is like unto the Bakeier;† and by the Egyptians called Bon or Ban; they take of this fruites one pound and a half, and roast them a little in the fire, and then sieth them in twentie poundes of water, till the half be consumed away; this drinke they take everie morning fasting in their chambers, out of an earthen pot, being very hot, as we doe here drinke aqua composita in the morning; and they say that it strengtheneth them and maketh them warm, breaketh wind, and openeth any

* There seems no foundation for this.
† i.e. Bacca Lauri; laurel berry.

* It is curious that Ducange has a L. Latin word socia, 'vinum album et delibe.'
† See the extract in De Sacy's Chrestomathie Arabe cited below. Playfear, in his history of Yemen, says coffee was first introduced from Abyssinia by Jamaluddin Ibn Abdalla, king of Aden, in the middle of the 15th century: the person differs, but the time coincides.
COFFEE.

COIR.

c. 1610.—"La boisson la plus commune c'est de l'eau, ou bien du vin de Cocos tiré le même jour. On en fait de deux autres sortes plus délicates; l'une est chaude, composée de l'eau et de miel de Cocos, avec quantité de poivre (dont ils vont beaucoup en toutes leurs viandes, ils le nomment Pärme) et d'une autre graine appelée Cahoa…."—Pyrryd de Laval, i. 128; [Hak. Soc. i. 172].

1615.—"They have in stead of it (wine) a certaine drinke called Cahiste as black as Inke, which they make with the barke of a tree (!) and drinks as hot as they can endure it."—Monfort, 28.

1616.—"…passano tutto il resto della notte con mille feste e bagordi; e particolarmen te il tanto lungi pubblici… bevendo di quando in quando a soris (per ch'è calda che cuoce) più d'un sócodellino di certa loro acqua nera, che chiamano Cahus; la quale, nelle conversazioni serve a loro, accanto come a noi il giuoco dello sarbaglini" (i.e. backgammon).—P. della Valle (from Constant.), i. 51. See also pp. 74-76.

[,, "Cohn, black liquor taken as botte as may be endured."—Sir T. Row, Hak. Soc. i. 32.]

1618.—"Many of the people there (in India), who are strict in their Religion, drink no Wine at all; but they use a Liquour more wholesome than pleasant, they call Coffee; made by a black Seed Boyle in water, which turns it almost into the same colour, but doth very little alter the taste of the water (!): notwithstanding it is very good to help Digestion, to quicken the Spirits, and to cleanse the Blood."—Terry, ed. of 1663, p. 365.

1623.—"Turcse habent etiam in usu herbae genus quam vocant Caphes… quam dicunt haur parvum praestans illis vigorem, et in animas (sic) et in ingenio; quae tamen largius sumpta mentem movet et turbat."


C. 1628,—"They drink (in Persia)… above all the rest, Coho or Copha: by Turk and Arab called Caphe and Cahuna: a drink imitating that in the Sigian lake, black, thick, and bitter: destain'd from Bunchy, Bunnu, or Bay berries; wholesome they say, if hot, for it expels melancholy… but not so much regarded for those good properties, as from a Romance that it was invented and bred' by Gabriel… to restore the decayed radical Moysture of kind hearted Mahomet. …"—Sir T. Herbert, Travels, ed. 1683, p. 241.

[1631.—"Cavaah." See quotation under TEA.]

C. 1637.—"There came in my time to the Coll: (Balliol) one Nathaniel Conopios out of Greece, from Cyril the Patriarch of Constantinople. He was the first I ever saw drink coffee, which custom came not into England till 80 years after."—Evelyn's Diary, [May 10].

1673.—"Every one pays him their congratulations, and after a dish of Coho or Tea, mounting, accompany him to the Palace."—Fryer, 225.

1677.—"Cave." See quotation under TEA.

1690.—"For Tea and Coffee which are judged the privileg'd Liquors of all the Mahmetans, 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 abominate as Bug-bear Liquors, as well as Wine."—Ovington, 427.

1726.—"A certain gentleman, M. Paschius, maintains in his Latin work published at Leipizg in 1700, that the parched corn (1 Sam. xxv. 18) which Abigial presented with other things to David, to appease his wrath, was nought else but Coffl-beans."—Valentijn, v. 192.

COIMBATORE, n.p. Name of a District and town in the Madras Presidency. [Konî, the local goddess so called, muttu, 'pearl,' dr, 'village'.]

COIR, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Tam. kayuru, Malayal, kîyâr, from v. kîyârU, 'to be twisted,' means 'cord' itself (see the accurate Al-Birûnî below). The former use among Europeans is very early. And both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms kânbar and kânbdr, arising probably from some misreading of the diacritical points (for kîyâr, and kîyârU). The Portuguese adopted the word in the form cairo. The form coir seems to have been introduced by the English in the 18th century. [The N.E.D. gives coir in 1697; coiir in 1779.] It was less likely to be used by the Portuguese because coiro in their language is 'leather.' And Barros (where quoted below) says allusively of the rope: "parece feito de coiro (leather) encolhendo e estendendo a vontade do mar," contracting and stretching with the movement of the sea.

1630.—"The other islands are called Dīna Kānbdr from the word Kānbdr signify-
Coir. 234 Coleroon.

ing the cord plaited from the fibre of the coco-tree with which they stitch their ships together."—Al-Biruni, in J. As., Ser. iv. tom. viii. 206.

c. 1846. —"They export ... cowries and jander; the latter is the name which they give to the fibrous husk of the coco-nut ... They make of it twines to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This jander is better than hemp."—Ibn Batuta, iv. 121.

1510. —"The Governor (Alboquerque) ... in Cananor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in Goa River; ordering that all should be made of coir (cairo), of which there was great abundance in Cananor; because a Moor called Mamalle, a chief trader there, held the whole trade of the Maldives islands by a contract with the kings of the isles ... so that this Moor came to be called the Lord of the Maldives, and that all the coir that was used in 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 in return he would furnish for the king 1000 bahars (bars) of coarse coir, and 100 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. 129-90.

1516. —"These islands make much cordage of palm-trees, which they call cayo."—Barros, 164.

c. 1530. —"They made ropes of coir, which is a thread which the people of the country make of the husks which the coco-nuts have outside."—Correa, by Stanley, 133.

1558. —"They make much use of this cairo in place of nails; for it is delightful quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure."—De Barros, Dec. III. liv. iii. cap. 7.

1563. —"The first rind is very tough, and from it is made cairo, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels."—Garcia, f. 67r.

1582. —"The Dwellers therein are Moors; ... which trade to Sofala in great Ships that have no Decks, nor sails, but are sewed with cairo."—Costa de Mena (by N. L.), f. 148.

c. 1610. —"This revenue consists in ... cairo, which is the cord made of the coco-nuts."—Poirier de La Rat, i. 172; [Hak. Soc. i. 260].

1673. —"They (the Surat people) have not only the cairo-yarn made of the Coco for cordage, but good Flax and Hemp."—Fryer, 121.

o. 1600. —"Externum nucis cortex putamen ambiens, quum exsiccatus, et stupaee similis ... dicitur. Malabarice Cairo, quod nomen ubique usurpatur ubi linguas Portu- galicas est utum."—Rumphius, i. 7.

1727. —"Of the Kind of the Nut they make Cayar, which are the Fibres of the Cask that enviros the Nut spun fit to make Cordage and Cables for Shipping."—A. Hamilton, i. 296; [ed. 1744, i. 298].

[1773. —"... these they call Kaiar Yarns."—Itea, 457.]

Coja, s. P. khoja for khojah, 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. 1349. —"The chief mosque (at Kaulam) is admirable; it was built by the merchant khojah Muhadhab."—Ibn. Batuta, iv. 100.

[1690. —"Hoggia." See quotation under Talisman.

1615. —"The Governor of Suratt is displaced, and Hoyoja Hassan in his room."—Poster, Letters, iv. 16.

[1708. —"This grave is made for Hodges Shaugeware, the chiefest servant to the King of Persia for twenty years. ... Inscription on the tomb of "Coja Shaugeware, a Persin in St. Botolph's Churchyard, Bishops- gate," New View of London, p. 169.]

1786. —"I also beg to acquaint you I sent for Retait Ali Khan, the Coja who has the charge of (the women of Oudh Zenannah) 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 Mohamedan ruler of Kashgyr and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Bedakhshan."—Wood's Oeux, ed. 1872, p. 161.

Colao, s. Chin. kohn-lao. 'Council Chamber Elders' (Bp. 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 Koliam, vulg. Kollam. This name, from Tam. kol, 'to receive,' and idam, 'place,' perhaps answers to the fact of this channel having been originally an
escape formed at the construction of the great Tanjore irrigation works in the 11th century. In full flood the Cooreloon is now, in places, nearly a mile wide, whilst the original stream of the Kaveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of notice of the Cooreloon in Ptolemy's Tables is (quantum valeat) an indication of its modern origin. As the sudden rise of floods in the rivers of the Coromandel coast often causes fatal accidents, there seems a curious popular tendency to connect the names of the rivers with this fact. Thus Kollidam, with the meaning that has been explained, has been commonly made into Kollidam, 'Killing-place.' [So the Madras Gloss, which connects the name with a tradition of the drowning of workmen when the Srirangam temple was built, but elsewhere (ii. 213) it is derived from Tam. kollay, 'a breach in a bank.'] Thus also the two rivers Penamar are popularly connected with pinam, 'corpse.' Fra Paolino gives the name as properly Colodru, and as meaning 'the River of Wild Boars.' But his etymologies are often wild.

1553.—De Barros writes Coloran, and speaks of it as a place (lugar) on the coast, not as a river.—Dec. i. liv. ix. cap. 1.

1672.—'From Trangalbar one passes by Trisömaas to Coledron; here a Sandbank stretches into the sea which is very dangerous.'—Baldacou, 160. (He does not speak of it as a River either.)

c. 1713.—'Les deux Princes ... se liguerent contre l'ennemi commun, à fin de le contraindre par la force des armes à rompre une digue si préjudiciable à leurs États. Ils faisaient déjà de grands préparatifs, lorsque le fleuve Coloran vençse par lui-même (comme on s'exprimoit ici) l'affront que le Roi faisait a ses eaux en les retenant captives.'—Lettres Edifiantes, ed. 1781, xi. 180.

1753.—'... en doublant le Cap Callamedu, jusqu'à la branche du fleuve Cavéri qui porte le nom de Colh-ram, et dont l'embranchure est la plus septentrionale de celles du Caveri.'—D'Anville, 115.

c. 1760.—'... the same river being written Collarum by M. la Croze, and Collahum by Mr. Ziegelnagel.'—Grose, 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 Kaldoron.'—Complete H. of the War in India, from 1749 to 1761 (Tract), p. 12.

1780.—'About 3 leagues north from the river Triminous [Tirumullavasal], is that of Coloran. Mr. Michelson calls this river Danecotta.'—Duns, N. Directory, 138.

The same book has 'Coloran or Colde- room.'

1785.—'Sundah Saheb having thrown some of his wretched infantry into a temple, fortified according to the Indian method, upon the river Kaldoron, Mr. Clive knew there was no danger in investing it.'—Caravaccio's Life of Clive, i. 29.

COLLECTOR, s. The chief administrative official of an Indian Zillah or District. The special duty of the office is, as the name intimates, the Collection of Revenue; but in India generally, with the exception of Bengal Proper, the Collector, also holding controlling magisterial powers, has been a small pro-consul, or kind of préfet. This is, however, much modified of late years by the greater definition of powers, and subdivision of duties everywhere. The title was originally no doubt a translation of tahsildar. It was introduced, with the office, under Warren Hastings, but the Collector's duties were not formally settled till 1783, when these appointments were reserved to members of the covenanted Civil Service.

1772.—'The Company having determined to stand forth as deras, the Supervisors should now be designated Collectors.'—Reg. of 14th May, 1772.

1773.—'Do not laugh at the formality with which we have made a law to change their name from supervisiors to collectors. You know full well how much the world's opinion is governed by names.'—W. Hastings to Jonas Dupre, in Gleig, i. 267.

1785.—'The numerous Collectors with their assistants had hitherto enjoyed very moderate allowances from their employers.'—Letter in Colbrook's Life, p. 16.

1838.—'As soon as three or four of them get together they speak about nothing but employment and promotion ... and if left to themselves, they sit and conjugate the verb 'to collect': I am a Collector—He was a Collector—We shall be Collectors—You ought to be a Collector—They would have been Collectors.'—Letters from Madras, 146.

1848.—'Yet she could not bring herself to suppose that the little grateful gentle governed would dare to look up to such a magnificent personage as the Collector of Boggleywallah.'—Thackeray, Vanity Fair, ch. iv.

1871.—'There is no doubt a decay of discretionary administration throughout India ... it may be taken for granted that in earlier days Collectors and Commis-
sioners changed their rules far oftener than does the Legislature at present."—Maine, Village Communities, 214.

1876.—"These 'distinguished visitors' are becoming a frightful nuisance; they think that Collectors and Judges have nothing to do but to act as their guides, and that Indian officials have so little work, and suffer so much from casual, that even ordinary thanks for hospitality are unnecessary; they take it all as their right."—Ext. of a Letter from India.

COLLEGE-PHEASANT. s. An absurd enough corruption of kalīṭṭā; the name in the Himalayas about Simla and Mussooree for the birds of the genus Gallophasnis 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 kalage pheasants, afforded me some very fair sport."—Ball, Jungle Life, 588.

1882.—"Jungle-fowl were plentiful, as well as the black khalege pheasant."—Sanderson, Thirteen Years among Wild Beasts, 147.]

COLLEY, CALLEBY, &c. s. Properly Bengali ḍhāḷḍāṛī, 'a salt-pan, or place for making salt.'

[1787.—"... rents of the Collaries, the fifteen Dees, and of Calcutta town, are none of them included in the estimation I have laid before you."—Vermié, View of Bengal, App. 228.]

1788.—"... the Collector-general be desired to obtain as exact an account as he possibly can, of the number of Collaries in the Calcutta purgannhehs."—In Carraccioli's L. of Cithé, iv. 112.

COLLEY, n.p. The name given to a non-Aryan race inhabiting part of the country east of Madura. Tam. kullar, 'thieves.' They are called in Nelson's Madura, [Pt. ii. 44 seq.], Kallan; Kallan being the singular, Kullar plural.

1768.—"The Polynas Tondiman ... likewise sent 3000 Collaries; 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.—"Collaries, inhabitants of the woods under the Government of the Tondiman."—Carraccioli, Life of Cithé, iv. 561.

1790.—"The country of the Collaries ... extends from the sea coast to the confines of Madura, in a range of sixty miles by fifty-five."—Cal. Monthly Register or India Repository, i. 7.

COLLEY-HORN, s. This is a long brass horn of hideous sound, which is often used at native funerals in the Peninsula, and has come to be called, absurdly enough, Cholera-horn! [1832.—"Tooroo or Toortooroo, commonly designated by Europeans collery horn, consists of three pieces fixed into one another, of a semi-circular shape."—Herklots, Qanoos-e-Islam, ed. 1863, p. liv. App.]

1879.—"... an early start being necessary, a happy thought struck the Chief Commissioner, to have the Amiladar's Cholera-horn man out at that hour to sound the rattle, making the sound of the camp."—Madras Mail, Oct. 7.

COLLEY-STICK, s. This is a kind of throwing-stick or boomerang used by the Colleries.

1801.—"It was he first taught me to throw the spear, and hurl the Collery-stick, a weapon scarcely known elsewhere, but in a skilful hand capable of being thrown to a certainty to any distance within 100 yards."—Welsh's Reminiscences, i. 180.

Nelson calls these weapons "Vallari Thadi's or boomerangs."—Madura, Pt. ii. 44. [The proper form seems to be Tam. kallaridādi; tādi, 'curved stick'; more usually Tam. kallaridādi, tādi, 'stick.'] See also Sir Walter Elliot in J. Ethnol. Soc., N. S., i. 112, seq.

COLOMBO, n.p. Properly Kolumb, 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 Kalani-gangi. The name Columb, used in several medieval narratives, belongs not to this place but to Kolum (see QULON).

C. 1346.—"We started for the city of Kalambu, one of the finest and largest cities of the island of Serendib. It is the residence of the Wazir, Lord of the Sea (Hākim-al-Bahr), Jalais, who has with him about 500 Habesha."—Ibn Batuta, iv. 185.

1517.—"The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valour, said to the King that in fighting the Moors they would be insensible to death, which they greatly desired rather than be slaves to the Moors. ... There were not 40 men in all, whole and sound for battle. And one brave man made a cross on the tip of a cane, which he set in front for standard, saying that God was his Captain, and that was his Flag, under which they should march deliberately against Colombo, where the Moor was with his forces."—Correa, ii. 521.
COLUMBO ROOT.

Cambojas, or Khmer, as the native name is (see Reinaud, Rel. des Arabes, i. 97, ii. 48, 49; Gildemeister, 156 seqq.; Ibn Batuta, iv. 240; Abulfeda, Cathay and the Way Thither, 519, 569). Even the sagacious De Orta is misled by the Arabs, and confounds alcomari with a product of Cape Comorin (see Colloquus, f. 130v.).

COMBOY.

CóMATY, s. Telug. and Canar. kómati, 'a trader,' [said to be derived from Skt. go, 'eye,' mukshi, 'fist,' from their vigilant habits]. This is a term used chiefly in the north of the Madras Presidency, and corresponding to Chetty,[which the males assume as an affix].

1627.—"The next Tribe is there termed Commity, and these are generally the Merchants of the Place who by themselves or their servants, travel into the Country, gathering up Callicoes from the weavers, and other commodities, which they sell again in greater parcels."—Purchas, Pilgrimage, 997.

1679.—"There came to us the Factory this day a Dowre an Indian of the Comittee Cast, he was he said 30 years old. . . . we measured him by the rule 46 inches high, all his limbs and his body straight and equal proportioned, of comely face, his speech small equaling his stature. . . ."—Streyns- sham Master, in Kistna Mar. 142.

1689.—"Komatis." See quotation under CHUCKLER.

CUMBACONUM, n.p., written Kumbakonam. Formerly the seat of the Chola dynasty. Col. Branfill gives, as the usual derivation, Skt. Kumbakona, 'brim of a water-pot'; [the Madras Gloss. Skt. kumbha, kona, 'lane'] and this form is given in Williams's Skt. Dict. as 'name of a town.' The fact that an idol in the Saiva temple at Combaconam is called Kumbhekaram ('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 Barong. 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-pes, i.e. of cotton; and he assumes therefore
that those people call their own dress by a Chinese name for cotton! The word, however, is not real Singhalese; and we can have no doubt that it is the proper name Campas. Pátios de Cábaya are mentioned early as used in Ceylon (Casteñeda, ii. 78), and Cambays by Forrest (Voyage to Mergus, 79). In the Government List of Native Words (Ceylon, 1869) the form used in the Island is actually Kambáya. 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. — "Taneho Samme, the King's kinsman, brought two pces. Cambala cloth."—Cocks's Diary, i. 15.

[1674-5. — "Cambaja Brawling."—Invoice in Birdwood, Report on Old Asia, p. 42.]

1726. — In list of cloths purchased at Porto Novo are "Cambayen."—Valentijn, Chorom. 10.

[1727. — "Cambaya Lungites." See quotation under Longhee.]

COMMERCOLLY, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly Kumdr-khali [Prince's Creek]. The name is familiar in connection with the feather trade (see Adjutant).

COMMISSIONER, a. 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. Provinces holds also the title of Chief Commissioner of Oudh). The Central Provinces, Assam, and Burma are other examples of Provinces under Chief Commissioners.

COMORIN, CAPE, n.p. The extreme southern point of the Peninsula of India; a name of great antiquity. No doubt Wilson's explanation is perfectly correct; and the quotation from the Periplus corroborates it. He says: "Kumdrî... a young girl, a princess; a name of the goddess Durgâ, to whom a temple dedicated at the extremity of the Peninsula has long given to the adjacent cape and coast the name of Kumdrî, corrupted to Comorin..." The Tamil pronunciation is Kumdrî.

C. 80-90. — "Another place follows called Kômâr, at which place is (* * *) and a port; and here those who wish to consecrate the remainder of their life come and bathe, and there remain in celibacy. The same dowmen likewise. For it is related that the goddess there tarried a while and bathed."—Periplus, in Muller's Geogr. Gr. Misc. i. 300.

C. 150. — "Kômpaía ãkroν καλ ῥόδας."—Pol. [viii. § 9].

1298. — "Comari is a country belonging to India, and there you may see something of the North Star, which we had not been able to see from the Lesser Java thus far."—Marco Polo, Bk. III. ch. 28.

C. 1830. — "The country called Ma'bar is said to commence at the Cape Kumhari, a name applied both to a town and a mountain."—Abulfeda, in Gildemeister, 185.

[1514. — "Comedis." See quotation under Malabar.]

1572. — "Ves corre a costa celebre Indiana Para o Sul até o cabo Comori Ja chamado Cori, que Tapobana (Que ora he Celilo) de frente tem de si."—Camões, v. 107.

Here Camões identifies the ancient Kôp or Koλ̄i, with Comorim. These are in Ptolemy distinct, and his Kôr appears to be the point of the Island of Râmevaram from which the passage to Ceylon was shortest. This, as Kôta, appears in various forms in other geographers as the extreme seaward point of India, and in the geographical poem of Dionysius it is described as towering to a stupendous height above the waves. Mela regards Cift as the

* There is here a doubtful reading. The next paragraph shows that the word should be koμαρή.
turning point of the Indian coast, and even in Ptolemy’s Tables his Kory is further south than Komar, and is the point of departure from which he discusses distances to the further East (see Ptolemy, Bk. I. caps. 13, 14; also see Bishop Caldwell’s Com. Grammar, Intro., p. 108). It is thus intelligible how comparative geographers of the 16th century identified Kory with C. Comorin.

In 1684 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 Cacha de Comorese.”—Danvers, Letters, i. 29.

[1787.—“The pagoda of the Cunacu-mary belonging to Tinevelly.”—Treaty, in Logan, Malabar, iii. 117.]

1817.—“... Lightly latticed in With odoriferous woods of Comorin.” Lalla Rookh, Mokanna.

This probably is derived from D’Herbelot, and involves a confusion often made between Comorin and Comar—the land of aloes-wood.

COMOTAY, COMATY, n.p. This name appears prominently in some of the old maps of Bengal, e.g. that embraced in the Magni Mogol Vratiscellum of Blaeu’s great Atlas (1645-50). It represents Kāmata, a State, and Kāmatapur, a city, of which most extensive remains exist in the territory of Koch Bihar in Eastern Bengal (see COOCH BEHAR). These are described by Dr. Francis Buchanan, in the book published by Montgomery Martin under the name of Eastern India (vol. iii. 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 perpendicular height.”

1553.—“Within the limits in which we comprehend the kingdom of Bengal are those kingdoms subject to it ... lower-down towards the sea the kingdom of Comotai.”—Barros, IV. ix. 1.

[c. 1596.—Kamṭha.” See quotation under COOCH BEHAR.]

1873.—“During the 15th century, the tract north of Rangpur was in the hands of the Rājāh of Kāmata. ... Kāmata was invaded, about 1498 A.D., by Husain Shāh.”—Blochmann, in J. As. Soc. Bengal, xiii. pt. i. 240.

COMPETITION-WALLAH, s. A hybrid of English and Hindustani, applied in modern Anglo-Indian 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-walas,” written by one who had no real claim to the title, Sir G.O. Trevelyan, 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, wald, is properly a Hindi adjectival suffix, corresponding in a general way to the Latin -arius. Its usual employment as affix to a substantive makes it frequently denote “agent, doer, keeper, man, inhabitant, master, lord, possessor, owner,” as Shakespeare vainly tries to define it, and as in Anglo-Indian usage is popularly assumed to be its meaning. But this kind of denotation is incidental; there is no real limitation to such meaning. This is demonstrable from such phrases as Kābul-wald ghord, “the Kabulian horse,” and from the common form of village nomenclature in the Panjāb, e.g. Mir-Khān-wald, Ganda-Singh-wald, 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 wald, the first an incorrect English use of it.
1785.—

“‘Tho’ then the Bostonians made such a
fuss,
Their example ought not to be followed by
us,
But I wish that a band of good Patriot-
wallahs...” — In Seton-Kerr, i. 98.

1814.—“Gungadhir 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 others, and will
say of some one (Holkar for instance): Bhot
trick-walla tha, tukren banna akulund,
Kukhaye tha, (‘He was very tricky, but very
sagacious’); he was cock-eyed.” — Elphinstone,
in Life, i. 276.

1853.—“‘No, I’m a Suffolk-walla.” —
Oakfield, i. 66.

1864.—“The stories against the Compe-
tition-wallahs, which are told and fondly
believed by the Haileybury men, are all
found more or less on the want of sense
fairs. A collection of these stories would
be a curious proof of the credulity of the
human mind on a question of class against
class.” — Trendelenburg, p. 9.

1867.—“From a deficiency of civil ser-
vants... it became necessary to seek
reinforcements, not alone from Haileybury,
... but from new recruiting fields whence
volunteers might be obtained... under
the pressure of necessity, such an ex-
tensive measure was sanctioned by Parlia-
ment. Mr. Elliot, having been nominated
as a candidate by Campbell Marjoribanks,
was the first of the since celebrated list of
the Competition-wallahs.” —Blog. Notice
prefixed to vol. i. of Dowson’s Ed. of Elliot’s
Historians of India, p. xxviii.

The exceptional arrangement alluded to
in the preceding quotation was authorised
by 7 Geo. IV. cap. 56. But it did not in-
volve competition; it only authorised a
system by which writerships could be given
to young men who had not been at Hailey-
bury College, on their passing certain test
examinations, and they were ranked ac-
cording to their merit in passing such ex-
aminations, but below the writers who had
left Haileybury at the preceding half-yearly
examination. The first examination under
this system was held 29th March, 1837, and
Sir H. M. Elliot headed the list. The
system continued in force for five years, the
last examination being held in April, 1842.
In all 85 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. Pycroft, W. Tayler,
the Hon. E. Drummond.

1878 — The Competition-Wallah, at
home on leave or retirement, dins perpetu-
sally into our ears the greatness of India.
... We are asked to feel awestruck and
humbled at the fact that Bengal alone has
66 millions of inhabitants. We are invited
to experience an awful thrill of sublimity
when we learn that the area of Madras far
exceeds that of the United Kingdom.” —

**COMPOUND.** a. 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.

(a.) The Portuguese origin is
assumed by Bishop Heber in passages
quoted below. In one he derives it
from *campaña* (for which, in modern
Portuguese at least, we should read
*campanha*); but *campanha* 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 *campano* (*sic*),
but there is no such word.

It is also alleged by Sir Emerson
Tennent (*infra*), who suggests
*campanho*; 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 i. A.,
July 1876, pp. 203, 208). But at a later date he
was much disposed to come round to the other
view, insomuch that in a letter of Sept. 21, 1881,
he says: “Compound can, I think, after all, be
Malay *kampung*; take these lines from a Malay
poem” —then giving the lines which I have tran-
scribed on the following page. I have therefore
had no scruple in giving the same unity to this
article that had been unbroken in almost all other
cases.—H. Y.
where the word might be expected to occur, affords only korta.

There is a use of campo by the Italian Capuchin P. Vincenzo Maria (Roma, 1672), which we thought at first to be analogous: “Gioni till porta della città (Aleppo) ... arrivati al Campo de’ Francesi; dove è la Dogana ...” (p. 475). We find also in Rauwolf’s Travels (c. 1573), as published in English by the famous John Ray: “Each of these nations (at Aleppo) have their peculiar Champ to themselves, commonly named after the Master that built it ...”; and again: “When ... the Turks have washed and cleansed themselves, they go into their Chappells, which are in the Middle of their great Campos or Carvatschas ...” (p. 84 and p. 259 of Ray’s 2nd edition). This use of Campo, and Champ, has a curious kind of analogy to compound, but it is probably only a translation of Maidan or some such Oriental word.

(b) As regards campagne, which once commended itself as probable, it must be observed that nothing like the required sense is found among the seven or eight classes of meaning assigned to the word in Littre.

The word campo again in the Portuguese of the 16th century seems to mean always, or nearly always, a camp. We have found only one instance in those writers of its use with a meaning in the least suggestive of compound, but in this its real meaning is ‘site’: “queymou a cidade toda ate não ficar mais que ho campo em que estevever.” (“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 Pallegoix’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 Correia, 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 Malaco-Latinum of David Haex (Romae, 1631) is a little vague:

“Campon, coniunctio, vel conuen- tuus. Hinc viciniae et parua loca, campon 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-Hollandsch Woordenboek: “Kampoen—Omheind Erf, Wijk, Buurt, Kamp,” i.e. “Ground hedged round, village, hamlet, camp.”

And also, let it be noted, the Javanese Dict. of P. James (Javameesch-Nederlandsch Woordenboek, Samarang, 1876): “Kampoen—Omheind ef van Woning; wijk die onder een hoofd staat,” i.e. “Enclosed ground of dwellings; village which is under one Headman.”

Marre, in his Kata-Kata Malayou (Paris, 1875), gives the following expanded definition: “Village palissadé, ou, dans une ville, quartier séparé et généralement clos, occupé par des gens de même nation, Malais, Siamois, Chinois, Bouguis, &c. Ce mot signifie proprement un enclos, une entencie, et par extension quartier clos, faubourg, ou village palissadé. Le mot Kampong désigne parfois aussi une maison d’une certaine importance avec le terrain clos qui en dépend, et qui l’entoure” (p. 95).

We take Marsden last (Malay Dictionary, 1812) because he gives an illustration: “Kampung, an enclosure, a place surrounded with a paling; a fenced or fortified village; a quarter, district, or suburb of a city; a collection of buildings. Mem- biat [to make] rumah [house] serta
daqgan [together with] kampong-nia [compound thereof], to erect a house with its enclosure... Ber-Kampong, to assemble, come together; mehgampong, to collect, to bring together."

The Reverse Dictionary gives: "YARD, alman, Kampong." [See also many further references much to the same effect in Scott, Malayan Words, p. 123 seq.]

In a Malay poem given in the Journal of the Ind. Archipelago, vol i. p. 44, we have these words:—

"Trulak ka kampong s'orange Saudagar."
["Passed to the kampong of a Merchant."]

and

"Tudh bagindé rajá sultáni
Kampong bidin gardangin šat."
["Thus said the Prince, the Raja
Sultani,
Whose kampong may this be?"]

These explanations and illustrations render it almost unnecessary to add in corroboration that a friend who held office in the Straits for twenty years assures us that the word kampong is habitually used, in the Malay there spoken, as the equivalent of the Indian compound. If this was the case 150 years ago in the English settlements at Bencoolen and elsewhere (and we know from Marsden that it was so 100 years ago), it does not matter whether such a use of kampong was correct or not, compound will have been a natural corruption of it. Mr. E. C. Baber, who lately spent some time in our Malay settlements in his way from China, tells me (H. Y.) that the frequency with which he heard kampong applied to the 'compound,' convinced him of this etymology, which he had before doubted greatly.

It is not difficult to suppose that the word, if its use originated in our Malay factories and settlements, should have spread to the continental Presidencies, and so over India.

Our factories in the Archipelago were older than any of our settlements in India Proper. The factors and writers were frequently moved about, and it is conceivable that a word so much wanted (for no English word now in use does express the idea satisfactorily) should have found ready acceptance. In fact the word, from like causes, has spread to the ports of China and to the missionary and mercantile stations in tropical Africa, East and West, and in Madagascar.

But it may be observed that it was possible that the word kampong was itself originally a corruption of the Port. campo, taking the meaning first of camp, and thence of an enclosed area, or rather that in some less definable way the two words reacted on each other. The Chinese quarter at Batavia, Kampong Teina—is commonly called in Dutch 'het Chinees Komp' or 'het Kamp der Chinezen.' Kampong was used at Portuguese Malacca in this way at least 270 years ago, as the quotation from Godinho de Eredia shows. The earliest Anglo-Indian example of the word compound is that of 1679 (below). In a quotation from Dampier (1688) under Cot, where compound would come in naturally, he says 'yard.'

1618.—(At Malacca). "And this settlement is divided into 2 parishes, S. Thomé and S. Stephen, and that part of S. Thomé called Campon Chelim extends from the shore of the Jao basar to N.W., terminating at the Stone Bastion; and in this dwell the Chelis of Coromandel... And the other part of S. Stephen's, called Campon China, extends from the said shore of the Jao Basar, and mouth of the river to the N.E.,... and in this part, called Campon China, dwell the Chinesos... and foreign traders, and native fishermen."—Godiak, de Eredia, H. H. In the plans given by this writer, we find different parts of the city marked accordingly, as Campon Chelim, Campon China, Campon Bendara (the quarter where the native magistrate, the Bendara lived). [See also CHELING and CAMPOO.]

1679.—(At Pollicull near Madapolam). "There the Dutch have a Factory of a large Compound, where they dye much blew cloth, having above 300 jars set in the ground for that work; also they make many of their best paintings there."—Port St. Geo. Cons. (on Tour), April 14. In Notes and Extracts, Madras 1871.

1696.—"The 27th we began to unlace, 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 Rooms in the middle of the square are one by one opened before the Mandarins."—Mr. Bowyer's Journal at Cochfa China, dated Foy-Foe, April 30. Dalrymple, Or. Rep. i. 79.

1772.—"YARD (before or behind a house), Aunglyin. Commonly called a Compound."—Vocabulary in Hadley's Grammar, 129. (See under MOORS.)
1781.—

"In common usage here a chit
Serves for our business or our wit.
Banskal’s a place to lodge our ropes,
And Mango orchards are all Topes.
Godown usurps the ware-house place,
Compound denotes each walled space.
To Infortunias, Otors, Tsuds,
The English language owes no thanks;
Since Office, Essence, Fish-pond abow
We need not words so harsh and new.
Much more I could such words expose,
But Ghasts 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."—\textit{ibid.}, April 21.

1783.—"To be sold by Public Outcry... the House, Out Houses, and Compound, &c.—Bombay Courier, Nov. 2.

1810.—"The houses (at Madras) are usually surrounded by a field or compound, with a few trees or shrubs, but it is with incredible pains that flowers or fruit are raised."—\textit{Maria Graham}, 124.

1811.—"When I entered the great gates, and looked around for my palankeen... and when I beheld the beauty and extent of the compound... I thought that I was no longer in the world that I had left in the East."—\textit{An Account of Bengal, and of a Visit to Government House (at Calcutta) by Ibrahim the son of Candu the Merchant, ed.} p. 196. This is a Malay narrative translated by Dr. Leyden. Very probably the word translated compound was \textit{kampung}, but that cannot be ascertained.

1817.—"When they got into the compound, they saw all the ladies and gentlemen in the verandah waiting."—\textit{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.’"—\textit{Colly, Wonders of Eiltea, ch. i.}

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."—\textit{Vanity Fair, ed.} 1867, ii. 93.

1880.—"Even amongst the English, the number of Portuguese terms in daily use is remarkable. The grounds attached to a house are its ‘compound,’ \textit{campinho}.”—\textit{Emerson Tractant, Ceylon, ii. 70.}

[1889.—"I obtained the use of a good-sized house in the \textit{Campong} Sirani (or Christian village)."—\textit{Wallace, Malay Archip., ed.} 1890, p. 258.]

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 compound."—\textit{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 Lokkoh, Mr. A. Burchcassel writes: "Every evening we go out visiting and preaching the Gospel to our Timneh friends in their compounds."—\textit{Proceedings of C. M. Society for} 1878-9, p. 14.

\textbf{COMPARDORE, COMPADORE, &c., a 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 necessaries. 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 Compradorie!}

1883.—"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."—\textit{Correr, iii. 382.}

1615.—"I understand that yesterday the Hollanders cut a slave of theirs a-peecea for theft, per order of his comprador (or cats buyer) out of dores for a lecherous knave..."—\textit{Cock’s Diary, i. 19.}

1711.—"Every Factory had formerly a Compradore, whose Business it was to buy in Provisions and other Necessaries. But
the Hoppos have made them all such knaves..."—Lockyer, 108.

[1748.—"Compadrores." See quotation under BANKEHALL.]

1754.—"Compadres. The office of this servant is to go to market and bring home small things, such as fruit, &c."—Teece, 50.

1760-1810.—"All river-pilots and ships' Compadroses must be registered at the office of the Tung-che at Macao."—Eight Regulations, from the Fankwee at Canton (1882), p. 28.

1782.—"Le Compadre est celui qui fournit généralement tout ce dont on a besoin, excepté les objets de cargaison; il y en a un pour chaque Nation; il approvisionne la loge, et tient sous lui plusieurs commiss chargés de la fourniture des vaisseaux."—Sonnerat (ed. 1782), ii. 286.

1785.—"Compendui... Sicas Rs. 3."—In Seton-Karr, i. 107 (Table of Wages).

1810.—"The Compadres, or Kurs-burdar, or Butler-Konnah-Sirarc, are all designations for the same individual, who acts as purveyor... This servant may be considered as appertaining to the order of sirareas, of which he should possess all the cunning."—Williamson, V. M. i. 270.

See SIRCAR. The obsolete term Kurs-burdar always represents Kurnaghtur in charge of (daily expenditure).

1840.—"About 10 days ago... the Chinese, having kidnapped our Compendor, Parties were sent out to endeavour to recover him."—Mem. Col. Mountain, 164.

1876.—"We speak chiefly of the educated classes, and not of 'boys' and compadores, who learn in a short time both to touch their caps, and wipe their noses in their masters' pocket-handkerchiefs."—Obote, Chinese Sketches, [p. 15].

1876.—"'An' Massa Cee feel volly sore An' go an' scald he compadre.'

Leand, Pidgin English Sing-Song, 26.

1882.—"The most important Chinese within the Factory was the Compadre... all Chinese employed in any factory, whether as his own 'purser,' or in the capacity of servants, cooks, or coolies, were the Compadre's own people."—The Fankwee, p. 53.

CONBALINGUA. a. The common pumpkin, [cucurbita pepo]. The word comes from the Malayil, Tel. or Can. kumbalam; kumbalanu, 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 Comolonda, and grows on the ground like melons."—Varthema, 161.

[1554.—"Conbalaginsa." See quotation under BRINJAL.]

[c. 1610.—Couto 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 Combalanga, 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 Pegus call Npaca."—Dec. xii. liv. v. cap. iii.]

C. 1690.—"In Indiae insulis quaedam quoea Cucurbitae et Cucumeris reperientur species ab Europaeis diversae... harumque nobilissimae est Comolinge, quae maxima est specie Indicarum cucurbitarum."—Rumphius, Herb. Amb. v. 395.

CONCAN, n.p. Skt. konkana, [Tam. konkana], the former in the Pauranic lists the name of a people; Hind. Konkan and Konkan. The low country of Western India between the Ghauts and the sea, extending, roughly speaking, from Goa northward to Guzerat. But the modern Commissioner, or Civil Division, embraces also North Canara (south of Goa). In medieval writings we find frequently, by a common Asiatic fashion of coupling names, Konkan or Konkan-Tana; Tana having been a chief place and port of Konkan.

c. 70 A.D.—The Coonodas of Pliny are perhaps the Konkanas.

404.—"In the south are Ceylon (Lanka)... Konkan..." &c.—Brahmante, in J. R. A. S., N.S. v. 88.

c. 1300.—"Beyond Guzerat are Konkan and Tana; beyond them the country of Malabar."—Raskiduddin, in Elliot, i. 88.

c. 1385.—"When he heard of the Sultan's death he fled to a Kafir prince called Bumara, who lived in the inaccessible mountains between Danulatabad and Kulan-Tana."—Ibn Batuta, iii. 385.

c. 1580.—In the Portulano Medico in the Laurentian Library we have 'Cochnana,' 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 Concun, 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, I. ix. 1.

[1563.—"Cuncam." See quotation under GAUT.]

1726.—"The kingdom of this Prince is commonly called Visinapore, after its capital, but it is properly called Gunkan."—Valentijn, iv. (Swarte), 243; [also see under DECCAN].
CONFIRMED. 245  CONGEVERAM.

C. 1782.—"Goo, in the Adel Shahi Kokan." —Kaff's Kaths, in Elliot, vii. 211.

1804.—"I have received your letter of the 28th, upon the subject of the landing of 3 French officers in the Konkan; and I have taken measures to have them arrested." —Wellington, iii. 33.

1813.—"... Concan or Cokun ..."—Forbes, Or. Mem. i. 189; [2nd ed. i. 102].

1819.—Mr. W. Erskine, in his Account of Elephantana, writes Kokan.—Tr. Lit. Soc. Bomb., i. 249.

CONFIRMED. p. Applied to an officer whose hold of an appointment is made permanent. In the Bengal Presidency the popular term is pucka; (q.v.); (also see CUTOCHA).

[1805.—"It appears not unlikely that the Government and the Company may confirm Sir G. Barlow in the station to which he has succeeded ..."—In L. of Colbroke, 228.]

1886.—"... one Marsden, who has paid his addresses to my daughter—a young man in the Public Works, who (would you believe it, Mr. Colborne?) has not even confirmed.


CONGEE, s. In use all over India for the water in which rice has been boiled. The article being used as one of invalid diet, the word is sometimes applied to such slops generally. Congee also forms the usual starch of Indian washermen. [A congee-cap was a sort of starched night-cap, and Mr. Draper, the husband of Sterne's Eliza, had it put on by Mrs. Draper's rival when he took his afternoon nap. (Douglas, Glimpses of Old Bombay, pp. 86, 201.)]

It is from the Tamil kanyā, 'boilings.' Congee is known to Horace, though reckoned, it would seem, so costly a remedy that the miser patient would as lief die as be plundered to the extent implied in its use:

"... Hunc medicus multum oleo atque adolio
Excitat hoc pacto ...
... 'Agedum; sume hoc ptissinarium Oryzae.'
'Quanti emptas?' 'Parvo.' 'Quanti ergo.'
'Ocussibus.' 'Ehun!
Quid refert, morbo, an furtis persamve rapinas?"

Sat. II. iii. 147 sqq.

c. A.D. 70.—(Indi) "maxime quidem oryzaeudent, ex qua ptissinam conficiunt quam reliquis mortales ex hordeo."—Pliny, xviii. § 13.

1563.—"They give him to drink the water squeezed out of rice with pepper and cum-min (which they call canje)."—Garcia, t. 766.

1578.—"... Canja, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid. ..."—Acosta, Tractado, 56.

1631.—"Potus quotidians itaque sit decoctum oryzae quod Cangie Indi vocant."—Jac. Bontii, Lib. II. cap. iii.

1672.—"... la can gia, ordinaria colazione degli Indiani ... quale usato del riso mal cotto."—P. Vinc. Maria, 3rd ed., 379.

1673.—"They have ... a great smooth Stone on which they beat their Cloths till clean; and if for Family use, starch them with Congee."—Fryer, 200.

1680.—"Le dejedné des noirs est ordinaire du Cangé, qui est une eau de ris elaisee."—Dellon, Inquisition at Goa, 136.

1796.—"Cangi, boiled rice water, which the Europeans call Canji, is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage."—P. Paulinus, Voyages, p. 70.

"'Can't drink as it is hot, and can't throw away as it is Kanji.'"—Ceylon Proverb, Ind. Ant. i. 59.

CONGEE-HOUSE, CONJEE-HOUSE, s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditional 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 Awnou's Records of the Indian Command of Sir G. Napier, 101 note.

CONGEVERAM, n.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 Cutchi (Kachchi), meaning 'the heart-leaved moon-seed plant,' tinoepula cordifolta, from which the Skt. name Kanchipuram, 'shining city,' is corrupted.]

c. 1080.—See Kanchi in Al-Biruni, under MALABAR.

1581.—"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 Camjeveram, twenty leagues distant from the Holy House, of which I will tell you hereafter. ..."—Correa, iii. 424.

1680.—"Upon a report that Podegra Lingape had put a stop to all the Dutch business of Policat under his government,
CONGO-BUNDR. 246

CONICAL POLY.

the agent sent Braminy spys to Conjee 
Aug. 30. In Notes and Eats. No. iii. 32.

CONGO-BUNDRE, CONG, 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 1825, had a right of 
pearl-fishing at Bahrein and a claim to 
half of the customs of Cong. These claims 
seem to have been gradually disre-
garded, and to have had no effect 
after about 1870, though the Portu-
guese would appear to have still kept 
up some pretext of monopoly of rights 
there in 1877 (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 an-
other place on the same coast, called 
Kongin, which possessed a good many 
ships up to 1859, when it was de-
stroyed by a neighbouring chief (see 
Stiff's P. Gulf Pilot, 128). And this 
place is indicated by A. Hamilton 
(below) as the great mart for Bahrein 
pears, which Fryer and others assign 
to what is evidently Cong.

1652.—"Near to the place where the 
Euphrates falls from Balsara [see BALSORA] 
into the Sea, there is a little Island, where 
the Barques generally come to an Anchor . . . 
There we stay'd four days, whence to 
Bandar- Congo it is 14 days Sail . . . . 
This place would be a far better habitation for 
the Merchants than Ormusa, where it is very 
unwholesom 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 hird a Vessel for 
Bander- Abass, and after 8 or 4 balling 
we put into a Village . . . . in the Island of 
Kishim " (see KISHM). — Tavernier, 
E.T. i. 94.

1653. — "Congre est une ville petit fort 
peuplée sur le fief Persique à trois jours 
de Bandar Abass, tariant à l'Ouest dominée 
par le Schah . . . les Portugais y ont un 
Feitor (see FACTOR) qui prend la moitié 
de la Doîante, et dont la permission aux 
barques de nauiger, en luy payant de tout 
droit, parceque toutes ces mens sont tribu-
taires de la generalité de Masatî, qui est 
et l'entrée du fief Persique . . . . Cette ville 
est peuplée d'Arabes, de Peres et d'Indous 
qui ont leur Pagodes et lur Saintes hors la 
ville."—De la Boulay-le-Goû, 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 
Busato (see BASSADO), an old ruined 
Town of the Portugals, fronting Congo . . . 
Congo is something better built than Gom-
broon, and has some small Advantage of the 
Air" (Then goes off about pearls).—Fryer, 
320.

1685.—"One Haggerton taken by ye 
Broom 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 Bussora (see BALSORA) 
and Cong, to bring to Suratt, to save 
Freight and Custom."—Hedges, Diary, i. 
96 sq.

1685. — "May 27. — This afternoon it 
pleased God to bring us in safety to Cong 
Road. I went ashore immediately to Mr. 
Broom's house (Supra Cargo of ye Sivas 
Merchant), and lay there all night."—Ibid. 
i. 202.

1727. — "Congrns stands on the South side 
of a large River, and makes a pretty 
figure in Trade; for most of the Pearl that 
are sought at Barea, on the Arabian 
Side, are brought hither for a Market, and many 
fine Horaes are sent thence to 
India, when, they generally sell well. 
The next 
maritim town, down the 
Gulf, is 
Cong, 
where the 
Portuguses lately had a 
Factory, 
but 
of 
no great 
F. 
re in we, tho9 
that 
TO- has a -11 Xde with Banyaw and 
Mmn 
from 
India." (Here 
the first 
place is indicated 
by A. Hamiltoll KPS, the second one 
Kung).—A-

CONICOPOLY, s. Literally 'Ac-
count-Man,' from Tam. kanakka, 
'account' or 'writing,' and pillat, 
'child' or 'person.' "The Kanakar 
are usually addressed as 'Pillay,' a 
title of respect common to them 
and the agricultural and shepherd castes 
(Madras Man. ii. 229)." In Madras, 
a native clerk or writer, [in particular a 
shipping clerk. The corresponding 
Tel. term is Curnum].

1544. — "Duc eò tecum . . . domesticos 
tuus; pueros et alquem Comacapulum qui 
norit scribere, quous manu exaratrs relinquere 
posses in quavis loco præfertum a Pueris 
et aliis Catechumenis edimendas."—Sei. 

1564. — "So you must appoint in each 
village or station fitting teachers and Cana-
copoly, 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 Corderi's L. of his, 
ii. 24.

1758. — "At Tanor in Malabar I was 
acquainted with a Nayre Canacopoly, 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."—Acoost, Tractado, 415.
CONSOO-HOUSE. 947

C. 1580.—"One came who worked as a clerk, and said he was a poor canaappole, who had nothing to give."—Primer e Honra, &c., f. 94.

1673.—"Xaverius set everywhere teachers called Canaappole."—Baldaeus, Ceylon, 377.

1680.—"The Governor, accompanied with the Council and several Persons of the factory, attended by six files of Soldiers, the Company's Peons, 300 of the Washers, the Pedda Naigue, the Canoopy of the Towne and of the grounds, went the circuit of Madras ground, which was described by the Canoopy of the grounds, and lyse so intermixed with others (as is customary in these Countries) that 'tis impossible to be knowne to any others, therefore every Village has a Canoopy and a Parryar, who are employed in this office, which goes from Father to Son for ever."—Pt. 2nd, Gen. Comis. Sept. 21. In Notes and Jnns., No. iii. 94.

1718.—"Besides this we maintain seven Kanaappols, or Malabarick writers."—Propagation of the Gospel in the East, Pt. ii. 55.

1726.—"The Comanappules (commonly called Kanaappules) are writers."—Valentijns, Choro. 88.

1749.—"Canaappola," in Logan, Malabar, iii. 92.

1750.—"Concooplas," ibid. iii. 150.

1773.—"Concoopola. He keeps your accounts, pays the rest of the servants their wages, and assists the Dubeach 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 Fankhouse, 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. Khansamah; '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 Mahomedan. [See BUTLER.] The literal meaning of the word is 'Master of the household gear'; it is not connected with khowdn, 'a tray,' as Wilson suggests. The analogous word Mir-ândm 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. 98, 107, we see that the wages of a "Consumah, Christian, Moor, or Gentoo," were at Calcutta, in 1759, 5 rupees a month, and in 1783, 8 to 10 rupees.

[1609.—"Emerese Noobherdee being called by the Canesamma."—Dancers, Letters, i. 24.]

C. 1664.—"Some time after ... she chose for her Kama-saman, that is, her Steward, a certain Persian called Nazerkhan, who was a young Omrah, the handsomest and most accomplished of the whole Court."—Berier, E.T., p. 4; [ed. Constable, p. 13].

1712.—"They were brought by a great circuit on the River to the Chamsamma or Steward (Dispenser) of the aforesaid Makal."—Valentijns, iv. (Surat) 381.

1759.—"Dustuck or Order, under the Chum Summer, or Steward's Seal, for the Honourable Company's holding the King's [i.e. the Great Mogul's] fleet." • • • • •

"At the back of this is the seal of Zecharial Doulat Tidaind Canu Bahadour, who is Cun Saman, or Steward to his Majesty, whose prerogative it is to grant this Order."—R. Owen Cambridge, pp. 281 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 packages, and 12,000 pairs of khowdn drawers."—Mem. of Khojir Abdulkurreem, tr. by Gladwin, 55.

1810.—"The Kamsamah may be classed with the house-steward, and butler; both of which offices appear to unite in this servant."—Williamson, V. M., i. 199.

1831.—"I have taught my khansama to make very light iced punch."—Jacquemont, Letters, E.T., ii. 104.

COOCH AZO, or AZO simply, n.p. Koch Hidjo, a Hindu kingdom on the banks of the Brahmaputra R., to the E. of Koch Bihar, annexed by Jahangir's troops in 1637. See Blochmann in J.A.S.B. xi. pt. i. 53, and xlii. pt. i. 235. In Valentijn's map of Bengal (made c. 1660) we have Cos Assam with Azo as capital, and T'Ryk van Aze, a good way south and east of Silhet.

1753.—"Caste rivière (Brahmaputra), en remontant, conduit à Rangamati et à Azo, qui font la frontière de l'état du Mogol. Azo est une forteresse que l'Emir Jemi, sous le règne d'Aorengezébe, reprit
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 16th century, and in the following century obtained dominion of *Coqeh,* or Brahman, [See Risley, Tribes and Castes of Bengal, i. 491 seqq.] The site of the ancient monarchy of Kām-

rūp 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 Vihāra, 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 into the country of Couth, which lieth 25 days journey Northwards from Tanda."—*R. Fick,* in Hakt. ii. 397.

1598.—"To the north of Bengal is the province of Cough, the Chief of which commands 1,000 horse, and 100,000 foot. Kām-

roop, which is also called Kamacco and Kuant (see COMOTAY) makes a part of his dominions."—*Ayer* (by Gladwin), ed. 1800, ii. 3; [ed. Jarrett, ii. 117.]

1728.—"Cous Bhaiar 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 Koch Bahar country from that of the Deb Rājah, in sal country ..."—*Bogle,* in Markham's Tibet, &c., 14 seq.

(But Mr. Markham spoils all the original spelling. We may be sure Bogle did not write kos, nor "Koch Bahar," as Mr. M. makes him do.)

1791.—"The late Mr. George Bogle ... travelled by way of Coos-Beyhar, Tassaudon, and Paridrong, to Channamnong the then residence of the Lama."—Reynell (3rd ed.), 301.

COOJA, a. P. *kāsa;* an earthenware water-vessel (not long-necked, like the *surāḥ;*—see *SERAI*). It is a word used at Bombay chiefly, [but is not uncommon among Mahomedans in N. India].

1611.—"One silk of *chaher* to make *coo.*"—*Dunlap, Letters,* i. 128.

1871.—"Many parts of India are celebrated for their *cooja* or jugs, but the finest are brought from Bumsorah, being light, thin, and porous, made from a whisht 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."—*Tribes on my Frontier,* 118.

COOK-ROOM, a. 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.

1789.—"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 Mofussul,* ii. 44.

COOLJOURNEE, a. This is the title of the village accountant and writer in some of the central and western parts of India. *Mahr. kulkari*, apparently from *kula, 'tribe,' and karana, writer, &c., the patrodi of N. India (see under *CRANNY, CURNUM*).

*Kula* "in the revenue language of the S. appears to be applied especially to families, or individual heads of families, paying revenue" (Wilson.)

1590.—"... in this Soobah (Berar) ... a cowdray they call *Deysmack;* a Cannoone with them is *Deysoondek;* a Mokuddem ... they style *Putiel;* and a Putwarse they name *Kulkurni.*"—Glad-

win's *Ayer Akbey,* ii. 57; [ed. Jarrett, ii. 228.]

1826.—"You potails, coolumnies, &c., will no doubt ... contrive to reap toler-

able harvests."—*Pandurang Hari,* ed. 1873, ii. 47.

COOLICOY, a. A Malay term, properly *kulit-kayu,* 'skin-wood,' explained in the quotation.

1784.—"The *cooliteayo* or *coolicyo.* ... This is a bark procured from some particu-

lar trees. (It is used for matting the sides of houses, and by Europeans as *dunage* in pepper cargoes.)"—*Maren's H. of Sumatra,* 2nd ed. 51.
COOLIN. adj. A class of Brahmans of Bengal Proper, who make extraordinary claims to purity of caste and exclusiveness. Beng. kulinas, from Skt. kula, 'a caste or family;' kulina, 'belonging to a noble family.' They are much sought in marriage for the daughters of Brahmans of less exalted pretensions, and often take many brides for the sake of the presents they receive. The system is one of the most abases in Bengali Hindooism. [Risley, Tribes and Castes of Bengal, i. 146 seqq.]

1820. "Some inferior Coolins 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. kulanq (said by the dictionaries to be Persian, but Jerdon gives Mahr. kullah, and Tel. kulanq, kolang, which seem against the Persian origin), [and Platts seems to connect it with Skt. kurkara, the Indian crane, Ardea Subrca (Williáms)]. Great companies of these are common in many parts of India, especially on the sands of the less frequented rivers; and their clanging, trumpet-like call is often heard as they pass high overhead at night.

"Ille grumus . . .
Clamor in aetheris dispersus nubibus austri." (Locr. iv. 182 seq.).

The name, in the form Coolen, is often misspelled to the Demoiselle Crane (Anthropoides virgo, L.), which is one of the best of Indian birds for the table (see Jerdon, ed. 1877, ii. 667, and last quotation below). The true Coolung, though inferior, is tolerably good eating. This bird, which is now quite unknown in Scotland, was in the 15th century not uncommon there, and was a favourite dish at great entertainments (see Acts. of L. H. Treasurer of Scotland, i. ccv.).

1888. "Peculiarly Brand-geese, Colum, and Sarus, a species of the former."—Fryer, 117.

C. 1800. "Large flocks of a crane called Kolong, and of another called Sarus (Ardea Antigone—see GURUS), 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 Runnpoor, in Eastern India, iii. 579.

1818. "Peacocks, partridges, quails, doves, and green pigeons supplied our table, and with the addition of two stately birds, called the Sarus and cullum, added much to the animated beauty of the country."—Forbes, Or. Mem. ii. 29; [2nd ed. i. 881].

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. 162.

"*** N.B.—I have applied the word kullum, as everybody does, to the demoiselle crane, which, however, is not properly the kullum but the Koonja."—Ibid. p. 171.

COOY, 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, Descr. of Hindostan (1820), i. 609]. The application of the word would thus be analogous to that which has rendered the name of a Stavan, 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. 164). [But they are possibly kinsfolk of the Kola, an important Dravidian race in Bengal and the
COOLY.

N.W.P. (see Risley, T. and C. of Bengal, ii. 101; Crooke, T. C. of N.W.P. iii. 294.) In the Râs Mâla [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 NaJ a P. SN.).

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 kûli in common use, signifying 'hire' or 'wages,' which Wilson indeed regards as the true origin of Cooly. [Oppert (Orig. Inhabit. of Bharatavarsa, p. 131) adopts the same view, and disputing the connection of Cooly with Koli or Kol, regards the word as equivalent to 'hired servant' and originating in the English Factories on the E. coast.] Also in both Oriental and Osmanli Turkish kol is a word for a slave, whilst in the latter also kûlây means 'a male slave, a bondman' (Redhouse). Khol is in Tibetan also a word for a servant or slave (Note from A. Schiefner; see also Jâschke'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 Collés who fish at the sea-stakes and on the river of Bacaim..."—S. Botelho, Tombo, 155.

*1558.—"Solot Bedur... 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.

*1583.—"These Collés... live by robbing and thieving at this day."—Garcia, f. 84.

*1584.—"I attacked and laid waste nearly fifty villages of the Kolis and Giasias, and I built forts in seven different places to keep these people in check."—Tâbakât-i-Akbarî, in Eâliot, v. 447.

*1598.—"Others that yet dwell within the countrie called Collies: which Collies... doe yet live by robbing and stealing..."—Linschoten, ch. xxvii.; [Hak. Soc. l. 169].

*1616.—"Those who inhabit the country villages are called Coolies; these till the ground and breed up cattle."—Terry, in Purchas; [ed. 1777, p. 180].

* "The people called Collies or Quillies..."—In Purchas, l. 486.

1690.—"The husbandmen or inferior sort of people called the Collies."—Lord's Display, &c., ch. xiii.

1693.—"He lent us horses to ride on, and Cowlers (which are Porters) to carry our goods."—W. Burton, 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 aldeas do not look with favour on the conversion of these heathen Collis, nor do they consent to their being made Christians, lest there thus may be hindrance to the greater service which is rendered by them when they remain heathen."—Bocaarro (Port. MS.).

*1659.—"To relate how I got away from those Robbers, the Kollis... now how we became good Friends by the means of my Profession of Physick... I must not insist upon to describe."—Bernier, E.T., p. 80; [ed. Constable, 91].

*c. 1666.—"Nous rencontrâmes 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 menage."—Therecot, v. 21.

*1673.—"The Inhabitants of Ramnagur are the Salvages called Coolies..."—Pryer, 161.

"Coolies, Frasess, 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, l. 129.

*c. 1703.—"The Imperial officers... sent ten or twelve mardars, with 15,000 or 14,000 horse, and 7,000 or 8,000 trained Kolis of that country."—Kâ'ds Kâ'mâ, in Eâliot, v. 7. 375.

1711.—"The better sort of people travel in Palankeens, carry'd by six or eight Coolys, whose Hire, if they go not far from Town, is threepence a Day each."—Lockyer, 26.

1726.—"Cool's. Bearer of all sorts of Burdens, goods, Andols (see ANDE) and Palankins..."—Valentijn, vol. v., Names, &c., 2.

*1727.—"Goga... has had some Mud Wall Fortifications, which still defend them from the Insult of their Neighbours the Collies."—A. Hamilton, l. 141; [ed. 1744, l. 142].

1755.—"The Families of the Coolies sent to the Negrals complain that Mr. Brook..."
has paid to the Head Coolie what money those who died there left behind them."—In Long, 54.

1785.—"... the officers were obliged to have their baggage transported on men's heads over an extent of upwards of 800 miles, at the rate of 5l. per month for every cooly or porter employed."—Carraccioli's L. of China, 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, pariar-cast."—M'aro's Narrative, 29.

1791.—"... deux relais de vigoureux coolies, on porteurs, de quatre hommes chacun. ..."—B. de St. Pierre, La Chaussee Indienne, 15.

1798.—"The Resident hopes all distinctions between the Coolie and Portuguese inhabitants will be laid aside."—Procl. in Logas, Malabar, iii. 302.]

*1813.—"Gudgerah, a large populous town surrounded by a wall, to protect it from the depredations of the Coolies, who are a very insolent set among the numerous and probably indigenous tribes of free-booters, and robbers, in this part of India."—Forbes, Orient. Mem. iii. 63; [2nd ed. ii. 160; also see i. 146.]

1817.—"These (Chinese) emigrants are usually employed as coolies or labourers on their first arrival (in Java)."—Raffles, H. of Java, i. 205.

*1820.—"In the profession of thieves the Koolese may be said to act con amore. A Koolee of this order, meeting a defenceless person in a lane about dusk, would no more think of allowing him to pass unplundered 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. 335.

*1825.—"The head man of the village said he was a Kole, 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 bears or burdans all over India."—Hiber, ed. 1844, ii. 92.

1867.—"Bien que de race differente les Coolies et les Chinois soient composes à peu-prés de mème."—Quatreages, 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 Pauncefoot, is the Attorney-General for the Colony (Hong Kong) and the respondent H w o k e s-Still is a Coolie or labourer, and a native of China."—Report of Case before Jud. Com. of Privy Council.

..."A man (Col. Gordon) who had wrought such wonders with means so modest as a levy of Coolies . . . needed, we may be sure, only to be put to the highest test to show how just those were who had marked him out in his Crimean days as a youth whose extraordinary genius for war could not be surpassed in the army that lay before Sebastopol."—Sat. Review, Aug. 16, 203.

1875.—"A long row of cottages, evidently pattern-built . . . announced the presence of Coolies, Indian or Chinese."—Palgrave, Dutch Guiana, ch. i.

The word Cooly has passed into English thieves' jargon in the sense of 'a soldier' (v. Slang Dict.).

COOMKEE, adj., used as sub. This is a derivative from P. kumak, '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 occasionally to strengthen the warratau, and they are called Kumakly (or auxiliaries)."—Gladin, Ayien Akbery, ed. 1800, i. 188; in Blockmann, i. 232, Kumakis.

[1858.—"The great landholders despise them (the ordinary levies) but respect the Komuky corps."—Sleeman, 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 COOMBY). [The system is described by Sturrock, Man. S. Canara, i. 16, 224 seqq.]

(c). Koomkee, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1807.—"When an elephant is in a proper state to be removed from the Kedah, 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 koomkies or tame elephants."—Cooper, Miskhee Hills, 88.

[1882.—"Attached to each elephant hunting party there must be a number of tame elephants, or Koomkies, to deal with the wild elephants when captured."—Sanderson, Thirteen Years, 70.]
COOMBY, s. [Can. kumari, from Mahr. kumbari, 'a hill slope of poor soil.'] Kumari cultivation is the S. Indian (especially in Canara), [Sturrock, S. Canara Man. i. 17], appellation of that system pursued by hill-people in many parts of India and its frontiers, in which a certain tract of forest is cut down and burnt, and the ground planted with crops for one or two seasons, after which a new site is similarly treated. This system has many names in different regions; in the east of Bengal it is known as jhad (see JHOOm); in Burma as toungyam; [in parts of the N.W.P. dahiya, Skt. dahe, 'burning'; ponam in Malabar; pomacoud in Salem]. We find kumried as a quasi-English participle in a document quoted by the High Court, Bombay, in a judgment dated 27th January, 1879, p. 227.


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 Koda, of which Gundert says: "perhaps from koda, 'steep,' or Tamil kada, 'west.'" [For various other speculations on the derivation, see Oppert, Original Inhabit., 182 seqq. The Madras Gloss. seems to refer to Skt. krodadesa, 'hag-land,' from "the tradition that the inhabitants had nails on hands and feet like a hoar.] Coor is also used for a native of the country, in which case it stands for Koda.

COORSY, s. H.—from Ar.—kursi [which is used for the stand on which the Koran is laid]. It is the word usually employed in Western India for 'a chair,' and is in the Bengal Presidency a more dignified term than chauki (see CHOKY). Kursi is the Arabic form, borrowed from the Aramaic, in which the emphatic state is kursyi. But in Hebrew the word possesses a more original form with Ba for As (kisw, the usual word in the O. T. for 'a throne'). The original sense appears to be 'a covered seat.'

1781.—"It happened, at this time, that the Nawab was seated on his koord, or chair, in a garden, beneath a banyan tree."—Hist. of Hydur Nait, 432.

COOSUMBA, s. H. kusum, kusum-bha, Saflower, q.v. But the name is applied in Rajputana and Guzerat to the tincture of opium, which is used freely by Rajputs and others in those territories; also (according to Shakespear) to an infusion of Bang (q.v.).

[1823.—"Several of the Rajput Princess West of the Chumbul seldom hold a Durbar without presenting a mixture of liquid opium, or, as it is termed, 'kusoombah,' to all present. The minister washes his hands in a vessel placed before the Rawul, after which some liquid opium is poured into the palm of his right hand. The first in rank who may be present then approaches and drinks the liquid."—Malcolm, Mem. of Central India, 2d ed. ii. 146, note.]

COOTUB, THE, n.p. The Kutb Minar, near Delhi, one of the most remarkable of Indian architectural antiquities, is commonly so called by Europeans. It forms the minaret of the Great Mosque, now long in ruins, which Kutb-uddin Ibak founded A.D. 1191, immediately after the capture of Delhi, and which was built out of the materials of numerous Hindu temples, as is still manifest. According to the elaborate investigation of Gen. A. Cunningham [Arch. Rep. i. 189 seqq.], the magnificent Minar was begun by Kutb-uddin Ibak about 1200, and completed 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 Ushi, whose tomb is close by; and perhaps also to the meaning of the name Kutb-uddin, 'The Pole or
the reign of Vassili III., about the middle of the 15th century, but only because regularly established in the coinage c. 1536. [See Tanga.]

1590.—(Timour resolved) "to visit the venerated tomb of Sheikh Maslahat . . . and with that intent proceeded to Tishkand . . . he there distributed as aims to worthy objects, 10,000 dinars kopeki . . ."—Sharafuddin, in Extracts by M. Charmoy, Mem. Acad. St. P., vi. S., tome iii. p. 363, also note, p. 135.

1536.—"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 à la grivenka, in Kopecks. From that time accounts continued to be kept in Roubles, Kopecks, and Dengui."—Ghadoir, Apercus.

c. 1656.—"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. 332.

COPPERSMITH. s. Popular name both in H. (tambayar) and English of the crimson-breasted barbet (Xantho-lasma indica, Latham). See the quotation from Jerdon.

1862.—"It has a remarkably loud note, which sounds like toot-toot-took, and this it generally utters when seated on the top of some tree, nodding its head at each call, first to one side and then to another. . . . This sound and the motion of its head, accompanying it, have given origin to the name of 'Coppersmith.' . . ."—Jerdon, ed. 1877, i. 316.

1879.—". . . In the mango-sprays The sun-birds flashed; alone at his green forge Tolled the loud Coppersmith . . ."

The Light of Asia, p. 20.

1883.—"For the same reason mynas seek the tops, and the 'blue jay,' so-called, and the little green coppersmith hunting ventriloquistically."—Tribes on my Frontier, 154.

COPRAH. s. The dried kernel of the coco-nut, much used for the expression of its oil, and exported largely from the Malabar ports. The Portuguese probably took the word from the Malayal koppura, which is, however, apparently borrowed from the H. khopra, of the same meaning. The

Axle of the Faith,' as appropriate to such a structure.

c. 1380.—"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 300 steps. It is not square, but has a great number of angles, is very massive at the base, and very lofty, equalling the Pharaoh of Alexandria."—Aboufeda, in Gildemeister, 160.

c. 1340.—"In the northern court of the mosque stands the minaret (al-pawma'a), which is without a parallel in all the countries of Islam. . . . It is of surpassing height; the pinnacle is of milk-white marble, and the globes which decorate it are of pure gold. The aperture of the staircase is so wide that elephants can ascend, and a person on whom I could rely told me that when the minaret was a-building, he saw an elephant ascend to the very top with a load of stones."—Ibn Batuta, iii. 151.

The latter half of the last quotation is fiction.

1663.—"At two Leagues off the City on Agra's side, in a place by the Mahumetans called Koja Kotbuddin, 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 Kuli. [Constable in his tr. reads "Koja Kotbuddin," by which he understands Koh-i-Kotbuddin, the hill or eminence of the Saint, p. 283.]

1825.—"I will only observe that the Cittab Minar . . . is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful."—Heter, ed. 1844, i. 308.

COPECK, s. This is a Russian coin, 14 of a ruble. The degeneration of coin denominations is often so great that we may suspect this name to preserve that of the dinar Kopeki often mentioned in the histories of Timur and his family. Kopek is in Turki, 'dog,' and Charmoy explains the term as equivalent to Abd-kalb, 'Father of a dog,' originally applied in Egypt to Dutch crowns (Loven-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, Apercus des Monnaies Russes) is from Russ. kopie, kopy, 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

COPECK. 253 COPRAH.
Coral-tree. s. Erythrina indica. Lam., so called from the rich scarlet colour of its flowers.

[1869.]—"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 (1Indra's heaven)." Mason's Burmah, p. 331.—McMahan, Kares of the Golden Chersonese, p. ii.

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 brandoes. From the seeds a fatty oil is drawn, known as kokun butter. The name in Malayal is kodukka, and this possibly, with the addition of puli, "acid," gave rise to the name before us. It is stated in the English Cyclopedia (Nat. Hist. s.v. Garcinia) that in Travanore the fruit is called by the natives gharka puli, and in Ceylon goraka. Forbes Watson's 'List of Indian Productions' gives as synonyms of the Garcinia cambogia tree 'karka-puliemaram? 'Tam.; 'kurkapulik,' Mal.; and 'guraka-gass,' Ceyl. [The Madras Gloss. calls it Male mangosteen, a ship term meaning 'cook-room mangosteen'; Can. murginahulis, 'twisted tamarind'; Mal. punampuli, 'stiff tamarind.'] The Cyclopedia 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 Sylvestrea, pl. lxxxv. [A full account of Kokam butter will be found in Watt, Econ. Dict. iii. 487 seqq.]

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. 167.

1578.—"Caracapul 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, Tradicio, 357.

(This author gives a tolerable cut of the
fruit; there is an inferior plate in Deby, iv. No. xvii.).

1672.—"The plant Caracapul is peculiar to Malabar. . . . The ripe fruit is used as ordinary food; the unripe is cut in pieces and dried in the sun, and is then used all the year round to mix in dishes, along with tamarind, having an excellent flavour, of a tempered acidity, and of a very agreeable and refreshing odour. The form is nearly round, of the size of an apple, divided into eight equal lobes of a yellow colour, fragrant and beautiful, and with another little fruit attached to the extremity, which is perfectly round," &c., &c.—P. Vincenzo Maria, 356.

CORGHE, COORGE, &c. A mercantile term for a score. The word is in use among the trading Arabs and others, as well as in India. It is established in Portuguese use apparently, but the Portuguese word is almost certainly of Indian origin, and this is expressly asserted in some Portuguese Dictionaries (e.g. Lacerda's, Lisbon, 1871). Korg is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say do korg, tin korg, 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 Telugun Khorgam, a bale or lot of 20 pieces, commonly called a corghe. [Madras Gloss. gives Can. korgi, Tel. khorjam, as meaning either a measure of capacity, about 44 maunds, or a Madras town cloth measure of 20 pieces.] But, unless a root can be traced, this may easily be a corruption of the trade-word. Littre explains corghe or corgue as "Paquet de tote de coton des Indes," and Marcel Devic 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 corghe, which is that of a score, and not that of a packet or bundle, unless by accident.

1510.—"If they be stuffs, they deal by curia, and in like manner if they be jewels. By a curia is understood twenty."—Varthema, 170.

1525.—"A corde dos autonys grandes vale (250) tangamas."—Lembrança, das Costas da India, 48.

1654.—"The nut and mace when gathered were bartered by the natives for various kinds of cloth, and for each korja of these . . . they gave a baker of mace . . . and seven bakers of the nut."—Cudzuheda, vi. 8.

[1605-6.—"Note the cody or corghe is a bondell or set number of 20 pieces."—Birdwood, First Letter Book, 80.]

1612.—"White caliuose from twenty to fortie Royals the Corghe (a Corghe being twenty pieces), a great quantity."—Capt. Saris, in Purchas, i. 347.

1612-13.—"They returning brought down the Mustruas of everie sort, and the prices demanded for them per Corghe."—Donaton, in Purchas, i. 289.

1615.—

6 pec. whit bausas of 16 and 17 Rs...corie
6 pec. blew byyruma, of 15 Rs. ........corie
6 pec. red zelas, of 12 Rs. ............corie.

Cocks's Diary, i. 75.

1622.—Adam Denton . . . admits that he made 90 corghe of Pintadoses in their house at Patani, but not at their charge.—Stainsby, 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, 2 sexts of sugar, half a candy of zerno (qu. zerno, 'tallow,' 'grease,'! ¾ candy of coco-nut oil, 6 maunds of butter, 4 corjas of cotton stuffs, and 25,920 rs for dispensary medicines (mexinkas de botica)."—Bocarre, MS. i. 217.

1670.—"The Chites . . . which are made at Lahor . . . are sold by Corges, every Corghe consisting of twenty pieces. . . ."—Tavernier, On the Commodities of the Domin. of the Great Mogull, &c., E.T. p. 58; [ed. Bull, ii. 5].

1747.—"Another Sett of Madras Painters . . . being examined regarding what Goods were Remaining in their hands upon the Loss of Madras, they acknowledge to have had 15 Corges of Chints then under their Performance, and which they acquant us is all safe . . . but as they have lost all their Wax and Colours they request an Advance of 300 Pagodas for the Purchase of more. . . ."—Comars. Fort St. David, Aug. 19. MS. Records in India Office.

1784.—In a Calcutta Lottery-list of prizes we find 65 corghe of Pearls."—In Long, 239.

1810.—"I recollect about 29 years back, when marching from Berhampore to Cawn- pore with a detachment of European recruits, seeing several corghes (of sheep) bought for their use, at 3 and 3½ rupeesl at the latter rate 6 sheep were purchased for a rupees . . . five pence each."—Williamson, V. M. i. 285.

1813.—"Corges is 22 at Judda."—Milburn, i. 98.
CORINGA, 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 Godavari Dist. on the northern side of the river. ["The only place between Calcutta and Trincomalee where large vessels used to be docked."—Morris, Godavery Man., p. 40.]

COBLE, s. Singh. kórale, a district.

1726.—"A Coraul is an overseer of a Corie or District. . ."—Valentijn, Names of Native Officers in the Villages of Ceylon, 1.

CORNAO, s. This word is used, by French writers especially, as an Indian word, and as the equivalent of Mahout (q.v.), or driver of the elephant. Littre defines: "Nom qu'on donne dans les Indes au conducteur d'un éléphant," &c., &c., adding: "Etym. Sanskrit karnikin, éléphant." "Dans les Indes" is happily vague, and the etymology worthless. Bluteau gives Cornaca, but no etymology. In Singhalese Kāraṇa = '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 Kāraṇiyaka, 'Chief of the Kāraṇa' as a probable origin. This is confirmed by the form Curnakes in Valentijn, and by another title which he gives as used for the head of the Elephant Stable at Matura, viz. Gaṇiṇiṇaṅka (Names, &c., p. 11), i.e. Gaṇiṇiṇaṅka, from Gaṇa, '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 carac or driver."—Balsacra, Germ. ed. 422. (See MUST.)

1885.—"O cornaca q estava de baixo delle tinha hum laço que metia em huls das mãos ao bravó."—Ribiero, f. 49b.

1712.—"The aforesaid author (P. Fr. Gaspar de S. Bernardino in his Itinerary), relates that in the said city (Goa), he saw three Elephants adorned with jewels, adorning the most Holy Sacrament at the St. Gate on the Octave of Easter, on which day in India they make the procession of Corpus Domini, because of the calm weather. I doubt not that the 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 Fiety innate in the Elephant."—In Bluteau, s.v. Elephant.

1726.—"After that (at Mongeer) one goes over a great walled area, and again through a gate, which is adorned on either side with a great stone elephant with a Carnak on it."—Valentijn, v. 167.

1831.—"With the same judgment an elephant will task his strength, without human direction. 'I have seen,' says M. D'Oboenville, 'two occupied in beating down a wall which their cornees (keepers) had desired them to do. . . .'"—Library of Entertaining Knowledge, Quadrupeds, ii. 157.

1884.—"The cornac, 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 P. 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 Kūṟṟumandalai, the Realm of the Kūṟṟus (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 Karumangal ("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 Wilks, Hist. Sketches, ed. 1869, i. 5, p. 22.]

* "This elephant is a very pious animal"—a German friend once observed in India, misled by the double sense of his vernacular from (barmless, tame) as well as 'pious or innocent'.

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COROMANDEL.

The learned author, in his second edition, has given up this suggestion, and has accepted that to which we adhere. But Mr. C. P. Brown, the eminent Telugu scholar, in repeating the former suggestion, ventures positively to assert: "The earliest Portuguese sailors pronounced this Coromandel, and called the whole coast by this name, which was unknown to the Hindus";* a passage containing in three lines several errors. Again, a writer in the "Ind. Antiquary" (i. 380) speaks of this supposed origin of the name as "pretty generally accepted," and proceeds to give an imaginative explanation of how it was propagated. These etymologies are founded on a corrupted form of the name, and the same remark would apply to Khararamandalam, 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 Chola (i.e. Chola) mandalam, but his explanation of it as meaning the Country of Cholam (or *uudrri—Sorghum vulgare, Pers.) is erroneous. An absurd etymology is given by Teixeira (Relacion de Harmuz, 28; 1610). He writes: "Choramadel or Choro Bädel, i.e. Rice Port, because of the great export of rice from thence." He apparently compounds H. *chau, chăwal, 'cooked rice' (i) and *bandel, i.e. *bandar (q.v.) 'harbour.' This is a very good type of the way etymologies are made by some people, and then confidently repeated.

The name is in fact Chôramandalam, the Realm of Chôra; this being the Tamil form of the very ancient title of the Tamil Kings who reigned at Tanjore. This correct explanation of the name was, already given by D'Anville (see Éclaircissements, p. 117), and by W. Hamilton in 1820 (ii. 405), by Ritter, quoting him in 1836 (Erdbkunde, 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 Varahasvâmi near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. Tâlamandalam (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 Châlukya dynasty. Nor can we doubt that the same name is represented by *Srâpa of Ptolemy who reigned at *Arkanô (Aracot), *Sôra-raô who reigned at *Orôoupâ (Warrûn), and the *Srâpa royâdâs who dwelt inland from the site of Madras.* The word Soli, as applied to the Tanjore country, occurs in Marco Polo (Bk. iii. ch. 20), showing that Chola in some form was used in his day. Indeed Soli is used in Ceylon.† And although the Choromandel of Baldaeus and other Dutch writers is, as pronounced in their language, ambiguous or erroneous, Valentijn (1726) calls the country *Sjola, and defines it as extending from Negapatam to Orissa, saying that it derived its name from a certain kingdom, and adding that mandalam is 'kingdom.'‡ So that this respectable writer had already distinctly indicated the true etymology of Coromandel.

Some old documents in Valentijn speak of the 'old city of Coromandel.' It is not absolutely clear what place was so called (probably by the Arabs in their fashion of calling a chief town by the name of the country), but the indications point almost certainly to Negapatam.§

The oldest European mention of the name is, we believe, in the "Roteiro de Vasco da Gama," where it appears as Chomandarla. The short Italian narrative of Hieronymo da Sto. Stefano is, however, perhaps earlier still, and he curiously enough gives the name in exactly the modern form "Coromandel," though perhaps his O

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* J.E.A.S., N.S. v. 146. He had said the same in earlier writings, and was apparently the original author of this suggestion. [But see above.]

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* See Bp. Caldwell's Comp. Gram., 18, 95, &c.
† See Tenente, i. 295.
‡ "This coast bears commonly the corrupted name of Choromondel, and is now called only thus; but the right name is *Srâla-mandalam, after Srâla, 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 (Jentius) city Chorondameland."—Report on the Dutch Conquests in Ceylon &c. India, by Eusebio Fonomen in Valenstjna, v. (Ceylon) 284.
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-Mujididin, where we find it stated that the Franks had built fortresses "at Meela (i.e. Malapuru or San Tome) and Nagapatam, and other ports of Solmundul," showing that the name was used by them just as we use it (p. 153). Again (p. 154) this writer says that the Mahommedans of Malabar were cut off from extra-Indian trade, and limited "to the ports of Guzerat, the Concan, Solmundul, and the countries about Kael." At page 160 of the same work we have mention of "Coromandel and other parts," but we do not know how this is written in the original Arabic. Varthema (1510) has Coromandel, i.e. Choromandel, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into Cyromandel (f. 396a). [Albuquerque in his Cartas (see p. 135 for a letter of 1513) has Choromandel passim.] Barbosa has in the Portuguese edition of the Lisbon Academy, Obaramandel; in the Span. MS. translated by Lord Stanley of Alderley, Cholmenlel and Cholmender. D'Albuquerque's Commentaries (1557), Mendez Pinto (c. 1550) and Barros (1553) have Choromandel, and Garcia De Orta (1563) Charamandel. The ambiguity of the ch soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form Coromandel, which we find in Parkes's Mendesca (1589), and Coromandyll, among other spellings, in the English version of Castanheda (1582). Cesare Federici has in the Italian (1587) Obiaramandel (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 Cormandel, and so have the early Bengal records in the India Office; Dampier (1689) has Coromandel (i. 509); Lockyer (1711) has "the Coast of Coromandel"; A. Hamilton (1727) Choromandel (i. 349); ed. 1744, i. 531; and a paper of about 1759, published by Dalrymple, has "Choromandel Coast" (Orient. Repert. i. 120-121). The poet Thomson has Cormandel:

"...all that from the tract
Of woody mountains stretch'd through gorgeous Ind
Fall on Cormandel's Coast or Malabar...."

Summer.

The Portuguese appear to have adhered in the main to the correcter form Choromandel: e.g. Archivo 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 cote de Koromandel" (Amst. ed. ii. 332). W. Hamilton says it is written Choromandel in the Madras Records until 1779, which is substantially correct. In the MS. "List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other places on the Coast of Choromandel," preserved in the Indian Office, that spelling continues down to 1778. In that year it is changed to Coromandel. In the French translation of Ibn Batuta (iv. 142) we find Coromandel, but this is only the perverse and misleading manner of Frenchmen, who make Julius Caesar cross from "France" to "England." The word is Mabar in the original. [Albuquerque (Comm. Hak. Soc. i. 41) speaks of a violent squall under the name of vara de Cormandel.]

CORPORAL FORBES, a. 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 Ship's Memoirs, ii. 218.

CORRAL, a. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the Keddah 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 *kural* applied to native camps and villages at the Cape of Good Hope appears to be the same word introduced there by the Dutch. The word *corral* is explained by Bluteau: "A receptacle for any kind of cattle, with railings round it and no roof, in which respect it differs from *corral,* which is a building with a roof."

Also he states that the word is used especially in churches for *septum nobilium feminarum,* a pen for ladies.

c. 1270.—"When morning came, and I rose and had heard mass, I proclaimed a council to be held in the open space (corral) between my house and that of Montaragon."—

_Cron. of James of Aragon, tr. by Foster, i. 65._

1404.—"And this mosque and these chapels were very rich, and very finely described."—

1672.—"About Mature they catch the Elephants with *corala*" (*Coralen,* but sing. *Corral*).—

_Baldacum, Ceylon, 188._

1880.—In Emerson Tennent's _Ceylon,_ Bk. VIII. ch. iv. the corral is fully described.

1880.—"A few hundred pounds expended in houses, and the erection of *corralas* in the neighbourhood of a permanent stream will form a basis of operations." (In Colorado.)—_Fortnightly Rev., Jan., 125._

**CORUNDUM.** s. This is described by Dana under the species Sapphire, as including the grey and darker coloured opaque crystallized 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 *kurundam* for the substance in present question; the last is probably the direct origin of the term.

c. 1866.—"Cet emeri blanc se trouve par pierres dans un lieu particulier du Boaume, et s'appelle Corind en langue Telengui."—

_Thevenot,* v. 287._

**COSMIN,** n.p. This name is given by many travellers in the 16th and 17th centuries to a port on the western side of the Irawadi Delta, which must have been near _Bassein,* if not identical with it. Till quite recently this was all that could be said on the subject, but Prof. Forchhammer of Rangoon has now identified the name as a corruption of the classical name formerly borne by Bassein, viz. *Kusuma* or _Kusîmanagarâ,* a city founded about the beginning of the 6th 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 _Kothein,* and Alompra after his conquest of Pegu in the middle of the 18th century, changed it to _Bassein.* 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 _Persamin,* which appears to be a form of _Bassein,* in the English writings of 1750-60, published by Dalrymple (Or. _Reperitory, passim*), seems hardly consistent with this statement of the origin of _Bassein._ [Col. Temple (Ind. _Ani.* 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 Irawaddy or Irabatty," made in 1796, by Ensign T. Wood of the Bengal Engineers, which accompanies Symes's _Account_ (London, 1800). This shows both _Cosmin,* and _Persamin* or _Bassein,* some 30 or 40 miles apart. But the former was probably taken from an older chart, and from no actual knowledge.

c. 1165.—"Two ships arrived at the harbour _Kusuma* in Aramana, and took in battle and laid waste country from the port _Sapattota,* over which Kurtipuranam was governor."—_J. A. S. Bengal,* vol. xli. pt. i. P. 198.

1516.—"Anrique Leme set sail right well equipped, with 60 Portuguese. And pursuing his voyage he captured a junk belonging to Pegu merchants, which he carried off towards Martaban, in order to send it with a cargo of rice to Malacca, 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 88 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), to the king's slacker ship..."—F. M. Pinto, ch. cxvil.

1554.—"Cosmin... the currency is the same in this part that is used in Pegu, for this is a seaport by which one goes to Pegu."—A. Nunes, 38.

1566.—"In a few days they put into Cosmin, a port of Pegu, where presently they gave out the news, and then all the Talapouns came in haste, and the people who were dwelling there..."—Couto, Dec. viii. cap. 13.

c. 1670.—"They go it vp the river in four daies... with the flood, to a City called Cosmin... whither the Customer of Pegu comes to take the note or markes of every man... Norwe from Cosmin to the citie Pegu... it is all plains and a goodly Country, and in 3 days you may make your voyage..."—Oscar Frederike, in Hakti, ii. 366-7.

1568.—"So the 5th October we came to Cosmin, the territory of which, from side to side is full of woods, frequented by parrots, tigers, boars, apes, and other like creatures."—G. Balbi, i. 94.

1587.—"We entered the barre of Negrais, which is a brane barre, and hath 4 fadomes water where it hath least. Three daies after we came to Cosmin, which is a very pretie towns, and standeth very pleasantly, very well furnished with all things... the houses are all high built, set vp on great high postes... for fears of the Tuygers, which be very many."—R. Fitz, in Hakti, ii. 390.

1618.—"The Portuguese proceeded without putting down their arms to attack the Banha Dela's (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Banho of Cosmin (a place adjoining Negrais) calling himself vassal of the King of Arracan."—Bocarro, 132.

COSPETIR, n.p. This is a name which used greatly to perplex us on the 16th and 17th century maps of India, e.g. in Blaueu'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 Kauvdruous 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 of one of the Four Great Kings who, according to Buddhist legend, divided the earth among them in times when there was no Chakravarti, or Universal Monarch (see CHUCKERBUTTY). Gajapatii rules the South; Aisvpati (Lord of Horses) the North; Chakrpati (Lord of the Umbrella) the West; Narapatii (Lord of Men) the East. In later days these titles were variously appropriated (see Lassen, ii. 27 seq.). And Akbar, as will be seen below, adopted these names, with others of his own 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 Chakravarti King... Chen-pu (Sambdivpa) was divided among four lords. The southern was the Lord of Elephants (Gajpati), &c. ..."—Introod. to Si-ya-ti (in Phelsera Boudh.), ii. lxv. 1565.—"On the other or western side, over against the Kingdom of Orixa, the Bengalis (as Bengalos) hold the Kingdom of Cospetir, whose plains at the time of the risings of the Ganges are flooded after the fashion of those of the River Nile."—Barros, Dec. IV. ix. cap. 1.

This and the next passage compared show that Barros was not aware that Cospetir and Gajpati were the same.

"Of this realm of Bengal, and of other four realms its neighbours, the Gen-toos 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 Bimaga 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.: Espatii, Ganeptii, Norapatii, Bupatii, and Cospatii."—Barros, ibid. [These titles appear to be Aisvpatii, "Lord of Horses"; Gajpatii; Narapatii, "Lord of Men"; Bhipatii, "Lord of Earth"; Gopati, "Lord of Cattle"];"

c. 1690.—"His Majesty (Akbar) plays with the following suits of cards. 1st. Aisvpatii, the lord of horses. The highest card represents a King on horseback, resembling the King of Dihli. . . 2nd. Gajpatii, the King whose power lies in the number of his elephants, as the ruler of Orisha. . . 3rd.
gols into India, and modified the previous kroba? But this is met by the existence of the word kos in Pali, as mentioned above.

In ancient Indian measurement, or estimation, 4 krobas went to the yojana. Sir H. M. Elliot deduced from distances in the length of the Chinese pilgrim Fa-hian that the yojana of his age was as nearly as possible 7 miles. Cunningham makes it 7½ or 8, Ferguson 6; but taking Elliot's estimate as a mean, the ancient kos would be 1½ miles.

The kos as laid down in the Ain [ed. Jarrett, iii. 414] was of 6000 gas [see GUDGE]. The official decision of the British Government has assigned the length of Akbar's Idhti gas as 33 inches, and this would make Akbar's kos = 2 m. 4 f. 183¼ yards. Actual measurement of road distances between 5 pair of Akbar's kos-mindra, near Delhi, gave a mean of 2 m. 4 f. 158 yards.

In the greater part of the Bengal Presidency the estimated kos is about 2 miles, but it is much less as you approach the N.W. In the upper part of the Doab, it is, with fair accuracy, 1½ miles. In Bundelkhand again it is nearly 3 m. (Carnegy), or, according to Beames, even 4 m. [In Madras it is 2½ m., and in Mysore the Sultan's 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 pakki and a kachcha kos, a double system which pervades all the weights and measures of India; and which has prevailed also in many other parts of the world [see PUCKA].

C. 500.—"A garvičch (or league—see GOW) is two krosas."—Amarakosa, ii. 2, 18.

C. 600.—"The descendant of Kukulthta (i.e. Râma) having gone half a kroba . . . ."—Raghuvamâta, xiii. 79.

C. 1340.—"As for the mile it is called among the Indians al-kurâth."—Ibn Batuta, iii. 95.

"The Sultan gave orders to assign me a certain number of villages. . . .

... that Royal Alley of Trees planted by the command of Jehan-Guir, and continued by the same order for 150 leagues, with little Pyramids or Turrets erected every half league."—Bernier, E.T. 91; [ed. Constable, 294].
They were at a distance of 16 Kurths from Dïllh.—Ibn Battûta, 388.

c. 1470.—"The Sultan sent ten viziers to encounter him at a distance of ten Kurts (a kor is equal to 10 verst); . . ."—Ath. Nikânos, 26, in India in the Xth Cent.

"From Chivil to Jomœer it is 20 Kurts; from Jomœer to Beder 40; from Beder to Kulungeh, 9 Kurts; from Beder to Kólûrburg, 9."—Ibíd. p. 12.

1528.—"I directed Chîkâmâk Bâgh, by a writing under the royal hand and seal, to measure the distance from Agra to Kâbul; that at every nine Kors he should raise a minâr or turret, twelve yars in height, on the top of which he was to construct a pavilion . . ."—Bâber, 393.

1557.—". . . that the King of Portugal should hold for himself and all his descendants, from this day forth for aye, the Port of the City of Mâçââlum (in Guzerat) with all its privileges, revenues, and jurisdiction, with 24 cources round about . . ."—Treaty in S. Botelho, Tombo, 325.

c. 1560.—"Being all unmannèd by their love of Ragghoba, they had gone but two Kors by the close of day, then scanning land and water they halted."—Râmâyana of Tulsî Dâs, by Râmâ, 1878, p. 119.

[1604.—"At the rate of four cours (Cosses) the league by the calculation of the Moors."—Couto, Dec. XII., Bk. I. cap. 4.]

1616.—"The three and thirtieth arrived at Adesmoere, 219 courses from Brampoors, 418 English miles, the Courser being longer than towards the Sea."—Sir T. Ros, in Purchas, i. 541 ; [Hak. Soc. i. 105.]

"The length of these fornamed Provinces is North-West to South-East, at the least 1000 courses, every Indian course being two English miles."—Terry, in Purchas, ii. 1488.

1628.—"The distance by road to the said city they called seven cours, or corf, which is all one; and every cos or cors is half a ferseng or league of Persia, so that it will answer to a little less than two Italian [English] miles."—P. della Valle, ii. 594 ; [Hak. Soc. i. 28.]

[1648.—". . . which two Coss are equivalent to a Dutch mile."—Van Twist, Gen. Beschrijving, 2.]

1666.—". . . une cesse qui est la mesure des Indes pour l'espace des lieux, est environ d'une demi-lieue."—Thevenot, v. 12.

COSACK, 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 kazzak, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Turki. [Schuyler, Turkistan, i. 8.] It appears in Pavet de Courteille's Dict. Turk-Oriental as "vagabond; aventurier . . . onagre que ses compagnons crient loin d'eux."

But in India it became common in the sense of 'a predatory horseman' and freebooter.

1866.—"On receipt of this bad news I was much dispirited, and formed to myself three plans; 1st. That I should turn Cosack, and never pass 24 hours in one place, and plunder all that came to hand."—Mem. of Timurt, tr. by Stewart, p. 111.

[1808.—In a Letter from the Company to the factors at Bantam mention is made of one "Sophony Coske", or as he is also styled in the Court Minutes "the Russe."—Birdwood, First Letter Book, 288.]

1818.—"Cosacks (Cosacki) . . . you should know, is not the name of a nation, but of a collection of people of various countries and sects (though most of them 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 words . . . employ themselves in perpetual inroads and incursions 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 sq.

1792.—"His kurosakes . . . were likewise appointed to surround and plunder the camp of the French."—Hist. of Hyder Nâit, tr. by Miles, p. 36.

1813.—"By the bye, how do Clarke's friends the Cosacks, 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 Torkée tribe on the banks of the Jaxartes? Kussank is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic Mosâlîg (exaggeration) from bît (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 Kussank, might still give us an infinite deal of trouble."—Ibíd. ii. 68.

c. 1823.—"The term Cosack is used because it is the one by which the Mahrattas describe their own species of warfare. In their language the word Coass (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. kāṣīd.

1682.—"I received letters by a Cossid from Mr. Johnson and Mr. Catchpoole,
COSSIMBAZAR, n.p. Properly Kasiimbazdr. A town no longer existing, which closely adjoined the city of Murshidabad, but preceded the latter. It was the site of one of the most important factories of the East India Company in their mercantile days, and was indeed a chief centre of all foreign trade in Bengal during the 17th century. ["In 1668 the Company established a factory at Cossimibazar, Castle Bazaar."—(Birdwood Rep. on Old Rec. 219.)] Fryer (1673) calls it Castle Buzar (p. 38).

1665,—"That evening I arrived at Casemazar, where I was welcomed by Menheir Arnold van Wachendorn, Director of all Holland Factories in Bengal."—Tavernier, E.T. ii. 56; [ed. Ball, i. 131. Bernard (E.T. p. 141; ed. Constant, 440) has Kasem-Bazar; in the map, p. 454, Kasmibazar.]

1678.—"Kassemazar, a village in the Kingdom of Bengal, sends abroad every year two and twenty thousand Bales of Silk; every Bale weighing a hundred pound."—Tavernier, E.T. ii. 126; [Ball, ed. ii. 2].

1678.—"Casemazar." See quotation under DADNY."

COSSYA, n.p. More properly Kasa, but now officially Khas; in the language of the people themselves k—

* This gloss is a mistake.

Kadi, the first syllable being a prefix denoting the plural. The name of a hill people of Mongolid character, occupying the mountains immediately north of Silhet in Eastern Bengal. Many circumstances in relation to this people are of high interest, such as their practice, down to our own day, of erecting rude stone monuments of the menhir and dolmen kind, their law of succession in the female line, &c. Shillong, the modern seat of administration of the Province of Assam, and lying midway between the proper valley of Assam and the plain of Silhet, both of which are comprehended in that government, is in the Kasia country, at a height of 4,900 feet above the sea. The Kasia seem to be the people encountered near Silhet by Ibn Batuta as mentioned in the quotation:

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 Cossybas or native Tartars, all dressed and armed agreeable to the custom of the country or mountain from whence they came."—H. R. Lindsey, in Lives of the Lindseys, iii. 182.

1789.—"We understand the Cossyahs who inhabit the hills to the north-westward of Silhet, have committed some very daring acts of violence."—In Seton-Karr, ii. 218.

1790.—"Agreed and ordered, that the Trade of Silhet... be declared entirely free to all the natives... under the following Regulations:—1st. That they shall not supply the Cossyahs or other Hill-people with Arms, Ammunition or other articles of Military store..."—In Seton-Karr, ii. 31.

COSTUS. (See FUTCHOCK.)

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 charpoys (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 khatu, both used in this sense, the latter also in Sanskrit; in the south, Tam. and Malayal. kattil, 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 chdrpd1.

1553.—"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.

1567.—"The king commanded his men to furnish a tent on that spot, where the interview was to take place, all carpeted inside with very rich tapestries, and fitted with a sofa (catle) covered over with a silken cloth."—Alboquerque, Hak. Soc. ii. 204.

1566.—"The king was set on a catel (the name of a kind of field bedstead) covered with a cloth of white silk and gold. . . ."—Donian de Godo, 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-mat. 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 catle of coir, with a stone for pillow; and this completes the inventory of the furniture of that house."—Lucena, V. do P. P. Xavier, 199.

1618.—"Here hired a catel and 4 men to have carried me to Agra."—Davies, Letters, i. 277.

1634.—"The better sort sleepe upon cotas, or Beds two foot high, matted or done with girth-web."—Sir T. Herbert, Trav. 149. N. E. D.]

1648.—"Indian bedsteads or Cadels."—Van Twist, 64.

1673.—". . . where did sit the King in State on a Cot 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 (Palankoon fashion). . . ."—Hedges, Diary, July 29; [Hak Soc. i. 203].

1688.—"In the East Indies, at Fort St. George, also Men take their Cottas or little Field-Beds and put them into the Yards, and go to sleep in the Air."—Dampier’s Voyages, ii. Pt. iii.

1690.—". . . the Cot or Bed that was by . . ."—Ovington, 211.

1711.—In Canton Price Current: "Bamboo Cottas for Servants each . . . 1 mace."—Lockyer, 150.

1718-71.—"We here found the body of the deceased, lying upon a kadal, or couch."—Stanford, E.T., i. 442.

1794.—"Notice is hereby given that sealed proposals will be received . . . for supplying . . . the different General Hospitals with clothing, cottas, 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-cottas."—Seely, Ellora, ch. iii.

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-ndma under DALLENG).

1643.—"When I daneheard 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 Imam Malucco (see NIZAMALUCO), his neighbour and friend . . . and made matrimonial ties with the Imam Malucco, marrying his daughter, on which they arranged together; and there also came into this concert the Madremaluco, and Cotamaluco, and the
COTIA. 265

COTWAL, CUTWAUL.  

Cutwal, Cutwaul, a. 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 kotha pãd 'castle-porter']; but some doubt arises whether it may not have been a Turki term. In Turki it is written kotuâl, kotuwal, and seems to be regarded by both Vâmbéry and Pavet de Courteille as a genuine Turki word. V. defines it as: "Katul, garde de forteresse, chef de la garnison; nom d'un tribu d'Ozbeke;" P. "kotuwal, kotuwal, gardien d'une citadel." There are many Turki words of analogous form, as kardwal, 'a vidette,' bakwal, 'a table-steward,' yashwal, 'a chamberlain,' tangdwal, 'a patrol,' &c. In modern Bokhara Kataul is a title conferred on a person who superintends the Amir's buildings (Khanikoof, 241). On the whole it seems probable that the title was originally Turki, but was shaped by Indian associations.

[The duties of the Kotwal, 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 Kotwal in Western and Southern India, technically speaking, ceased about 1862, when the new police system (under Act, India, V. of 1861, and corresponding local

COTAN.  

Slight, who are other great princes, marching with Isam Mulk, and connected with him by marriage."—Corasan, iv. 913 seq.

1553.—"The Captains of the Kingdom of the Deccan added to their proper names other honorary ones which they affected more, one calling himself Inua Malmuno, which is as much as to say 'Spear of the State,' Cota Malmuno, i.e. 'Fortress of the State,' Adelchan, 'Lord of Justice'; and we, corrupting these names, call them Nizamalnou, Cotamalnou, and Hidalcham."—Boros, iv. 18; [and see Linschoten, Hak. Soc. i. 172]. These same explanations are given by Garcia de Orta (Colloquios, f. 36v), but of course the two first are quite wrong. Inua Malmuno, as Barros here writes it, is Ar. An-Naja wul Malik, "the Administrator of the State," not from P. nee, 'a spear.' Cotamalnou is Ks. ul-Mulk, Ar. 'the Pivot (or Pole-star) of the State,' not from H. kafa, 'a fort.'

COTAN. a. A fast-sailing vessel, with two masts and lateen sails, employed on the Malabar coast. Kottiya is used in Malayal.; [the Madras Gloss. writes the word kotêk], 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).

1562.—"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."—Costanheda, iii. 25. See also pp. 47, 48, 228, &c.

c. 1580.—"In the gulf of Naganu... I saw some Cutias."—Primor e Honra, &c., f. 73.

1602.—"... embarking his property on certain Cotias, which he kept for that purpose."—Orto, Dec. IV. liv. i. cap. viii.

COTAN. a. H. kattha. A small land-measure in use in Bengal and Bahar, being the twentieth part of a Bengal bighâd (see BEEGAH), and containing eighty square yards.

[1767.—"The measurement of land in Bengal is thus estimated: 16 Sundays make 1 Cotta; 20 Cottas, 1 Bega, or about 16,000 square feet."—Veresal, View of Bengal, 221, note.]

1784.—"... An upper roomed House standing upon about 5 cottas of ground.

... "—Selon Karr, i. 84.

COTAN, a. We do not seem to be able to carry this familiar word further back than the Ar. ktn, ktn, or kutan, having the same meaning, whence Prov. cotan, Port. cotâo, It. cotone, Germ. Kattun. The Sp. keeps the Ar. article, algodon, whence old Fr. auquoton and ogqueton, a coat quilted with cotton. It is only by an odd coincidence that Pliny adds on a like-sounding word in his account of the arbores lanuginæ: "ferunt mali cotonei amplitudine cucurbitas, quae maturitae ruptae ostendunt lanuginis pilas, ex quibus vestae pretioso linseo faciunt"—xii. 10 (21). [On the use and cultivation of cotton in the ancient world, see the authorities collected by Frazer, Pausanius, iii. 470, seqq.]

[1880.—"The dress of the great is on the Persian model; it consists of a shirt of kutum (a kind of linen of a wide texture, the best of which is imported from Aleppo, and the common sort from Persia). ..."—Ephrinos's Cuvbl, i. 351.]

COTTON-TREE, SILK. (See SEEMUL.)
COUNSELLER, 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. desi, 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 desi badam, or 'country almond,' is applied in Bengal to the nut of the Terminalia Catappa. On desi, which is applied, among other things, to silk, the great Ritter (dormitans Homerus) makes the odd remark that desi 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 desi 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 baladi (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): "Baludi, the thing which is produced at less cost, and is of small duration and profit." (See also Dory and Engelmann, 232 seq.)

1516. — "Beledes 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 (Geniivere Bele- 

1550. — "I at once sent some of these country men (homenus valadus) to the Thana.-Albouquerque, Cartas, p. 148.

1582. — "The Nayrees may not take anye Countrie women, and they also doe not marrie."—Cassiodora, (by N. L.), i. 98.

1608.—"The Country here are at dis- senssion among themselves."—Danners, Letters, i. 20.

1619. — "The twelfth in the morning Master Mwthold came from Menulipotam in one of the County Boats."—Pring, in Purchas, i. 638.

1855.—"The inhabitants of the Gentoo Town, all forms, bringing with them also elephants, kettle-drums, and all the Country music."—Wheeler, i. 140.

1747. — "It is resolved and ordered that a Sermans and two Troopers and a Party of Country Horse, to be sent to Markisam Puram to patrol. . . ."—Pt. St. David Council of War, Dec. 25. M.S. Records in India Office.

1752. — "Captain Clive did not despair . . . and at ten at night sent one Shaulum, a serjeant who spoke the country languages, with a few sepoys to reconnoitre."—Orme, i. 211 (ed. 1808).

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.

1776. — "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, 303.

1793. — "The jolting springs of country-made carriages, and the grunts of country-made carriers, commonly called palankin- 

1800. — "The Rajah had a drawing of it made for me, on a scale, by a country Draftsmen of great merit."—Ed. Valencia, 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 spatchcock 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- 

1855.—"It was curious to Oakfield to be back on the Feroxipore course after six months' interval, which seemed like years. How much had happened in these six months!"—Oakfield, ii. 124.

COURTALLUM, n.p. The name of a town in Tinnevelly [used as an European sanatorium (Stuart, Man. of Tinnevelly, 96)]; written in vernacular Kuttalam. We do not know its etymology. [The Madras Gloss. gives Tri- 

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.]
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. coovado, a cubit or ell.

[1612.—"A long coovad within 1 inch of our English yard, wherewith they measure cloth, the short coovad is for silks, and containeth just as the Portuguese coovad."—Danvers, Letters, i. 241.]

[1616.—"Clothes of gold : ... were worth 100 rupies a cobode."—Sir T. Roe, Hak. Soc. i. 203.]

[1617.—Cloth "here afforded at a rupie and two in a cobode under ours."—Ibid. ii. 409.]

[1672.—"Measures of Surat are only two; the Lessar and the Greater Coovaid [probably misprint for Coovad], 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 coudias high, and six coudia 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."—Treatise of Charles Daws, Merchant, in Wheeler, ii. 338.]

[1726.—"Cobidass. See quotation under LOONGEE.]  
c. 1760.—According to Grose the covid at Surat was 1 yard English [the greater coovad 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 8000 covites of 2-inch Calcut 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 pintadoes of 4 hastas the piece."—Danvers, Letters, i. 232.]

COVIL, s. Tam. ka-v-il, 'God-house,' a Hindu temple; and also (in Malabar) a palace, [also in the form Colghum, for Kovilagam]. In colloquial use in S. India and Ceylon. In S. India it is used, especially among the French, for 'a church'; also among the uneducated English.

[1796.—"I promise to use my utmost endeavours to procure for this Raja the colghum of Fychi for his residence. ..."—Treaty, in Logan, Malabar, iii. 254.]

COWCOOLY, n.p. The name of a well-known lighthouse and landmark at the entrance of the Hoogly, in Midnapur District. Properly, according to Hunter, Geokhdti. In Thornton's English Pilot (pt. iii. p. 7, of 1711) this place is called Cockoly.

COW-ITCH, s. The irritating hairs on the pod of the common Indian climbing herb Mucuna pruriens, D.C., N. O. Leguminosae, and the plant itself. Both pods and roots are used in native practice. The name is doubtless the Hind. kowitch (Skt. kapikachchu), modified in Hobson-Jobson fashion, by the 'striving after meaning.'

[1778.—"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."—Ivo, 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 Huse—and broke it. The word is Ar. kawl, "word, promise, agreement," and it has become technical in the Indian vernaculars, owing to the prevalence of Mahomedan Law.

[1611.—"We desired to have a cowle of the Shabbunder to send some persons aland."—Danvers, Letters, i. 133.]

[1613.—"Procured a cowle for such ships as should come."—Foster, Letters, ii. 17.]

1680.—"A Cowle granted by the Right Worshipful Straynham Master, Esq., Agent and Governour for affairs of the Honorable East India Company in fort St. George at Chinapetnam, by and with the advice of his Councell to all the Pegn Ruby Marchants. ..."—Fort St. George Cons. Feb. 23, in Notes and Extracts, No. iii. p. 10.

1688.—"The President has by private correspondence procured a Cowle for renting the Town and customs of S. Thomé."—Wheeler, i. 176.  
1758.—"The Nawaub ... having mounted some large guns on that hill ... sent to the Killadar a Kowle-nama, or a summons and terms for his surrender."—H. of Hydur Naik, 128.
Sir A. Wellesley often uses the word in his Indian letters. Thus:

1800.—"One tanda of brinjaries ... has sent to me for owle. ..."—Wellington Dep. (ed. 1837), i. 59.

1804.—"On my arrival in the neighbourhood of the petta I offered owle to the inhabitants."—Ibid. ii. 193.

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1780.—"This Cauel was confirmed by another King of Gingy ... of the Brahmin Caste."—Dunn, New Directory, 140.

COVRY, s. Hind. kauri (kauḍi), Mahr. kawḍi, Skt. kaparda, kapardika. The small white shell, Cypraea moneta, current as money extensively in parts of S. Asia and of Africa.

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous "Tribute of Yi" (or Yi-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 Tsim, 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 Manü (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them poulcellin, the name by which this kind of shell was known in Italy (porcellane) and France. When the Mahommedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of cowries, and in some remote districts this continued to the beginning of the last century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interesting details in connection with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (Lives of the Lindseys, iii. 170).

The Sanskrit vocabulary called Trikandakesha (iii. 3, 206) makes 20 kapardika (or kauris)=⅓ pan; and this value seems to have been pretty constant. The cowry table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Milburn as in Calcutta use in the beginning of last century, and up to 1854 or thereabouts it continued to be the same:

<table>
<thead>
<tr>
<th>Amount in Cowries</th>
<th>Equivalent in Rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 kauris</td>
<td>=1 ganda</td>
</tr>
<tr>
<td>20 gandaus</td>
<td>=1 pan</td>
</tr>
<tr>
<td>4 pan</td>
<td>=1 āna</td>
</tr>
<tr>
<td>4 ānas</td>
<td>=1 kāthā, or about ¼ rupee</td>
</tr>
</tbody>
</table>

This gives about 6120 cowries to the Rupee. We have not met with any denomination of currency in actual use below the cowry, but it will be seen that, in a quotation from Mrs. Parkes, two such are indicated. It is, however, Hindu idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. (See a parallel under LACC.)

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:

<table>
<thead>
<tr>
<th>Amount in Cowries</th>
<th>Equivalent in Rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>28 kauris</td>
<td>=1 bori</td>
</tr>
<tr>
<td>12 boris</td>
<td>=1 dugdāni</td>
</tr>
<tr>
<td>12 dugdānis</td>
<td>=1 Rupee, i.e. 2880 cowries</td>
</tr>
</tbody>
</table>

Here we may remark that both the pan in Bengal, and the dugdāni in this secluded Bastar, were originally the names of pieces of money, though now in the respective localities they represent only certain quantities of cowries. (For pan, see under FANAM; and as regards dugdāni, see Thomas' Patan Kings of Delhi, pp. 218 seq.). [*"Up to 1865 bee-a or cowries were in use in Sinam; the value of these was so small that from 800 to 1500 went to a fangh (7½ cents)."—Ballet, A Thousand Miles on an Elephant, p. 164. Mr. Gray has an interesting note on cowries in

* Note communicated by Professor Terrian de la Cooperie.
his ed. of Pyrrad 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 4 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).

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Carry from Cairo consists of snails (caracoe) 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 coda; and 48 coda of average size weigh one quintal; the big ones something more."—A. Nurn, 35.

"In these islands...are certain white little shells which they call cauris."—Castanheda, iv. 7.

1561. — "Which vessels (Gundras, or palm-wood boats from the Maldives) come laden with coir and cauris, 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.

1568. — "In Bengal are current those little shells that are found in the islands of Mal-dive, called here cou-rim, and in Portugal Buco."—Nassei, in De Gubernationi, 205.

[A. 1590. — "Four kos from this is a well, into which if the bone of any animal be thrown it petrifies, like a cowrie shell, only smaller."—Hix, ed. Jarrett, ii. 229.]

1561. — "Les marchandises qu'ils portent le plus souvent sont ces petites coquilles des Maldives, dont ils chargent tous les ans grand nombre de navires. Ceux des Maldives les appellent Boly, et les autres Indiens Caury."—Pyrrad de Laval, i. 517; see also p. 165; [Hak. Soc. i. 483; also comp. i. 78, 157, 228, 236, 240, 250, 299; Boly is Singh, belia, a cowry].

1664. — "...lastly, it (Indostan) wants those little Sea-cockles of the Maldives, which serve for common Coyne in Bengal, and in some other places:..."—Bernier, E.T. 63; [ed. Constable, 204].

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 Maldiv Islands...Close to the sea they give up to 80 for the paisa, and that diminishes as you leave the sea, on account of carriage; so that at Agra you receive but 50 or 55 for the paisa."—Taveriier, ed. Bell, i. 27 seq.

1672. — "Cowreys, like sea-shells, come from Siam, and the Philippine Islands."—Fryer, 86.

1683. — "The Ship Britannia—from the Maldiva Islands, arrived before the Factory...at their first going ashore, their first salutation from the natives was a shower of Stones and Arrows, whereby 6 of their Men were wounded, which made them immediate return on board, and by ye mouths of their Guns forced them to a compliance, and permission to load what Cowries they would at Markett Price; so that in a few days time they sett sail from thence for Surrat with above 60 Tunn of Cowreys."—Hedges, Diary, July 1; [Hak. Soc. i. 26].

1705. — "...Coris, qui sont des petits coquilages."—Llullier, 245.
1791.—“Notice is hereby given, that on or before the Ist November next, sealed proposals of Contract for the remittance in Daco 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 cowries of cowries (see kakan above) at which they will engage to make the remittance proposed.”—In Seton-Karr, ii. 58.

1808.—“I will continue to pay, without demur, to the said Government, as my annual peashkush or tribute, 12,000 kahuns of cowries in three instalments, as specified herein below.”—Treaty Engagement by the Rajah of Ketta Keonhur, a Tributary subordinate to Cuttack, 16th December, 1808.

1833.—“May 1st. Notice was given in the Supreme Court that Messrs. Gould and Campbell would pay a dividend at the rate of nine guineas, one cowrie, one cent, and eighteen teal, in every siacs rupees, on and after the Ist of June. A curious dividend, not quite a farthing in the rupee!”—The Pilgrim (by Fanny Parkes), i. 278.

1865.—“Strip him stark naked, and cast him upon a desert island, and he would manage to play heads and tails for cowries with the sea-gulls, if land-gulls were not to be found.”—Zelda’s Fortune, ch. iv.

1883.—“Johnnie found a lovely cowrie two inches long, like mottled tortoise-shell, walking on a rock, with its red fleshly body covering half its shell, like a jacket trimmed with chenille fringe.”—Letter (of Miss North’s) from Seychelle Islands, in Pall Mall Gazette, Jan. 21, 1884.

COWRY, a. Used in S. India for the yoke to carry burdens, the Bangy (q.v.) of N. India. In Tamil, &c., kudvañ, [kudum, ‘to carry on the shoulder; tadik, ‘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, a. The name formerly in ordinary use for what we now more euphoniously call chowries (q.v.).

1864.—“These Elephants have then also . . . certain Cow-tails of the great Tibet, white and very dear, hanging at their

* Kakan, see above=1250 cowries.

A kg would seem here to be equivalent to ½ of a cowry. Wilson, with (?) as to its origin [perhaps P. kāk, ‘minute’], explains it as “a small division of money of account, less than a paisa of Kauria.” Yet is properly the seamoom seed, applied in Bengal, Wilson says, “in account to ½ of a kauri.” The Table would probably thus run: 10 til = 1 kg, 4 kg = 1 kauri, and so forth. And 1 rupee = 409,000 til.
Ear like great Mustachoes. . . .”—Bernier, E.T., 84; [ed. Constable, 261].

1665.—“Now that this King of the Great Tibet knows, that Auring-Zabe is at Kachemir, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Country, as Chrystal, and those dear White Cow-tails. . . .”—Ibid. 135; [ed. Constable, 422].

1774.—“To send one or more pair of the cattle which bear what are called cowtails.”—Warren Hastings, Instruction to Bogle, in Markham’s Tibet, 8.

“There are plenty of cowtailed cows (!), but the weather is too hot for them to go to Bengal.”—Bogle, ibid. 52. ‘Cow-tailed cows’ seem analogous to the ‘dismounted mounted infantry’ of whom we have recently heard in the Sukain campaign.

1784.—In a ‘List of Imports probable from Tibet,’ we find “Cow Tails.”—In Seton-Karr, i. 4.

“From the northern mountains are imported a number of articles of commerce. . . . The principal . . . are . . . musk cow-tails, nubbi, . . .”—Gladsax’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 Tomann.

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 kerans. The one muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran.”—MS. Letter from Col. Bateman-Champion, R.E.

[1891.—“I on my arrival took my servants’ accounts in tomans and kerans, afterwards in kerpas and shales, and at last in kerans and pula.”—Wills, Land of the Lion, 63.]

CRANCHEE, s. Beng. H. kardnchri. This appears peculiar to Calcutta, [but the word is also used in N. India]. A kind of rickety and sordid carriage resembling, as Bp. Heber says below, the skeleton of an old English hackney-coach of 1800-35 (which no doubt was the model), drawn by wretched ponies, harnessed with rope, and standing for native hire in various parts of the city.

1823.—“. . . a considerable number of 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 kuranchey, or hackney-coach, suddenly passed her at full speed.”—The Baboo, i. 228.

CRANGANORE, n.p. Properly (according to Dr. Gundert), Kōtunḍirā, more generally Kōtunḍalā, [the Madras Gloss. gives Mal. Kotannalir, kōta, ‘west,’ kori, ‘palace,’ ur, ‘village’]. An ancient city and port of Malabar, identical with the Māyirī-kódū of an ancient copper-plate inscription,* with the Mouspins of Ptolemy’s Tables and the Periplus, and with the Muzzirs primum emporium Indiae 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 Kōtunḍalā the residence of the Perumāls (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 Tippo’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 Shinkall.]

o. 774. A.D.—“We have given as eternal possession to Irvi Corttan, the lord of the town, the brokerage and due customs . . . namely within the river-mouth of Codangalux."—Copper Charter, see Madr. Journ. xiii. And for the date of the inscription, Burnell, in Ind. Antiq. iii. 315. (Before 1500, see as in above quotation, p. 334.)—“I Erev Barmen . . . sitting this day in Cangamar. . . .” (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. 197.
† Ind. Ant. iii. 309.
1498.—"Quorongolis belongs to the Christians, and the king is a Christian; it is 3 days distant from Calicut by sea with fair wind; this king could muster 4,000 fighting men; here is much pepper."—Roteiro do Povo da Cana, 129. 1503.—"Nostra semper regio in qua Christiani comissore Malabar appellatur, habetque xx circiter urbes, quorum tres celebres sunt et firmae, Carangoly, Palor, et Colom, 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."—Barboza, 154.

c. 1535.—"Cranganor fu antichamente honorato, e buonporto; tien molte genti... la città è grande, ed honorata con grà trafico, anatì che si faceva Cochin, e il venuto di Portoghesi, nobile."—Summario de Regn, &c. Ramusio, i. f. 332a.

1554.—"Item... paid for the maintenance of the boys in the College, which is kept in Cranganor, by charter of the King our Lord, annually 100 reis..."—N. 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 Cadumgolor."—Tohfas-ul-Juyhakdars, 47.

1572.—"A hum Cochin, e a outro Cananor, A qual Chale, a qual a ilha da pimenta, A qual Cola, a qual de Cranganor; E os maes, a quem o mais serve e contenta."—Camoes, vi. 35.

1614.—"The Great Samorino's Deputy came aboard... and earnestly persuaded vs to stay a day or two, till he might send to the Samorine, then at Cranganor, besieging a Castle of the Portugals."—Peston, in Purchas, i. 531.

c. 1806.—... In like manner the Jews of Kranghir (Cranganore), observing the weakness of the Samuris... made a great many Mahomedians drink the cup of martyrdom..."—Mukhabbat Khan (writing of events in 16th century), in Blitt, viii. 388.

CRANNY, s. In Bengal commonly used for a clerk writing English, and thence vulgarly applied generally to the East Indians, or half-caste class, from among whom English copyists are chiefly recruited. The original is Hind. karni, kirdni, which Wilson derives from Skt. karan, 'a doer.'

Karan is also the name of one of the (so-called) mixt castes of the Hindus, sprung from a Sudra mother and Vaisya father, or (according to some) from a pure Kshatriya mother by a father of degraded Kshatriya origin. The occupation of the members of this mixt caste is that of writers and accountants; [see Rieley, Tribes and Castes of Bengal, i. 424 seq.].

The word was probably at one time applied by natives to the junior members of the Covenanted Civil Service—"Writers," as they were designated. See the quotations from the "Seir Mutaqherin" and from Hugh Boyd. And in our own remembrance the "Writers' Buildings" in Calcutta, where those young gentlemen were at one time quartered (a range of apartments which has now been transfigured into a splendid series of public offices, but, wisely, has been kept to its old name), was known to the natives as Karani ki Barik.

c. 1850.—"They have the custom that when a ship arrives from India or elsewhere, the slaves of the Sultan... carry with them complete suits... for the Rababs or skipper, and for the Karran, who is the ship's clerk."—Ibn Batuta, i. 198.

1590.—"The second day after our arrival at the port of Kaiilikari, the princes escorted the nakhoda (or skipper), the karran, or clerk..."—Ibid. iv. 250.

1611.—"The Karran is a writer who keeps the accounts of the ship, and serves out the water to the passengers."—Ain (Blockmann), i. 280.

1610.—"Le Secretaire s'appelle carans..."—Pyrrad de Laval, i. 152; [Hak. Soc. iii. 214].

[1611.—"Doubt you not but it is too true, howsoever the Cranny flatters you with better hopes."—Dancers, Letters, i. 117, and see also i. 190.

[1684.—"Ye Noosada and Cranne."—Pingle, Diary of St. George, iii. 111.]

1781.—"The gentlemen likewise, other than the Military, who are in high offices and employments, have amongst themselves degrees of service and work, which have not come minutely to my knowledge; but the whole of them collectively are called Carrans."—Seir Mutaqherin, ii. 548.

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 Portuguese, or a Bengalhee."—Williamson, V. M. i. 209.
It is curious to find this word explained by an old French writer, in almost the modern application to East Indians. This shows that the word was used at Goa in something of its Hindu sense of one of mixed blood.

1653.—"Les karanes sont engendres d'un Mestis, et d'une Indienne, lesquels sont cianasters. Ce mot de Karanes vient a mon avis de Karu, qui signifie en Turc la terre, ou bien la couleur noire, comme si l'on voulait dire par Karanes les enfants du paix, ou bien les noirs : ils ont les mêmes avantages dans leurs professions que les autres Mestis."—De la Boullaye-le-Goues, ed. 1657, p. 226.

Compare in M. Polo, Bk. 1., ch. 18, his statement about the Caramas, and note thereon.

GRAPE, s. This is no Oriental word, though grape comes from China. It is the French grepe, i.e. cruste, Lat. crustum, meaning frizzed or minutely curled. As the word is given in a 16th century quotation by Littre, it is probable that the name was first applied to a European texture. [Its use in English dates from 1638, according to the N.E.D.]

"I own perhaps I might desire
Some shawls of true Cashmere—
Some narrow grapes of China silk,
Like wrinkled skins, or scalded milk.
O. W. Holmes, 'Contestment.'

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, kris, kirti, or kres (see Favre, Dict. Javanais-Francais, 1878, Oswefurd's Malay Dict. s.v., Jans, Javanash-Nederland. Woordenboek, 203).

The word has been generalised, and is often applied to analogous weapons of other nations, as 'an Arab crease,' &c. It seems probable that the H. word kirih, applied to a straight sword, and now almost specifically to a sword of European make, is identical with the Malay word kris. See the form of the latter word in Barossa, almost exactly kirih. Perhaps Turki kiltch is the original. [Platts gives Skt. kirti, 'a sort of knife or dagger.'] If Reinard is right in his translation of the Arab Relations of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to kirih, 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 kirih, 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 Reinard, p. 186; and see Arabic text, p. 120, near bottom.

It is curious to find the cris adopted by Albuquerque as a piece of state costume. When he received the ambassadors of Sheikh Ismael, i.e. the Shah of Persia, Ismael Sufi, at Ormuz, we read:

1515.—"For their reception there was prepared a dais of three steps... which was covered with carpets, and the Governor seated thereon in a decorated chair, arrayed in a tunic and surcoat of black damask, with his collar, and his golden cris, as I described before, and with his big, long snow-white beard; and at the back of the dais the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered."—Correia, ii. 428.

The portrait of Albuquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the cris is missing. [The Malay Creese is referred to in iii. 85.]

1516.—"They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call quexiz."—Barbosa, i. 47.

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."—Carrancadela, ii. 363.

1572.—
... assentada
Ia no gremio da Aurora, onde nasceste,
Opulenta Malaca nomeada!
As settas vanecosas que fizesste!
Os crises, com que ja te vejo armada...

Cemdes, x. 44.

By Burton:
... so strong thy site
there on Aurora's bosom, whence they rise,
thou Home of Opulence, Malaca hight!
The poisoned arrows which thine art supplies,
the kriress thirsting, as I see, for fight...

1580.—A vocabulary of "Wordes of the naturall language of Iawa" in the voyage of
Sir Fr. Drake, has Crickes, "a dagger."—Hak. iv. 248.

[1584.—"Crisse." See quotation under A MUCK.]

1686-88.—"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 cresea, and as sharp as a razor) stab themselves to the heart."—Cavendish, in Hak. iv. 337.

1591.—"Furthermore I enjoyn and order in the name of our said Lord ... that no servant go armed whether it be with staves or daggers, or crisses."—Pro. of Viceroy Mathias d'Albuquerque in Archiv. Port. Oriental, fasc. 3, p. 825.

1686.—"In the Western part of the Island (Sumatra) is Manamabeo where they make Poinyards, which in India are called Crysises, which are very well accounted and esteemed at."—Linschoten, 33; [with some slight differences of reading, Hak. Soc. i. 110].

1692.—"... Chinesius Dolchen, so sie Cris nennen."—Hulsius, i. 33.

c. 1610.—"Ceux-là ont d'ordinaire à leur costé vn poignard oncle qui s'appelle cris, et qui vaent d'Achen en Sumatra, de Iana, et de la Chine."—Pyrrard de Laval, i. 121 [Hak. Soc. i. 184]; also see ii. 101; [ii. 162, 170].

1684.—"Malays crisses, Arabes alanges."—Malaya Conquistada, ix. 32.

1686.—"The Croesset is a small thing like a Beggonet 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 Crise ..."—Ovington, 178.

1727.—"A Page of twelve Years of Age ... (said) that he would shew him the Way to die, and with that he took a Cresea, 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 criss."—Raynal (tr. 1777), i. 97.

c. 1850-60.—"They (the English) chew hashish, cut themselves with poisoned crissers ... taste every poison, buy every secret."—Emerson, English Traits [ed. 1866, ii. 59].

The Portuguese also formed a word crisada, a blow with a criss (see Castanheda, iii. 379). And in English we find a verb to 'creese'; see in Purchas, i. 532, and this:

1604.—"This Boyhog we tortured not ... because of his confession, but amused him."—Scott's Discoveries of India, in Purchas, i. 175.

[1704.—"At which our people ... were most of them creesus."—Yule, Hedges' Diary, Hak. Soc. ii. 400xxvii.]

Also in Bradde's Abstract of the Sijara Malayu:

"He was in consequence creased at the shop of a sweetmeat seller, his blood flowed on the ground, but his body disappeared miraculously."—Sijara Malayu, in J. Ind. Arch. v. 818.

CREDEDE, DEL. An old mercantile term.

1813.—"Del credere, or guaranteeing the responsibility of persons to whom goods were sold—commission 2 per cent."—Milburn, i. 236.

CREOLE, s. This word is never used by the English in India, though the mistake is sometimes made in England of supposing it to be an Anglo-Indian term. The original, so far as we can learn, is Span. criollo, a word of uncertain etymology, whence the French créole, a person of European blood but colonial birth. See Scott, who concludes that criollo is a negro corruption of criadillo, dim. of criado, and is = 'little nursing.' Criollos, criadas, according to Pyrrard de Laval, [Hak. Soc. ii. 89 seq.] were used at Goa for male and female servants. And see the passage quoted under MEELAM from Coreea, where the words 'apparel and servants' are in the original 'todo e fato e criadas.'

1782.—"Mr. Macintosh being the son of a Scotch Planter by a French Creole, of one of the West India Islands, is as swarthy and ill-looking a man as is to be seen on the Portuguese Walk on the Royal Exchange."—Price's Observations, &c. in Price's Tracts, i. 9.

CROCODILE, s. This word is seldom used in India; alligator (q.v.) being the term almost invariably employed.

c. 1538.—"There be also coquodridies, which are vulgarly called calcutis [Lat. calcutris, 'a cockatrice']. . . . These animals be like lizards, and have a tail stretched over all like unto a lizard's," &c.—Frer Jordanus, p. 19.

1690.—"One Crocodile was so huge and greedy that he devoured an Alibamba, that is a chained company of sight or nine slaves; but the indigestible Iron paid him his wages, and murthered the murtherer."—Andrew Batel (West Africa), in Purchas, ii. 985.

[1870.—"... I have been compelled to amputate the limbs of persons seized by crocodiles (Mugger) . . . The Alligator (gharial) sometimes devours children. . . ."—Chevers, Mea. Jurispr. in India, 366 seq.].
CRORE.

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 kāro, Skt. koti.

CRORE, s. The possessor or collector of a krore, 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 krore of dāms, 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.

CROW-PHEASANT, s. The popular Anglo-Indian name of a somewhat ignoble bird (Fam. Cuculidae), common all over the plains of India, in Burma, and the islands, viz. Cen-
tropus rufulus, Illiger. It is held in India to give omen.

1875.—"The crow-pearl stands past with his chestnut wings drooping by his side." — Phil. Robinson, In My Indian Garden, 7.

1883.—"There is that ungainly object the crow-pearl, jungle-crow, or whatever else you like to call the miscellaneous thing, as it clammers through a creeper-laden bush or spreads its reddish-bay wings and makes a slow voyage to the next tree. To judge by its appearance only it might be a crow developing for a peacock, but its voice seems to have been borrowed from a black-faced monkey." —Tribes on my Frontier, 155.

**CUBEB.**

**CUCUYA, CUCUYADA.** A. A cry of alarm or warning; Malayal. kakwaya, 'to cry out'; not used by English, but found among Portuguese writers, who formed cucuyada from the native...
word, as they did Cridada from kris (see CREASE). See Correa, Londes, ii. 2. 926. See also quotation from Tennent, under COSS, and compare Australian cooeey.

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."—Correé, ii. 926.

1543.—"At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came troop ing with bows and arrows and a few matchlocks, raising great cries and cucuyadas, such as they employ to call each other to war, just like oranes when they are going to take wing."—Ind. iv. 927.

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-sr, 'Sea-Town.' [The Madras Gloss. gives Tam. kadal, 'junction,' thir, 'village,' because it stands on the confluence of the Kadilam and Paravanar Rivers.]

[1778.—"Fort St. David is . . . built on a rising ground, about a mile from the Black-Town, which is called Cuddalore."—José, p. 18.]

CUDDAPA, n.p. Tel. kadopa, ['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 Cuddapa, p. 3); others connect it with Skt. kripa, 'pity,' and the Skt. name is Kripanagara]. A chief town and district of the Madras Presidency. It is always written Kurpak in Kirkpatrick's Translation of Tippoo's Letters, and see Wilks, Mysore, ed. 1869, i. 303]. It has been suggested as possible that it is the KAPITAH (for KAPITH) of Ptolemy's Tables. [Kurpak indigo is quoted on the London market.]

1768.—"The chiefs of Shanoor and Kirpa also followed the same path."—H. of Hyder Nâík, 189.

CUDDOOL, s. A generic name for pumpkins, [but usually applied to the musk-melon, cucurbita moschata (Watt, Econ. Dict. ii. 640)]. Hind. Kadá.

[1870.—"Pumpkin, Red and White—Hind. Kiddoo. This vegetable grows in great abundance in all parts of the Deccan."—Riddell, Ind. Dom. Econ. 668.]

CUDDY, s. The public or captain's cabin of an Indianam or other passenger ship. We have not been able to trace the origin satisfactorily. It must, however, be the same with the Dutch and Germ. kajute, which has the same signification. This is also the Scandinavian languages, Sw. in kajuta, Dan. kahyt, and Grimm quotes kajute, "Casteria," from a vocabulary of Saxon words used in the first half of 16th century. It is perhaps originally the same with the Fr. cabute, 'a novel,' which Littré quotes from 12th century as quahute. Ducange has L. Latin cabus, 'cass, tugurium,' but I 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 Cayuyt so long as they see any one in the Skipper's cabin or on the half-deck."—Valentijn, Chorom. (and Popu), 134.

1769.—"It was his (the Captain's) inva riable 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.

1848.—"The youngsters among the passengers, young Chaffers of the 16th, and poor little Ricketts, coming home after his third fever, used to draw out Sedley at the cuddy-table, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon."—Vanity Fair, ed. 1867, ii. 255.

CULGE, s. A jewelled plume surmounting the sivpeach or aigrette upon the turban. Shakespeare gives kalghi as a Turki word. [Platts gives kalghà, kalghi, and refers it to Skt. kalaka, 'a spire.']

c. 1514.—"In this manner the people of Bârn catch great numbers of herons. The Kâliki-saj [Plumes worn on the cap or turban on great occasions.] Also see Fumoh Trade Report, App., p. cxxv.] are of the heron's feathers."—Baker, 154.

1715.—"John Surman received a vest and Culgee set with precious stones."—Wheeler, ii. 246.
1759.—"To present to Omed Roy, viz.:
1 Cullah
1 Surpajo (eirpoo, or sigrette). 600 0 0
1 Kilgot (see Kilgot). 250 0 0

1788.—"Three Kulgies, three Surpajas (see eirpoo), and three Padaks (?) (padak, 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."—Tipпо’s Letters, 283.

[1892.—Of a Banjiar 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 kalghi or sigrette of peacock feather tips."—L. Kipling, Butt 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 Seas C.—‘A pair of culgee window curtains.’—2 ser. Notes & Q. VI. 244.]

CULMUREEA, KOORMUREEA.

1. Nautical H. kalmariya, ‘a calm’, taken direct from Port. calmaria (Rose-buck).

CULSEY, s. According to the quotation a weight of about a candy (q.v.). We have traced the word, which is rare, also in Prinsep’s Tables (ed. Thomas, p. 115), as a measure in Bhāj, kalī. And we find R. Drummond gives it: ‘Kulse or Culey (Guz.). A weight of sixteen maunds (the Guzerat maunds are about 40 lbs., therefore kalī=about 640 lbs.). [The word is probably Skt. kalaś, ‘a water jar, and hence a grain measure. The Madras Gloss. gives Can. kalasi as a measure of capacity holding 14 Beers.]”

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. 80; [2d. ed. i. 80].

CUMBLY, CUMLY, CUMMUL, s. A blanket; a coarse woollen cloth. Skt. kāmbala, appearing in the vernaculars in slightly varying forms, e.g. H. kamālt. Our first quotation shows a curious attempt to connect this word with the Arāb. kamālät ‘a porter’ (see HUMMAUL), and with the camel’s hair of John Baptist’s raiment. The word is introduced into Portuguese as cambolim, ‘a cloak.’

CUMMERBUND, s. A girdle. H. from P. kamar-band, i.e. ‘join-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 (cummarbando) of yellow silk.”—Correa, iii. 588. Cummarbandes in Dalloquiraes, Comm. H. Sac. iv. 104.]

1552.—‘The Governor arriving at Goa received there a present of a rich cloth of Persia which is called cammarbidos, being of gold and silk.”—Osulahova, iii. 396.

*Cumall (=fasciis) survives from the Arabic in some parts of Sicily.
CUMQUOT

1616.—"The nobleman of Xarma sent to have a sample of gallie pottes, jugges, po- dingers, lookinglasses, table bookes, chint brampton, and commarbonds, with the prices."—Cocks's Diary, i. 147.

1688.—"It is sorrent a vesta d'vn cen- ture, qu'ils appellent Commernant."—Man- delido, 228.

1648.—"In the middle they have a well adjusted girdle, called a Commernant."—Van Twii, 55.

1727.—"They have also a fine Turband, embroidered Shoes, and a Daggar of Value, stuck into a fine Commerbund, or Sash."—
A. Hamilton, i. 229; [ed. 1744, ii. 233].

1810.—"They generally have the turbans and cummer-bunds of the same colour, by way of livery."—Williamson, V. M. i. 274.

[1828.—"My white coat was loose, for want of a gemberbund."—Pandwarung Hari, ed. 1828, i. 275.]

1880.—"... The Punjab seems to have found out Manchester. A meeting of native merchants at Umritezr ... describes the effects of a shower of rain on the English-made turbans and Kummerbunds as if their heads and loins were enveloped by layers of starch."—Pioneer Mail, June 17.

CUMQUOT, s. The fruit of Citrus japonica, a miniature orange, often sent in jars of preserved fruits, from China. Kumkowit is the Canton pronunciation of kin-ki, 'gold orange,' the Chinese name of the fruit.

CUMRA, s. H. kamed, from Port. comara; a chamber, a cabin. [In Upper India the drawing-room is the gol kamed, so called because one end of it is usually semi-circular.]

CUMBUNGA, s. See CARAM- BOLA.

CUMSHAW, s. Chin. Pigeon-English for buckshaw (q.v.), or a present of any kind. According to Giles it is the Amoy pron. (kam-ri) of two characters signifying 'grateful thanks.' Bp. Moule suggests kam-siu (or Cantonese) kam-sau, 'thank-gift.'

1879.—"... they pressed upon us, blocking out the light, uttering discordant cries, and clamouring with one voice, Kum-sa, i.e. backshaw, looking more like demons than living men."—Miss Bird's Golden Chero- nese, 70.

1882.—"As the ship got under weigh, the Compradore's cummahs, according to 'old custom,' were brought on board ... dried lycohe, Nankin dates ... baskets of oranges, and preserved ginger."—The Fan- kwae, 183.

CUNCHUNEE, s. H. kanchan. A dancing-girl. According to Shakes- spear, this is the feminine of a caste, Kanchan, whose women are dancers. But there is doubt as to this: [see Crooke, Tribes and Castes, N.W.F. iv. 364, for the Kanchan caste.] Kanchan is 'gold;' also a yellow pigment, which the women may have used; see quotation from Bernier. [See DANCING-GIRL.]

[c. 1590.—"The Kanjari; the men of this class play the Pakkawaj, the Rabab, and the Tala, while the women sing and dance. His Majesty calls them Kanchanis."—Atn, ed. Jarret, iii. 267.]

C. 1660.—"But there is one thing which seems to me a little too extravagant ... the publick Women, I mean not those of the Bazar, but those more retired and con- siderable ones that go to the great marriages at the houses of the Omrah and Mansab- dars to sing and dance, those that are called Kanchan, as if you should say the guided the blossoming ones ..."—Bernier, E.T. 88; [ed. Constable, 273 seq.]

1661.—"On regala dans le Serrail, toutes ces Dames Etrangères, de festins et des danses des Quenchenes, qui sont des femmes et des filles d'une Caste de ce nom, qui n'ont point d'autre profession que celle de la danse."—Therenot, v. 151.

1688.—"And here the Dancing Wenches, or Quenchenes, entertain you, if you please."—Ovington, 257.

1799.—"In the evening the Canchaunis ... have exhibited before the Prince and court."—Diary in Life of Colebrooke, 158.

1810.—"The dancing-women are of different kinds ... the Meerutseens never perform before assemblies of men .... The Kunchenes are of an opposite stamp; they dance and sing for the amusement of the male sex."—Williamson, V. M. i. 385.

CURIA MURIA, n.p. The name of a group of islands off the S.E. coast of Arabia (Kharyd Moryd, of Edriai). 1527.—"Thus as they sailed, the ship got lost upon the shore of Fanque in (the region of) Curia Muria; and having swum ashore they got along in company of the Moros by land to Celeyrate, and thence on to Ormus."—Correa, iii. 582; see also i. 386.

C. 1535.—"Dopo Adem à Fanque, e le isole Curia, Muria ..."—Sommario de Regni, in Ramusio, i. 325.

1540.—"We lotted not to discover the Isles of Curia, Muria, and Abaadacuria (in orig. Abadacuria)."—Menex Pinto, E.T. p. 4.

[1555.—See quotation under ROSAL- GAT.]
in N. India) in the form of flour baked into unleavened gmin, Kanta, apsli ancient ruin on the hilla in the Gaya district. 1874. — "The next place to Saugor is Koorya Moorya Bay." — J. R. Geog. Soc. ii. 206.

**CURNUM. s. Tel. karanamu; a village accountant, a town-clerk. Acc. to Wilson from Skt. karana; (see GRANNY). [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 cadjans."
—Minute by Sir T. Munro, in Arch. Soc. i. 285.

**CUBOUNDU. s. H. karaunda. 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 kurundar jelly, Ind. Dom. Econ. 388.]

**CURREIG JEMA, adj. A corr. of H. khadrij jama, "separated or detached from the rental of the State, as lands exempt from rent, or of which the revenue has been assigned to individuals or institutions" (Wilson).

[1867. — "... that whenever they have a mind to build Factories, satisfying for the land where it was Curreig Jema, that is over measure, not entred in the King's books, or paying the usual and accustomed Rent, no Government should molest them."
—Yule, Hedges, Diary, Hak. Soc. ii. lxiii.]

**CURRUMBUMSHAW 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 Karana-Chaupdr (Karana's place of meeting or teaching), the name of an ancient ruin on the hills in question, for Karnachaw Pahdr (Pahdr = Hill). — (Eastern India, i. 4).

**CURRY, s. In the East the staple food consists of some cereal, either (as in N. India) in the form of flour 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; pildo [see PILLAU] is the analogous mess in Persia, and khusku in Algeria; in Egypt a dish well known as ruza muksal [Lane, Mod. Egypt, ed. 1871, i. 185], or "peppered rice." In England the proportions of rice and "kitchen" are usually reversed, so that the latter is made to constitute the bulk of the dish.

The oldest indication of the Indian cuisine in this kind, though not a very precise one, is cited by Athenaeus from Megasthenes: "Among the Indians, at a banquet, a table is set before each individual ... and on the table is placed a golden dish on which they throw, first of all, boiled rice ... and then they add many sorts of meat dressed after the Indian fashion" (Athen., by Yonge, iv. 39). The earliest precise mention of curry is in the Mahavanso (c. A.D. 477), where it is said of Kassapo that "he partook of rice dressed in butter, with its full accompaniment of curries." This is Turnour's translation, the original Pali being stupa.

It is possible, however, that the kind of curry used by Europeans and Mohammedans is not of purely Indian origin, but has come down from the spiced cookery of medieval Europe and Western Asia. The medieval spiced dishes in question were even coloured like curry. Turmeric, indeed, called by Garcia de Orta, Indian saffron, was yet unknown in Europe, but it was represented by saffron and sandalwood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"soden full hastily
With powder and with spysorie,
And with saffron of good colour."
Moreover, there is hardly room for doubt that _capsicum_ or red pepper (see _CHILLY_) was introduced into India by the Portuguese (see Hanbury and Flückiger, 407); and this spice constitutes the most important ingredient in modern curries. The Sanskrit books of cookery, which cannot be of any considerable antiquity, contain many recipes for curry without this ingredient. A recipe for curry (carill) 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 _Famkeva at Canton_ (1882), the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form _kaarli_ (p. 62).

1582.—"Then the Captain-major commanded them to cut off the hands and ears of all the crew, 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 (carill) made of all that his friar brought him."—Correa, Three Voyages, Hak. Soc. 331. The "Frier" was a Brahman, in the dress of a friar, to whom the odious Russian Vasco da Gama had given a safe-conduct.

1593.—"They made dishes of fowl and fish, which they call carill."—Garcia, f. 68.

c. 1590.—"The victual of these (renegade soldiers) is like that of the barbarous people; that of Moors all brings [birjam, 'rice']; that of Gentoo rice-caril."—Prior & Hours, &c., f. 96.

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 _carill_ (v.l. _Carril_), which is their daily meat."—Linckotes, 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 these parts are commonly called _caril._"—Gowes, 61b.

1609.-1610.—"... me disoist qu'il y aoit plus de 40 ans, qu'il exista esclaue, et auoit gagne bon argent a celuy qui le possedoit; et toute fois qu'il ne luy donnait pour toute viure qu'une mesure de ris cru par iour sans autre chose ... et quelquefois deux bavaruques, qui sont quelque deux demiers (see _Sudgboek_), pour auoir du _Carril_ a mettre au-dessus le ris."—Morret, Voyages, 387.

1623.—"In India they give the name of _kari_ to certain messes made with butter, with the kernel of the coco-nut (in place of which might be used in our part of the world milk of almonds) ... with spiceries of every kind, among the rest cardamom and ginger ... with vegetables, fruits, and a thousand other condiments of sorts ... and the Christians, who eat everything, put in also flesh or fish of every kind, and sometimes eggs ... with all which things they make a kind of broth in the fashion of our _guazetti_ (or hotoh-potches) ... and this broth with all the said condiments in it they pour over a good quantity of rice boiled simply with water and salt, and the whole makes a most savoury and substantial mess."—F. della Valle, ii. 709; [Hak. Soc. ii. 326.]

1681.—"Most sorts of these delicious Fruits they gather before they be ripe, and boil them to make _carises_, to use the Portuguese word, that is somewhat to eat with and relish their Rice."—Kanga, p. 12. This perhaps indicates that the English _curry_ is formed from the Port. _caris_, plural of _caril_.

c. 1690.—"Curcumia in Indiā tam ad cibus quam ad medicam admixture, Indiā enim ... ad ex ipse adueta sunt ut cum cunctis admissis condimentis et piscibis, praesertim autem isti quod _karri_ ipse vocatur."—Rumphius, Pars Vta. p. 166.

c. 1759-60.—"The _curries_ are infinitely various, being a sort of fricacees to eat with rice, made of any animals or vegetables."—Groce, i. 150.

1781.—"To-day have _curry_ and rice for my dinner, and plenty of it as C—my messmate, has got the gpires, and cannot eat his share."—Hon. J. Lindays's _Improvisement_, in Lives of Lindays, iii. 286.

1794-97.—"The Bengal squad he fed so wondrous nice, Baring his _currie_ took, and Scott his rice._

CURRY-STUFF.

This shows that curry was not a domesticated dish in England at the date of publication. It also is a sample of what the wit was that ran through so many editions.

c. 1830.—"J'ai substitué le lait à l'eau pour boisson... c'est une sorte de contre-poison pour l'essence de feu que forme la sauce enragée de mon sempiternel cura."—Jacqueton, 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 cocoanut, after it has been reduced to a pulp."—Tennent's Ceylon, i. 77.

N.B. Tennent is misled in supposing (p. 168) that chillies of the nut, after it is dried, are kept in a hoo with 'vetiver,' which is the Tam. name vetiver, 'the root which is dug up.' In some of the N. Indian vernaculars khashkas is 'a poppy-head'; but this is a different word, Skt. khashkas, and compare P. khashkas.

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.

1840.—"... with plots of esculents and curry-stuffs of every variety, onions, chillies, yams, cassavas, and sweet potatoes."—Tennent's Ceylon, i. 468.

CUSSEAH, s. Ar.—H. kasba, kajaba; the chief place of a pergunnah (q.v.).

1548.—"And the casaba of Tanas is rented at 4450 paraeas."—S. Botelho, Tombo, 180.

[c. 1590.—"In the fortieth year of his Majesty's reign, his dominions consisted of one hundred and five Sircars, sub-divided into thirty seven and hundred and thirty-seven kusbas."—Ayes, tr. Gladwin, ii. 1; Jarrett, ii. 115.]

1644.—"On the land side are the houses of the Vazador (I) or Possessor of the Casaba, which is as much as to say the town-or aldea of Mombaym (Bombay). This town of Mombaym is a small and scattered affair.—Basoa, M. S. fol. 227.

c. 1844-45.—"In the centre of the large Cussah of Streemgoonam exists an old sand fort, or rather wall of about 20 feet high, surrounding some 120 houses of a body of people calling themselves Kowrii Vellala,—that is, 'Fort Vellala.' Within this wall no police officer, warrant or Poon ever enters... The females are said to be kept in a state of great degradation and ignorance. They never pass without the walls alive; when dead they are carried out by night in sacks."—Report by Mr. E. B. Thomas, Collector of Timeevally, quoted in Lord Stanhope's Miscellanea, 2nd Series, 1872, p. 182.

CUSSEAH, CURRY-STUFF, CURRY, s. Pers.—H. khashkas. The roots of a grass [called in N. India sentha or P. khashkas, and compare P. khashkas], which abounds in the drier parts of India, Antherum muricatum (Beauv.), Andropogon muricatus (Retz.), used in India during the hot dry winds to make screens, which are kept constantly wet, in the window openings, and the fragrant evaporation from which greatly cools the house (see TATTY). This device seems to be ascribed by Abul Fazl to the invention of Akbar. These roots are well known in France by the name vetiver, which is the Tam. name vetiver, 'the root which is dug up.' In some of the N. Indian vernaculars khashkas is 'a poppy-head'; but this is a different word, Skt. khashkas, and compare P. khashkas.

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 mu. He ordered mats to be woven of a cold odoriferous mot called khars... and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer."

1590.—"The Kuss-Kuss... when fresh, is rather fragrant, though the scent is somewhat terreneous."—Williamson, V. M. i. 285.

1824.—"We have tried to keep our rooms cool with 'tatties,' which are mats formed of the Kusikos, 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.
In the sense of poppy-seed or poppy-head, this word is P.; De Orta says Ar. [see above.]

1653.—"... at Cambaisa, seeing in the market that they were selling poppy-heads big enough to fill a casada, and also some no bigger than ours, and asking the name, I was told that it was cazaot (cashash)—and that in fact is the name in Arabic—and they told me that of these poppies was made opium (amfado), cute being made in the poppy-head, so that the opium exudes."—Garcia De Orta, f. 165.

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 coacour, which is a liquor made from the husk of the capsule of opium, called by them khash-khash."—P. della Valle, ii. 209; [coacour is P. toknâr].

CUSPADORE, s. An old term for a spittoon. Port.'cupõdâre, from cuspir, [Lat. conspuerre], to spit. Usipidâr would be properly quasi mulitum spuit.

1654.—Speaking of the greatness of the Sultan of Bengal, he says to illustrate it—'From the camphor which goes with his spittle when he spits into his gold spittoon (coespidor) his chamberlain has an income of 2000 cruzados.'—Custandezia, Bk. iv. ch. 88.]

1672.—"Here maintain themselves three of the most powerful lords and Naiks of this kingdom, who are subject to the Crown of Veisour, and pay its tribute of many hundred Pagodas... viz. Vitupa-naik of Madere. The King's Cuspadore-bearer, 200 Pagodas, Cristopa-naik of Ohegar, the King's Beti-server, 200 pagodas, the Naik of Tanjouer, the King's Warder and Umbrella carrier, 400 Pagodas..."—Baldaeus, Germ. ed. 153.

1736.—In a list of silver plate we have 5 cuspadores."—Wheeler, iii. 189.

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 Magindanao), 235.

[1900.—"The royal cuspadore" is mentioned among the regalia at Solangor, and a "cuspadore" (betor) is part of the marriage appliances.—Street, Malay Magic, 26, 374.]

CUSPADORE. 284

CUSPADORE, 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 Shiaphal, i.e. 'the

FRUIT OF SITA,' whilst another Anoma ('bullock's heart,' A. reticulata, L., the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband Rama. And the Shiaphal and Ramaphal have become the subject of Hindu legends (see Forbes, Or. Mem. iii. 410). The fruit is called in Chinese fan-i-chi, i.e. foreign leechee.

A curious controversy has arisen from time to time as to whether this fruit and its congers 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. 68). On referring to the original, however, the word is sataphal (fructus perennis), a Hind. term for which Shakespear gives many applications, not one of them the anona. The bel is one (Aegle marmelos), and seems as probable as any (see BIEL). The custard-apple is not mentioned by Garcia de Orta (1693), Linschoten (1697), or even by P. della Valle (1624). It is not in Bontius (1631), nor in Piso's commentary on Bontius (1668), but is described as an American product in the West Indian part of Piso's book, under the Brazilian name Araticu. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the custard-apple and the sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name Anona, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawford, it is true, in his Malay Dictionary explains nona or buah- ('fruit') nona in its application to the custard-apple as fructus virginalis, from nona, the term applied in the Malay countries (like missy in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharutt sculptures, among the carvings dig up at Muttra by General Cunningham, and among the copies...
CUSTARD-APPLE.

from wall-paintings at Ajanta (as pointed out by Sir G. Birdwood in 1874, (see Athenæum, 28th October), [Bombay Gazetteer, xi. 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, \textit{dd} or \textit{dt}, from the Sanskrit \textit{diripya}.

It seems hard to pronounce about this \textit{diripya}. 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 \textit{aurum malum} for “orange,” though the latter word really comes from the Sanskrit \textit{nāranga}. On the other hand, \textit{diripya} is quoted by Rāja Rādhaṅkant Deb, in his Sanskrit dictionary, from a medieval work, the \textit{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 \textit{cactus}, or prickly pear, a class of plants which was certainly introduced from America (see \textit{Vidara} and \textit{Vivusaraka}, in his Skt. Dictionary).

A new difficulty, moreover, arises as to the indigenous claims of \textit{dd}, 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 (\textit{Hortus Malabaricus}, part iv.) a reference to a certain author, ‘Recchus de Plantis Mexicanis,’ as giving a drawing of a custard-apple tree, the name of which in Mexico was \textit{ahal} or \textit{áté}, “fructu apud Mexicanos praecellenti arbor nobilis” (the expressions are noteworthy, for the popular Hindustani name of the fruit is \textit{sharīfa} = “nobilis”). We also find in a Manilla Vocabulary that \textit{ate} or \textit{até} is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the \textit{dd} was sometimes called by a native name called “the Manilla jack-fruit”; whilst the \textit{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 \textit{dd} and its name came to India from Mexico \textit{via} the Philippines, whilst the \textit{anona} and its name came to India from Hispaniola \textit{via} the Cape. In the face of these probabilities the argument of General Cunningham from the existence of the tree in a wild state loses force. The fact is undoubted and may be corroborated by the following passage from “\textit{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 (\textit{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 \textit{Watt, Econ. 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 \textit{Argemone Mexicana}, a plant of unquestioned American origin, is now one of the most familiar weeds all over India. The cashew (\textit{Anacardium occidentale}), also of American origin, and carrying its American name with it to India, not only forms tracts of jungle now (as Sir G. Birdwood has stated) in Canara and the Concan (and, as we may add from personal knowledge, in Tanjore), but was described by P. Vincenzo Maria, more than two hundred and twenty years ago, as then abounding in the wilder tracts of the western coast.

The question raised by General Cunningham is an old one, for it is alluded to by Rumphius, who ends by leaving it in doubt. We cannot say that we have seen any satisfactory suggestion of another (Indian) plant as that represented in the ancient sculpture of Bharhut. [Dr. Watt says: “They may prove to be conventional representations of the jack-fruit tree
or some other allied plant; they are not unlike the flower-heads of the sacred kadamba or Anthocopephalus," (loc. cit. i. 260). But it is well to get rid of fallacious arguments on either side.

In the "Materia Medica of the Hindus" by Udy Chand Dutt, with a Glossary by G. King, M.B., Calc. 1877," we find the following synonyms given:


"Anona reticulata: Skt. Lavali; Beng. Lont." *

1672.—"The plant of the Atta in 4 or 5 years comes to its greatest size ... the fruit ... under the rind is divided into so many wedges, corresponding to the external compartments ... The pulp is very white, tender, delicate, and so delicate 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 blanmange. ... The Anona," &c., &c.—P. Vincenzo Maria, pp. 346-7.

1690.—"They (Hindus) feed likewise upon Fine-Apples, Custard-apples, so called because they resemble a Custard in Colour and Taste ..."—Orentius, 308.

1820.—"... the custard-apple, like russet bags of cold pudding."—Tom Ongeline's Log, ed. 1863, p. 140.

1878.—"The gushing custard-apple with its crust of stones and luscious pulp."—P. Robinson, In my Indian Garden, [49].

CUSTOM, s. Used in Madras as the equivalent of Dustoor, Dustoory, of which it is a translation. Both words illustrate the origin of Customs in the solemn revenue sense.

1688.—"Thoore and Barker positively denied ye overweight, ye Merchants proved it by their books; but ye scayne out of every draught was confess, and claimed as their due, having been always the custom."—Hedges, Diary, Hak. Soc. i. 88.

1768-71.—"Banyans, who ... serve in this capacity without any fixed pay, but they know how much more they may charge upon every rupee, than they have in reality paid, and this is called costumado."—Stavrovinas, E.T., i. 622.

CUSTOMER, s. Used in old books of Indian trade for the native official who exacted duties. [The word was

in common use in England from 1448 to 1748; see N.E.D.]

[1809.—"His houses ... are seized on by the Customer."—Daunser, Letters, i. 25; and comp. Foster, ibid., ii. 226.

[1815.—"The Customer should come and visit them."—Sir T. Roe, Hak. Soc. i. 44.

1822.—"The several affronts, insolences, and abuses daily put upon us by Bookhund, our chief Customer."—Hedges, Diary, [Hak. Soc. i. 83].

CUTCH, s. See CATECHU.

CUTCH, n.p. Properly Kachch, a native State in the West of India, immediately adjoining Sind, the Raja-ruler of which is called the Râo. 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 Jaquta (Hak. Soc. i. 56 seq.). The Skt. word kachchha seems to mean a morass or low, flat land.

1090.—"At this place (Mansura) the river (Indus) divides into two streams, one empties itself into the sea in the neighbourhood of the city of Lothhrâni, and the other branches off to the east to the borders of Kach."—Al-Birûtî, in Elliot, i. 49.

Again, "Kach, the country producing gum" (i.e. wukal or beldiwm), p. 69.

The port mentioned in the next three extracts was probably Mandavi (this name is said to signify "Custom-House"; [mandu, 'a temporary hut,' is a term commonly applied to a bazaar in N. India].

1611.—"Cucha-nagara, a place not far from the River of Zinde."—Nic. Downton, in Purchas, i. 307.

[1612.—"The other ship which proved of Cuta-nagara."—Daunser, Letters, i. 179.]

1615.—"Francisco Sodre ... who was serving as captain-major of the fortress of Dio, went to Cache, with twelve ships and a sangwiel, to inflict chastisement for the arrogance and insolence of these blacks ("... pula soberbâ e desâvor de sestes negros. ..."), "Of these niggers!", thinking that he might do it as easily as Gaspar de Mello had punished those of Por."—Boocaro, 257.

[c. 1651.—"Dara ... traversing with speed the territories of the Raja Katcha soon reached the province of Guzarate. ..."—Bernier, ed. Constable, 78.]

1727.—"The first town on the south side of the Indus is Cutch-naggen."—A. Hamilton, i. 181; [ed. 1744].
Cutch Gundava, n.p. Kachchh Gandara or Kachchh, a province of Biluchistan, under the Khan of Kela't, adjoining our province of Sind; a level plain, subject to inordinate heat in summer, and to the visitation of the simya. Across the northern part of this plain runs the railway from Sukkur to Sibi. Gandara, the chief place, has been shown by Sir H. Elliot to be the Kandtbil or Kandkbil 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 Chachdnmah, or H. of the Conquest of Sind, made in A.D. 1216 (see Elliot, i. 166).

Cutch, Kutch, adj. Hind. kachchh, 'raw, crude, unripe, uncooked.' This word is with its opposite pukka (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.
Fever is a simple ague or a light attack.
Pice generally means one of those amorphous copper, current in up-country bazaars at varying rates of value.
Cost—see analogy under Maund above.
Roof: A roof of mud laid on beams; or of thatch, &c.
Scoundrel, a limb and fatuous knave.
Seam (nilá) is the tailor's tack for trying on.

1763.—"Il paraît que les cutcha coisses sont plus en usage que les autres coisses dans le gouvernement du Deccan."—Lettres Edifiantes, xv. 190.

1863.—"In short, in America, where they cannot get a puka railway they take a kutcha one instead. This, I think, is what we must do in India."—Lord Belin, in Letters and Journals, 432.

Captain Burton, in a letter dated Aug. 26, 1879, and printed in the "Academy" (p. 177), explains the gypsy word gorgio, for a Gentile or non-Rommany, as being kachha or cutcha. This may be, but it does not carry conviction.

Cutch-Puka, adj. This term is applied in Bengal to a nixt kind of building in which burnt brick is used, but which is cemented with mud instead of lime-mortar.

Cutcherry, and in Madras.}

Cutcherry, s. An office of administration, a court-house. Hind. kachahri; used also in Ceylon. The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called dutfer, but it is applied to the office of an Indigo-Planter or a Zemindar, the business in which is
more like that of a Magistrate's or Collector's Office. In the service of Tippoo Sahib cutcherry was used in peculiar senses besides the ordinary one. In the civil administration it seems to have been used for something like what we should now call Department (see e.g. Tippoo's Letters, 292); and in the army for a division or large brigade (e.g. ibid. 332; and see under JYSHE and quotation from Wilks below).

1610.—"Over against this seat is the Cutcherry or Court of Rolls, where the King's Visiter sits with the three hours, by whose hands pass all matters of Rents, Grants, Lands, Firmsan, Debts, &c."—Hawkins, in Purchas, i. 439.

1673.—"At the lower End the Royal Exchange or Cutcherry . . . opens its folding doors."—Fryer, 261.

[1702. — "But not making an early escape themselves were carried into the Cacherra or publick Gaol."—Hedges, Diary, Hak. Soc. ii. cxi.]

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 Gomastahs 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 Sittard, 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 Brama was at the bottom of it."—Holwell, Interesting Historical Events, Pt. II. 122.

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 Kutcherry."—Tippoo'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 said they were property; 'I am indebted to the Malabar Christians on account of the Public Service 40,000 Rs.; the Company owes me (about) 30,000 Rs.; I have taken Poison and am now within a short time of Death; whoever communicates this to the Bombay Govt. or to my wife will be amply rewarded. (Signed) Richard Matthews."—Narrative of Mr. William Drake, and other Prisoners (in Mysore), in Madras Courier, 17th Nov.

c. 1796.—". . . the other Asaf Miran Hussein, was a low fellow and a debauche, . . . who in different . . . towns was carried in his palik on the shoulders of dancing girls as ugly as demons to his Kutchari or hall of audience."—H. of Tippe Sultan, E.T. by Miles, 246.

". . . the favour of the Sultan towards that worthy man (Dundas Wagh) still continued to increase . . . but although, after a time, a Kutchari, or brigade, was named after him, and orders were issued for his release, it was to no purpose."—Ibid. 248.

[c. 1810.—"Four appears to have been the fortunate number (with Tippoo; four companies (yenis), one battalion (teep), four teeps one cuskoon (see KOBOON): . . . four cuskoons, one Cutcherry. The establishment . . . of a cutcherry . . . 5,688, but these numbers fluctuated with the Sultan's caprices, and at one time a cuskoon, with its cavalry attached, was a legion of about 3,000."—Wilks, Mysore, ed. 1860, ii. 182.]

1834.—"I mean, my dear Lady Wroughton, that the man to whom Sir Charles is most heavily indebted, is an officer of his own Cutcherjee, the very scion who cringes to you every morning for orders."—The Baboo, i. 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. xxvii.

1873.—"I'd rather be out here in a tent any time . . . than be stewing all day in a stuffy Kutcherry listening to Ram Buksh and Co. perjuring themselves till they are nearly white in the face."—The True Reformer, i. 4.

1883.—"Surrounded by what seemed to me a mob of natives, with two or three dogs at his feet, talking, writing, dictating,—in short doing Cutcherry."—O. Radke, in Bosworth Smith's Lord Lawrence, i. 59.

OUTCHNAR, s. Hind. kach奶r, Skt. kфnchandra (कचनचरा, '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 were loaded with gunpowder, leaving disclosed a tree hung with quivering flowers of purple flame, evidently intended to represent the Kachnar of the Burmese forests."—Fyle, Mission to Ava, 95.
CUTTACK. 289

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 Deogiri in the Deccan (iv. 46), or at least to a part of the town adjoining that ancient fortress.

[c. 1567. — "Citta di Cathoca." — Ceure Federici, in Ramusio, iii. 392. [Catecha, in Hakt. ii. 388.]

[c. 1590. — "Attoc on the Indus is called Atak Benares in contrast to Katak Benares in Orissa at the opposite extremity of the Empire." — Asia, ed. Garrett, ii. 311.]

1633. — "The 30 of April we set forward in the Morning for the City of Cutteka (it is a city of seven miles in compass, and it standeth a mile from Malandy where the Court is kept." — Bruton, in Hakt. v. 49.


CUTTANCE. s. Some kind of piece-goods, apparently either of silk or mixed silk and cotton. Kutta, Pera, is flax or linen cloth. This is perhaps the word. [Kattan is now used in India for the waste selavage in silk weaving, which is sold to Patwas, and used for stringing ornaments, such as joshans (armlets of gold or silver beads) bedaubands (armlets with folding bands), &c. (Yew sk. Ait, Mon. on Silk Fabrics, 68.)] Cuttances appear in Milburn's list of Calcutta piece-goods.

[1593. — "Cotomias, which are like canvas." — Linschoten, Hak. Soc. i. 60.]

1648. — "Contamia." See under ALCATIF.

1673. — "Cuttane breeches." See under ATLAS.

[1690. — "... rich Silks, such as Atlases, Cuttanes, ..." — See under ALLEJA.

1734. — "They manufacture ... in cotton and silk called Cuttannes." — A. Hamilton, i. 120; ed. 1744.]

CUTTRY. See KHUTTRY.

CYRUS, SYRAS, SARUS, &c. A common corruption of Hind. suras, [Skt. sarasa, the 'lake bird,'] or (corruptly) sārhas, the name of the great grey 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" (Jordin). [The British soldier calls the bird a 'Sarova,' and is fond of shooting him for the pot.] 1672. — "... peculiarly Brand-geese, Colum [see COOLUNG], and Saras, a species of the former." — Fryer, 117.

1807. — "The argelah as well as the cyrus, and all the aquatic tribe are extremely fond of snakes, which they ... swallow down their long throats with great dispatch." — Williamson, Gr. Field Sports, 27.

[1809. — "Saras." See under COOLUNG.]

1813. — In Forbes's Or. Mem. (ii. 277 seqq.; 2nd ed. i. 502 seqq.), there is a curious story of a cyrus or Sahra (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.

D

DABUL, n.p. Dabhol. In the later Middle Ages a famous port of the Konkan, often coupled with Choul (q.v.), carrying on extensive trade with the West of Asia. It lies in the modern dist. of Ratnagiri, in lat. 17° 34', on the north bank of the Anjanwel or 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, * Rabat [Arabistan!] i.e. Arabia, Khurasan, Turkistan, Noghoostan." — Nikifor, 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. 80.

1602. — "The gale abated, and the caravels reached land at Dabule, where they rigged their latesen sails, and mounted their artillery." — Correa, Three Voyages of V. da Gama, Hak. Soc. 308.

1610. — "Having seen Cavel and its customs, I went to another city, distant from it two days journey, which is called Dabułlo. ... There are Moormah merchants here in very great numbers." — Vartthag, 114.

* Mysore is nonsense. As suggested by Sir J. Campbell in the Bombay Gazetteer, After (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, and Ormus with horses, and from Cambay, Diu, and the Malabar country."—Barbour, 72.

1554.—"23d Voyage, from Dabul to Aden."—The Mohit, in J. As. Soc. Beng., v. 464.

1572.—See Camões, x. 72.

[c. 1665.—"The King of Bijapur has three good ports in this kingdom: these are Rajapur, Dabhol, and Karapur."—Tavernier, ed. Ball, i. 181 seq.]

**DACCA.** n.p. Properly Dhakit, ['the wood of dhak (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 Mahommedan 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, Descr. and Hist. Account of the Cotton Manufacture of Dacca in Bengal].

Daka is throughout Central Asia applied to all muslins imported through Kabul.

[c. 1617.—"... liberos Osmanis asecutus vivos cepit, eosque cum elephantibus et omnibus thesauris defuncti, post quam Dacca Bengalae metropolitum est reversus, misit ad regem."—De Laet, quoted by Blochmann, Asia, i. 521.]

[c. 1660.—"Dakaka" in Sir T. Roe's List, Hak. Soc. i. 538.]

1665.—"The same Robbers took Sultan-Sujah at Daka, to carry him away in their Galleasses to Rakanu. . . ."—Bernier, E.T. 55; [ed. Constable, 109].

1818.—"Dacca 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 Bambouc's, and daub'd over with fat Earth."—Tavernier, E.T. ii. 55; [ed. Ball, i. 128].

1822.—"The only expedient left was for the Agent to go himself in person to the Nabob and Dawa at Decous."—Hedges, Diary, Oct. 9; [Hak. Soc. i. 33].

**DACOIT, DACOO.** s. Hind. dákait, dákayat, dákä; a robber belonging to an armed gang. The term, being current in Bengal, got into the Penal Code. By law, to constitute dacoity, there must be five or more in the gang committing the crime. Beames derives the word from dákän, 'to shout,' a sense not in Shakespeare's Dict. [It is to be found in Platts, and Fallon gives it as used in E. H. It appears to be connected with Skt. dákñta, 'pressed together.']

1810.—"Decoits, or water-robbers."—Williamson, V. M. ii. 396.

1812.—"Decoits, 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 Dakoos! Dakoos!"—The Baboo, ii. 202.

1837.—"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. dādana, [P. dāda, 'to give']; an advance made to a craftsman, a weaver, or the like, by one who trades in the goods produced.

1878.—"Wee met with some trouble About ye Investment of Taffetas we hath Continued ever Since, Soc ye wee had not been able to give out any dādūna on Muxadav Side many weanours absentee themselves. . . ."—MS. Letter of 3d June, from Cassumbazar Factory, in India Office.

1888.—"Chuttermull and Deepchund, two Cassumbazar merchants this day assured me Mr. Charnock gives out all his new Sīca ārupes for Dadny at 2 per cent., and never gives the Company credit for more than 1½ rupees—by which he gains and puts in his own pocket Rupees 2½ 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. 85.]

1748.—"The Sets being all present at the Board inform us that last year they dissented to the employment of Fillick Chund, Gosserain, Goore, and Otterum, they being of a different caste, and consequently they could not do business with them, upon which they refused Dadnay, and having the same objection to make this year, they propose taking their shares of the Dadnay."—Jt. William Cons., May 23. In Long, p. 9.

1772.—"I observe that the Court of Directors have ordered the gomastaks to be withdrawn, and the investment to be provided by Dadnay merchants."—Warren Hastings to J. Purling, in Gleig, i. 227.

**DAGBAIL, s.** Hind. from Pers. ḍagh-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. a. Singhalese dagaba, from Pali dhátugabba, and Sansk. dhátu-garbhá, 'Relic-receptacle'; applied to any dome-like Buddhist shrine (see TOPE, FAGODA). Gen. Cunningham alleges that the Chátiyá was usually an empty tope dedicated to the Adi-Buddha (or Supreme, of the quasi-Theistic Buddhists), whilst the term Dhátu-garbhá, or Dagoba, was properly applied only to a tope which was an actual relic-shrine, or repository of ashes of the dead (Bhilas Topes, 9, 9). "The Shan word 'Hták,' or 'Ták,' 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 'Dhátu-garbhá,' a relic shrine" (Hallett, A Thousand Miles, 308.)

We are unable to say who first introduced the word into European use. It was well known to William von Humboldt, and to Ritter; but it has become more familiar through its frequent occurrence in Ferguson's Hist. of Architecture. The only surviving example of the native use of this term on the Continent of India, so far as we know, is in the neighbourhood of the remains of the great Buddhist establishments at Nalanda in Behar. See quotation below.

1806. "In this irregular excavation are left two dagopes, or solid masses of stone, bearing the form of a cupola."—Salt, Cases of Sawle, in Tr. Lit. Soc. Bo. i. 47, pub. 1819.

1823. "... from the centre of the screens or walls, projects a dagope."—Des. of Cases near Nasick, by Lt.-Col. Delamaine in As. Journal, N.S. 1836, vol. iii. 276.

1834. "... Mihindu- Kumara... preached in that island (Ceylon) the Religion of Buddha, converted the foremost King, built Dagobas (Dagope, i.e. sanctuaries under which the relics or images of Buddha are deposited) in various places."—Ritter, Aria, Bd. iii. 1162.

1835. "The Temple (cave at Násiék) ... has no interior support, but a rock-celling richly adorned with wheel-ornaments and lions, and in the end-niche a Dagop ...

1836. "Although the Dagope, both from varying size and from the circumstance of their being in some cases independent erections and in others only elements of the internal structure of a temple, have very different aspects, yet their character is universally recognised as that of closed masses devoted to the preservation or concealment of sacred objects."—W. v. Humboldt, Kawi-Sprache, i. 144.

1840. "We performed pradakshina round the Daghoba, reclining on the living couches of the devotees of Nirvan."—Letter of Dr. John Wilson, in Life, 282.

1853. "At the same time he (Sakya) foresaw that a dagoba 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. . . ."—Fule, Mission to Ava, 35.

1872. "It is a remarkable fact that the line of mounds (at Nalanda in Bihar) still bears the name of 'dagop' by the country people. Is not this the dagoba of the Pal annals?"—Brothwell, Budd. Remains of Bihár, in J.A.S.B. xlii. Pt. i. 305.

DAGON, n.p. A name often given by old European travellers to the place now called Rangoon, from the great Relic-shrine or dagoba there, called Shwe (Golden) Dagón. Some have suggested that it is a corruption of dagoba, but this is merely guesswork. In the Talaing language ták-bôn signifies 'athwart,' and, after the usual fashion, a legend has grown up connecting the name with the story of a tree lying 'athwart the hill-top,' which supernaturally indicated where the sacred relics of one of the Buddhas had been deposited (see J.A.S.B. xxviii. 477). Prof. Forchhammer recently (see Notes on Early Hist. and Geog. of B. Burma, No. 1) explained the true origin of the name. Towns lying near the sacred site had been known by the successive names of Asaktuña-nagarà and Ukkanagarà. In the 12th century the last name disappears and is replaced by Tíkumbha-nagarà, or in Pali form Tíkumbha-nagarà, signifying '3-Hill-city.' * The Kályáni inscription near Pegu contains both forms. Tíkumbha gradually in popular utterance became Tíkum, Tíkun, and Tíkun, whence Dagón. The classical name of the great Dagoba is Tíkumbha-chetti, and this is still in daily Burman use.

* Kámbha 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 Takum had been effaced from the memory of the Talaings, they invented the fable alluded to above in connection with the word tukkum. This view has been disputed by Col. Temple (Ind. Ant., Jan. 1893, p. 27). He gives the reading of the Kalyani inscription as Tigumpanagara and goes on to say: “There is more in favour of this derivation (from dagoba) than of any other yet produced. Thus we have dagaba, Singhalese, admittedly from dhatugabbha, and as far back as the 16th century we have a persistent word digumpa or digumpa (dagon, digon) in Burma with the same meaning. Until a clear derivation is made out, it is, therefore, not unsafe to say that dagon represents some medieval Indian current form of dhatugabbha. This view is supported by a word gompa, used in the Himālayas about Sikkim for a Buddhist shrine, which looks prima facie like the remains of some such word as gabbha, the latter half of the compound dhatugabbha.

Neither Tríkumbha-nagara in Stk. nor Tikumbha-nagara in Pali would mean ‘Three-hill-city,’ kumbha being in no sense a ‘hill’ which is káta, and there are not three hills on the site of the Shwe-Dagon Pagoda at Rangoon.”

c. 1546.—“He hath very certaine intelligence, how the Zemindooh hath raised an army, with an intent to fall upon the Towns of Conmyn and Dala (DALA), and to gain all along the rivers of Digon and Meeduc, the whole Province of Dangdial, even to Annelas (hod. Donspuy and Hensenda).”—F. M. Pinto, tr. by H. C. 1658, 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 Talapoes, which are their Friars, and the rulers of the Pagode or Varella of Dagon.”—Caspur Balbi, f. 98.

c. 1687.—“About two dayes journey from Pegu there is a Varella (see VARELLA) or Pagode, which is the pilgrimage of the Peguans: it is called Dogomma, and is of a wonderfulle bignesse and all gilded from the foot to the toppe.”—R. Fich, in Hakt. ii. 398, [393].

c. 1755.—Dagon and Dagoon occur in a paper of this period in Dallyrmount’s Oriental Repertory, i. 141, 177; (Col. Temple adds: “The word is always Dagon in Floquet’s account of his travels in 1788 (Twaung Pao, vol. i. Les Francais en Birmanie au xviije Siecle, passim). It is always Digon (except once: “Dygone capitale del Pegh,” p. 149) in Quirini’s Viti di Monsignor G. M. Peroni, 1781; and it is Digon in a map by Antonio Zitoe e figli Venezia, 1789. Symes, Embassy to Ava, 1803 (pp. 18, 23) has Dagon. Crawford, 1829, Embassy to Ava (pp. 348-7), calls it Dagong. There is further a curious word, ‘Too Dagon,’ in one of Mortier’s maps, 1740.”]

DAIBUL, n.p. See DIULSIND.

DAIMIO, s. A feudal prince in Japan. The word appears to be approximately the Jap. pronunciation of Chin. tainin, ‘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 lesser degree, corresponding, as one might say, to our knights or barons, 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 Tippeo (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.

1564.—See Pinto, under DAGON.

1685.—“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.”—Caspur Balbi, f. 95.

DALAWAY, s. In S. India the Commander-in-chief of an army; [Tam. talakad, Skt. dala, ‘army,’ wah, ‘to lead’; Can. and Mal. dhalady and dalady, Old Can. dhal, H. dal, ‘an army.’

1615.—“Caeterum Deleusius ... vehementer à rege contendit, ne comitteret vt vtilum condenda nova hac urbe Aronganganensis portus antiquissimum detrimentum caperet.”—Varro, Thesaurus, i. p. 179.

1700.—“Le Talava, c’est le nom qu’on donne au Prince, qui gouverne aujourd’hui
le Royaume sous l'autorité de la Reine."—

Lettres Edif. x. 162. See also p. 178 and
xi. 90.

c. 1747.—"A few days after this, the
Dulriw sent for Hydwr, and seating him
on a musumd with himself, he consulted
with him on the re-establishment of his own
affaire, complaining bitterly of his own dis-
tress for want of money."—H. of Hydwr
Naik, 44. (See also under DHUENA.)

1754.—"You are imposed on, I never
wrote to the Muisoree King or Dalloway
any such thing, nor they to me; nor had
I a knowledge of any agreement between
the Nabob and the Dalloway."—Letter from Gov.
Sauders of Madras to French Deputies in
Cambridge's Act. of the War, App. p. 29.

1763-78.—"He (Haidar) has lately taken
the King (Mysiore) out of the hands of his
Uncle, the Dalloway."—Wills, Mysiore, Pref. ed. 1869, p. xi.)

DALOYET, DELOYET, s. An
armed attendant and messenger, the
same as a Peon. H. dhalat, dhalatjat,
from dhal, 'a shield.' The word is
never now used in Bengal and Upper
India.

1772.—"Suppose every farmer in the
province was enjoined to maintain a num-
ber 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, delecta
(sic), or herecarras" (see HURCARBA).—
W. Hastings, to G. Vansittart, in Grec, i. 237.

1809.—"As it was very hot, I immediately
employed the daloyets to keep off the
owds."—Ed. Valentia, i. 339. The word
here and elsewhere in that book is a mis-
print for deloyets.

DAM, s. H. dám. Originally an
actual copper coin, regarding which we
find the following in the Ain, i. 31, ed. Blochmann:—"1. The Dám
weighs 5 tánks, i.e. 1 tolah, 8 madhas,
and 7 surks; it is the forty-fifth part of
a rupee. At first this coin was called
Paisax, and also Babboe; now it is
known under this name (dám). On
one side the place is given where it
was struck, on the other the date.
For the purpose of calculation, the
dám is divided into 25 parts, each of
which is called a jetal. This imaginary
division is only used by accountants.

"2. The adhelak is half of a dám.
3. The Páulah is a quarter of a dám.
4. The damri is an eighth of a dám."

It is curious that Akbar's revenues
were registered in this small currency,
viz. in laks of dám. We may compare
the Portuguese use of reis [see REAS].

The tendency of denominations of
coins is always to sink in value. The
jetal [see JEETUL], which had become
an imaginary money of account in
Akbar's time, was, in the 14th century,
a real coin, which Mr. E. Thomas,
chief of Indian numismatologists, has
unearthed [see Chron. Pathan Kings,
231]. And now the dám itself is im-
aginary. According to Elliot the
people of the N.W.P. not long ago
calculated 25 dám to the paisa,
which would be 1600 to a rupee. Carnegy
gives the Oudh popular currency table
as:

| 26 kauris | = | 1 damri |
| 1 damri  | = | 3 dám |
| 20 "    | = | 1 dnd |
| 25 dám  | = | 1 pice. |

But the Calcutta Glossary says the
dám is in Bengal reckoned as an
dand, 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
Takā, which is here reckoned equal
to two Payseas. There are also imaginary
monies called Chalddm and Damri; the
former is equal to 1 Payso or 25
cowries, the latter is equal to one-eighth
of a Payso." (Buchanan, Eastern Ind.
i. 382 seq.]). We have not in our own
experience met with any reckoning of
dáms. In the case of the damri the
denomination has increased instead of
sinking in relation to the dám. For
above we have the damri=3 dám, or
according to Elliot (Beames, ii. 296)=
$\frac{3}{4}$ of a dám, instead of $\frac{1}{4}$ of a dám as in
Akbar's time. But in reality the
damri's absolute value has remained
the same. For by Carnegy's table
1 rupee or 16 anas would be equal to
320 damris, and by the Ain, 1 rupee
= 40 x 8 damris = 320 damris. Damri
is a common enough expression for the
infinitesimal in coin, and one has often
heard a Briton in India say: "No, I
won't give a damree!" with but a
vague notion what a damri meant, as
in Scotland we have heard, "I won't
give a plack," though certainly the
speaker could not have stated the
value of that ancient coin. And this
leads to the suggestion that a like
expression, often heard from coarse
talkers in England as well as in India,
originated in the latter country, and
that whatever profanity there may be in the animus, there is none in the etymology, when such an one blurts out "I don't care a damn!" i.e. in other words, "I don't care a brass farthing!"

If the Gentle Reader deems this a far-fetched suggestion, let us back it by a second. We find in Chaucer (The Miller's Tale):

"——ne caught he not a horse,"

which means, "he recked not a cress" (ne flacci quidem); an expression which is also found in Piers Plowman:

"Wisdom and witte is nowe not worth a horse."

And this we doubt not has given rise to that other vulgar expression, "I don't care a curse";—curiously parallel in its corruption to that in illustration of which we quote it.

This suggestion about damn was made by a writer in 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 damn, especially if we recollect that bo-dam, an almond, is to-day current in some parts of India as small money. Might not dried figs have been employed ancienly in the same way, since the Arabic word fooloos, a halfpenny, also denotes a cossa bean, and the root fuls means the scale of a fish. Mankind are so apt, from a natural depravity, that 'flesh is heir to,' in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture our using the word curse in vulgar language in lieu of damn." The N.E.D. disposes of the matter: "The suggestion is ingenious, but has no basis in fact." In a letter to Mr. Ellis, Macaulay writes: "How they settle the matter I care not, as the Duke says, one twopenny damn!" and Sir G. Trevelyan notes: "It was the Duke of Wellington who invented this oath, so disproportioned to the greatness of its author." (Life, ed. 1876, ii. 257.)

1692.—'The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to 6 arb and 80 kros of damas. One arb is equal to 100 kros (a kros being 10,000,000), and a hundred kros of damas are equal to 2 kros and 50 lacs of rupees."—Muhammad Shairf Haniy, in Elliot, vii. 138.

C. 1840.—"Charles Greville saw the Duke soon after, and expressing the pleasure he had felt in reading his speech (commanding the conduct of Capt. Charles Elliot in China), added that, however, many of the party were angry with it; to which the Duke replied,—'I know they are, and I don't care a damn. I have no time to do what is right.'

"A twopenny damn was, I believe, the form usually employed by the Duke, as an expression of value: but on the present occasion he seems to have been less precise."—Autobiography of Sir Henry Taylor, i. 296. The term referred to seems curiously to preserve an unconscious tradition of the pecuniary, or what the idiotic jargon of our time calls the 'monetary,' estimation contained in the expression.

1881.—"A Bavarian printer, jealous of the influence of capital, said that 'Cladstone baid millions of money to the beeble to fote for him, and Beegonsfeel would not bey them a tam, so they fote for Cladstone.'—A Socialistic Picnic, in St. James's Gazette, July 6.

[1900.—"There is not, I dare wager, a single bishop who cares one 'twopenny-halfpenny dime' for any of that plenteousness for himself."—R. 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 Damādo.

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.'"—Sid's Ali, 80.

[1607-8.—"Then that by no means or ships or men can goe saffellie to Suratt, or theare expect any quiett for the many dangers likele to happen vnto them by the Portugalls Chief Comanders of Dīu and Damān and places there aboute. ..."—Birdwood, First Letter Book, 247.]

1623.—"Il capitano ... sperava che potessimo esser vicini alla città di Damān; quai etta 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 Malay-Javanese damar, used generically for resins, a class of substances the origin of which is probably often uncertain. [Mr. Skeat notes that the Malay damar means resin and a torch made of resin, the latter consisting of a regular cylin-
suitable material, filled to the top with resin and ignited.] To one of the dammer-producing trees in the Archipelago the name Dammara alba, Rumph. (N. O. Coniferae), has been given, and this furnishes the 'East India Dammer' of English varnish-makers. In Burma the dammer used is derived from at least three different genera of the N. O. Depleroocarpacea; in Bengal it is derived from the sal tree (see Baul-Wood) (Shorea robusta) and other Shorees, as well as by importation from transmarine sources. In S. India "white dammer," "Dammer Pitch," or Piney resin, is the produce of Vateria indica, and "black dammer" of Canarium strictum; in Cutch the dammer used is stated by Liet. Leech (Bombay Selections, No. xv. p. 215-216) to be made from chandrass (or chandras = copal) boiled with an equal quantity of oil. This is probably Fryer's 'resin taken out of the sea' (infra). [On the other hand Mr. Pringle (Diary, &c., Fort St. George, i. 1st ser. iv. 178) quotes Crawfurd (Malay Archip. i. 465) : (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 seashore 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 M'Nair's statement, to be, like copal, fossil. [On this Mr. Skeat says: "It is true that it is sometimes dug up out of the ground, possibly because it may form on the roots of certain trees, or because a great mass of it will fall and partially bury itself in the ground by its own weight, but I have never heard of its being found actually fossilised, and I should question the fact seriously."]

The word is sometimes used in India [and by the Malays, see above] for a torch, because torches are formed of rags dipped in it. This is perhaps the use which accounts for Haex's explanation below.

1584. — "Dammar (for dammar) from Siacoa and Billiton" (i.e. Siak and Billiton). —Barret, in Hali. ii. 43.

1631. — In Haex's Malay Vocabulary: "Dammr, Lumen quod accenditur."

1673. — "The Boat is not strengthened with Knee-Timbers as ours are, the bended Planks are sowded together with Rope-yarn of the Cooce, and caulked 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].

1755. — "A Dammar-Boy (Torch-boy)." —Ibid. 50.

1835. — "This dammar, which is the general Malayan name for resin, is dug out of the forests by the Malays, and seems to be the fossilised juices of former growth of jungle." —McNair, Peruk, &c., 188.

1885. — "The other great industry of the place (in Sumatra) is dammar collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and diptereocarpous trees; ... out of whose stem, or 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. 138.

DANA, s. H. dama, literally 'grain,' and therefore the exact translation of gram in its original sense (q.v.). It is often used in Bengal as synonymous with gram, thus: "Give the horse his dama." We find it also in this specific way by an old traveller:

1616. — "A kind of grain called Donna, somewhat like our Pease, which they Boyle, and when it is cold give them mingled with course Sugar, and twice or thrice in the Weeke, Butter to secure their Bodies." —Terry, in Purchas, ii. 1471.

DANCING-GIRL, s. This, or among the older Anglo-Indians, Dancing-Wench, was the representative of the (Portuguese Baileadeira) Bayadère, or Naughty-girl (q.v.), also Ounchune. In S. India dancing-girls are all Hindus, [and known as Devadasi or Bhogam-dasi:] in N. India they are both Hindu, called Rāmjani (see RUM-JOHNNY), and Mussulman, called
Kaniche (see CUNCHUNEE). In Dutch the phrase takes a very plain-spoken form, see quotation from Valentinij; others are equally explicit, e.g. Sir T. Roe (Hak. Soc. i. 146) and P. della Valle, ii. 282.]

1608.—See description by Gouver, t. 39.

1673.—“After supper they treated us with the Dancing Wenchens, 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 Wenchens.”—In Wheeler, i. 377.

1726.—“Wat de dans-Hoeren (anders Devatazchi (Deva-diat) ... geneesd, en an de Goden hunner Pagoden als getrouwd) belanged.”—Valentinij, Chor. 54.

1763-78.—“Mandelsow 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.”—Maruo, Narrative, 73.

c. 1812.—“I often sat by the open window, and there, after night, I used to hear the songs of the unhappy dancing girls, accompanied by the sweet yet melancholy music of the cithira.”—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, H. of Persia, ii. 587.

1888.—“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.

1848.—“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 Somnath Proclamation.

DANDY, s.

(a). A boatman. The term is peculiar to the Gangetic rivers. H. and Beng. dándi, from dánd or dand, ‘a staff, an oar.’

1885.—“Our Dankees (or boatmen) boiled their rice, and we supped here.”—Hedges, Diary, Jan. 8; [Hak. Soc. i. 176].

1863.—“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 MANJEE] vessel.”—W. Hastings to the Nawab, in Long, 347.

1869.—“Two naked dandyas paddling at the head of the vessel.”—Ed. Valentia, i. 67.

1874.—“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 Soleyms, 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 Brahmanical cord is supposed to be enshrined, attached to it.”—H. H. Wilson, Sketch of the Religious Sects of the Hindus, ed. 1861, i. 193.]

(c). H. same spelling, and same etymology. A kind of vehicle used in the Himalayas, consisting of a strong cloth slung like a hammock to a bamboo staff, and carried by two (or more) men. The traveller can either sit sideways, or lie on his back. It is much the same as the Malabar muncheel (q.v.), [and P. della Valle describes a similar vehicle which he says the Portuguese call Rete (Hak. Soc. i. 183)].

1875.—“The nearest approach to travelling in a dandi I can think of, is sitting in a half-reefed top-sail in a storm, with the head and shoulders above the yard.”—Wilson, 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. Dhngar, the name by which members of various tribes of Chättí Nágã, but especially of the Orção, 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 Orção tribe. The etymology of the term Dhngar is doubtful. The late Gen. Dalton says: “It is a word that from its apparent derivation (dang or dhng, ‘a hill’) may mean any hill-
man; but amongst several tribes of the Southern tributary Mahals, the terms Dhangar and Dhangarin mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered the national designation of any particular tribe" (Descriptive Ethnology of Bengal, 245) [and see Risley, Tribes and Castes, i. 219].

DARCHEENEE, s. P. dår-chini, "China-stick," i.e. cinnamon.

1563. — "... The people of Ormus, because this bark was brought for sale there by those who had come from China, called it dår-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 wrote was called by the Arabs darzandai, I assure you that the dar-siti, as the Arabs say, or dar-chini as the Persians and Turks call it, is nothing but our ordinary cassula." —P. della Valle, ii. 300-1.

DARJEELING, DARBILING, 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, tDar-je-glin, 'Land of the Dorje,' i.e. 'of the Adamant or thunderbolt,' the ritual sceptre of the Lamas. But 'according to several titles of books in the Petersburg list of MSS. it ought properly to be spelt Dar-rgyas-glin' (Tib. Enc. Dict. p. 287).

DAROGA, s. P. and H. ddrogh. This word seems to be originally Mongol (see Kovalewsky's Dict. No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to a Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of ddroghil has in later days been bestowed on a variety of humbler persons. Wilson defines the word thus: "The chief native officer in various departments under the native government, a superintendent, a manager: but in later times he is especially the head of a police, customs, or excise station." Under the British Police system, from 1793 to 1862-63, the 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 Shensi, which is given by Pauthier in his Marc. Pol., p. 773. The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian Chronicles Doroga (see Hammer, Golden Horde, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as άρνγλας (bid. 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 desroga in § clii.

c. 1220.—"Tuli Khan named as Daragha at Merv one called Barmas, and himself marched upon Nishapur."—Abulghazi, by Desmaisons, 135.

1404.—"And in this city (Tauria) there was a kinsman of the Emperor as Magistrate thereof, whom they call Daroga, and he treated the said Ambassador with much respect."—Clavijo, § lixiti. Comp. Markham, 90.

1441. — "... I reached the city of Kerman. . . . The darogha (governor) the Emir Hadji Mohamed Kaiseschari, being then absent. . . ."—Abdurasset, in India in the Xvth Cent., p. 5.

c. 1590. — "The officers and servants attached to the Imperial Stables. 1. The Ategi. . . . 2. The Darogha. There is one appointed for each stable."—Ab, t. Rieckhaus, i. 137.

1621.—"The 10th of October, the daroga, or Governor of Isphahan, Mir Abduszaizin, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman. . . ."—P. della Valle, ii. 166.

1665.—"There stands a Daroga, upon each side of the River, who will not suffer any person to pass without leave."—Tavernier, E.T., ii. 52; [ed. Bull, i. 117]

1673.—"The Droger, or Mayor of the City, or Captain of the Watch, or the Rounds; it is his duty to preside with the Main Guard a nightes before the Palace-gates."—Fryer, 339.
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 Rajesmaul 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 Nawaub 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 Nait, tr. by Miles, 488.

1812.—"Each division is guarded by a Darogha, with an establishment of armed men."—Fifth Report, 44.

**DATCHIN.**

s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a Malay word for ‘balance,’ in his Comp. Vocab. of Barma, Malay and Thas, Serampore, 1810. It is also given by Crawfurd as dachin, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect ch'eng is ‘to weigh,’ and also ‘steelyard;’ that in Amoy a small steelyard is called ch'ìn; and that in Canton dialect the steelyard is called t'ouk-ch'ing. Some of the Dictionaries also give ta 'chêng,' ‘large steelyard.’ Datchin or dotchin may therefore possibly be a Chinese term; but considering how seldom traders’ words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been adopted from Achin (d'Achin); see the first quotation. [The N.E.D., following Prof. Giles, gives it as a corruption of the Cantonese name taok-ch'ing (in Court dialect ta-ch'ing) from toh ‘to measure,’ ch'ing, ‘to weigh.’ Mr. Skeat notes: "The standard Malay is daching, the Javanese dachin (v. Kinkert, s.v.). He gives the word as of Chinese origin, and the probability is that the English word is from the Malay, which in its turn was borrowed from the Chinese. The final suggestion, d' Achin, seems out of the question."] Favre's Malay Dict. gives (in French) "daring (Ch. pa-tchen), steelyard, balance," also "ber-daring, to weigh," and Javan. "darius, a weight of 100 kätia." Gericke's Javan. Dict. also gives "datain-Picol," with a reference to Chinese. [With reference to Crawford's statement quoted above, Mr. Pringle (Diary, Ft. St. George, 1st ser. iv. 179) notes that Crawford had elsewhere adopted the view that the yard and the designation of it originated in China and passed from thence to the Archipelago (Malay Archip. i. 275). On the whole, the Chinese origin seems most probable.]

1554.—At Maiacca. "The bar of the great Dachem contains 200 cates, each cate weighing two arratels, 4 ounces 6 eighteens, 15 grains, 3 tenths. . . . The Bar of the little Dachem contains 200 cates; each cate weighing two arratels."—A. Nunes, 38.

[1684-5.—". . . he replied That he was now Content yt ye Honble Company should solely enjoy ye Custome of ye Place on condition yt ye People of ye Place be free from all dutys & Custumes and yt ye Profit of ye Dutchin be his. . . ."—Pringle, Diary, Ft. St. Geo. 1st ser. iv. 12.]

1696.—"For their Dotchin and Ballance they use that of Japan."—Bowyer's Journal at Cochín-China, in Dalrymple, O. R. i. 88.

1711.—"Never weigh your Silver by their Dotchins, for they have usually two Pair, one to receive, the other to pay by."—Lockyer, 113.

"In the Dotchins, 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 Chopchia and Dotchin to cut and weigh Silver."—Ibid. 141.

1748.—"These scales are made after the manner of the Roman balance, or our English Ruillery, called by the Chinese Litang, and by us Dotchin."—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."

**DATURA.**

s. This Latin-like name is really Skt. dāttārā, and so has passed into the derived vernaculars. The widely-spread Datura Stramonium, or Thorn-apple, is well known over Europe, but is not regarded as indigenous to India; though it appears to be wild in the Himalaya from Kashmir to Sikkim. The Indian species, from which our generic name has been borrowed, is Datura alba, Nees (see Hanbury and Flickeger, 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 Burdadora ('Joker'). De Orta strongly disapproves of such pranks. The criminal use of datura by a class of Thugs is rife in our own time. One of the present writers has judicially convicted many. Coiles returning with fortunes from the colonies often become the victims of such crimes. [See details in Chevers, Ind. Med. Jour. 179 seqq.]

1598.—"Maid servant. 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 wamata caya [wamata-kaya] . . . in Canarese Datiyro . . ."—Acosta, 87.

c. 1580.—"Nascitur et . . . Datura Indorum, quorum ex seminibus Latrones bellaria parant, quae in caravans mercatoribus exhibentes largumque somnum, profundumque inducentes aurum gemmasque surripuit et abuent."—Prosper Alpinus, Pt. I. 190-1.

1586.—"They name [have] likewise an herb called Deutros, which beareth a seede, whereof bruising out the sap, they put it into a cup, or other vessel, and give it to their husbands, eyther in meate or drinks, and presently therewith the Man is as though hee were Liff out of his wits."—Linschoten, 60; [Hak. Soc. i. 209].

1606-10.—"Mais ainsi de mesme les femmes quand elles sçavent que leurs maris en entretiennement quelqu'autre, elles s'en desfont par poison ou autrement, et se servent fort à cela de la semence de Datura, qui est d'une estrange vertu. Ce Datura ou Dutros, espèces de Stramonium, est une plante grande et haute qui porte des fleurs blanches en Campane, comme le Gimmepelo, mais plus grande."—Mocquet, Voyages, 312.

[1610.—"In other parts of the Indies it is called Dutros."—Pyrard de Laval, Hak. Soc. ii. 114.]

[1621.—"Garcias ab Horto . . . makes mention of an herb 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 Mfr., Pt. 2, Soc. 5 Mem. I. Subs. 5.]

1678.—"Dutry, the deadliest sort of Solarium (Solanus) or Nightshade."—Fryer, 82.

1678.—"Make lechers and their punks with dewtry
Commit fantastical advowtry."

Hudibras, Pt. iii. Canto 1.

1690.—"And many of them (the Moors) take the liberty of mixing Dutry and Water together to drink . . . which will intoxicate almost to Madness."—Ovington, 236.

1810.—"The dutry that grows in every part of India."—Williams, V. M. ii. 155.

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-spasmodylic, or for more questionable purposes."—R. Brown in Geog. Magazine, i. 371. Note.—The statements derived from Hanbury and Flitciger 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 Wirt, Econ. Dict. iii. 29 seqq.]

Datura, Yellow, and Yellow Thistle. These are Bombay names for the Argemone mexicana, fico del inferno of Spaniards, introduced accidentally from America, and now an abundant and pestilent weed all over India.

Dawk, s. H. and Mahr. dak; 'Post,' i.e. properly transport by relays of men and horses, and thence 'the mail' or letter-post, as well as any arrangement for travelling, or for transmitting articles by such relays. The institution was no doubt imitated from the barid, or post, established throughout the empire of the Caliphs and the securing of accurate intelligence from the court on one side and the army on the other was a great public benefit."—Zia-uddin Barani, in Elliot, iii. 208.

1310.—"It was the practice of the Sultan (Ala-ud-din) when he sent an army on an expedition to establish posts on the road, wherever posts could be maintained. . . . At every half or quarter kos runners were posted . . . the securing of accurate intelligence from the court on one side and the army on the other was a great public benefit."—Zia-uddin Barani, in Elliot, iii. 208.

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.

c. 1840.—"So he wrote to the Sultan to announce our arrival, and sent his letter by the dāwak, which is the foot post, as we have told you. ..."—Ibid. 145.

"At every mile (i.e. Korsa or less) from Delhi to Deulatabad there are three dāwāk or posts."—Ibid. 191-2. It seems probable that this dāwāk is some misunderstanding of dāk.

"There are established, between the capital and the chief cities of the different territories, places at certain distances from each other, which are like the post-relays in Egypt and Syria ... but the distance between them is not more than four bowshouts or even less. At each of these posts ten swift runners are stationed ... as soon as one of these men receives a letter he runs off as rapidly as possible. ... At each of these post stations there are mowahēs, where prayers are said, and where the traveller can find shelter, reservoirs full of good water, and markets ... so that there is very little necessity for carrying water, or food, or tents."—Shahabadia Dimishk, in Elliot, iii. 581.

1528.—"... that every ten kas he should erect a yam, or post-house, which they call a dāk-choki, for six horses. ..."—Baber, 383.

c. 1612.—"He (Akbar) established posts throughout his dominions, having two horses and a set of footmen stationed at every five kas. The Indians call this establishment 'Dāk chowky.'"—Birrak, by Briggs, ii. 280-1.

1657.—"But when the intelligence of his (Dara-Shekoh's) officious meddling had spread abroad through the provinces by the dāk khavki. ..."—Khaft Khan, in Elliot, vi. 214.

1727.—"The Post in the Mogul's Dominions goes very swift, for at every Caravan-serai, which are built on the High-roads, about ten miles distant from one another, Men, very swift of Foot, are kept ready. ... And these Curriers are called Dog Chowkies."—A. Hamilton, i. 149; [ed. 1744, i. 150].

1771.—"I wrote to the Governor for permission to visit Calcutta by the Dawk. ..."—Letter in the Inquiries of a Nabob, &c., 76.

1781.—"I mean the absurd, unfair, irregular and dangerous Mode, of suffering People to paw over their Neighbours' Letters at the Door. ..."—Letter in Hicky's Bengal Gazette, Mar. 24.

1796.—"The Honble. the Governor-General in Council has been pleased to order the re-establishment of Dawk Bearers upon the new road from Calcutta to Benares and Patna. ... The following are the rates fixed. ..."—From Calcutta to Benares. ... Sissa Rupees 500."—In Seton-Karr, ii. 185.

1809.—"He advised me to proceed immediately by Dawk. ..."—Ed. 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."—Selig, Wonders of Ellora, ch. iv. A letter so sent by the post-runner, in the absence of any receiving office, was said to go "by outside dawk."

1843.—"Jam: You have received the money of the British for taking charge of the dawk; you have betrayed your trust, and stopped the dawk. ... If you come in and make your salām, and promise fidelity to the British Government, I will restore to you your lands ... and the superintendence of the dawks. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory ... and if I catch you, I will hang you as a rebel."—Sir C. Napier to the Jam of the Jokees (in Life of Dr. J. Wilson, P. 440).

1875.—"... the true reason being, Mr. Barton declared, that he was too stingy to pay her dawk."—The True Reformer, i. 68.

DAWK, s. Name of a tree. See DHAWE.

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. dāy, Skt. ddtriakā; conf. Pers. dāyah, 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."

1578.—"The whole plant is commonly known and used by the Dayas, or as we call them comadres" ("gossips", midwives).—Acosta, Fratkadæ, 282.

1613.—"The medicines of the Malays . . . ordinarily are roots of plants . . . horns and claws and stones, which are used by their leeches, and for the most part by Dayas, which are women physicians, excellent herbalists, apprentices of the schools of Java Major."—Godinho de Eredia, t. 37.

1782.—In a Table of monthly Wages at Calcutta, where the Prakrit form of Skt. daksinapatha ("Southern region", whence the Greek form in our first quotation), and daksinatya ("Southern", qualifying some word for "country"). So, in the Panvchatantra: "There is in the Southern region (daksinatya janapada) a town called Mihilâropya.

6150.—"But immediately after Barygaza the adjoining continent extends from the North to the South, wherefore the region is called Dachinabadês (Adyavâdha), for the South is called in their tongue Dachanaos (Adyavos)."—Perpûtus M. E., Geog. Gr. Min. i. 254.

1510.—"In the said city of Decan there reigns a King, who is a Mahomedan."—Ibid. Hak. Soc. i. 192. [Here the term is applied to the city and kingdom of Bijapur].

1517.—"On coming out of this Kingdom of Guzerat and Cambay towards the South, and the inner parts of India, is the Kingdom of Decan, which the Indians call Decan."—Barboza, 69.

1552.—"Of Deccan or Daqué as we now call it."—Castanheda, ii. 50.

1608.—"For the Portugalos of Daman had wrought with an ancient friend of theirs a Raga, who was absolute Lord of a Province (betweene Damas, Guzerat, and Decan) called Cruylly, to be readie with 200 Horsesmen to stay my passage."—Capt. W. Hawkins, in Purchas, i. 209.

1612.—"The Deccana, a people bordering on them (Portuguese) have besieged six of their port towns."—Davies, Letters, i. 258.

1516.—"... 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 WARRIES."—Ibid. Hak. Soc. i. 192.

1623.—"A Moor of Decan."—P. della Valle, Hak. Soc. ii. 225.

1667.—"But such as at this day, to Indians known, In Malabar or Decan spreads her arms."—Paradise Lost, ix. [1102-3].

1726.—"Decan [as a division] includes Decan, Cunkum, and Balagatta."—Valentijn, v. 1.
DECCAN.

DECCANY. adj., also used as subst. Properly dakhnî, dakkhînî, dakhnî. Coming from the Deccan. A (Mohammedan) inhabitant of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

1516.—"The Deccan language, which is the natural language of the country."—Barbour, 77.

1572.—"... and the Deccans... (butea superba) are very conspicuous."—Forbes, Or. Mem. 2nd. ed. i. 185.

1861.—"Ah, I rode a Deccanees 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, 'Dekh Sahib, Dekh!'"—Or. Sporting Mag., ed. 1873, i. 350.

1854.—"... these formed the whole assembly, 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 Mohammedans, Din, Din!

1764.—"When our sepoys observed the enemy they gave them a ding or huzza."—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; Dilî is that used by Mahommedans. According to Panjab Notes and Queries (i. 117 seq.), Dilapat is traditionally the name of the Dilli of Prithví Ráj. Dil is an old Hindi word for an eminence; and this is probably the etymology of Dilapat 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 boiler,' a form of Oriental sore, similar to Biskra Button, Aleppo Evil, Lahore or Multan Sore (see Delhi Gazetteer, 15, note.).]

1205.—(Muhammad Ghorî marched "towards Delli (may God preserve its prosperity, and perpetuate its splendour!), which is among the chief (mother) cities of Hind."—Hasan Nizâmi, in Elliot, ii. 216.

1830.—"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 Gildemeister, 189 seq.

1875.—The Carta Catalana of the French Library shows ciutat de Dilli and also Lo Rey Dilli, with this rubric below it: "Ari esta un soldat gran e podaros molt rich. Aquest soldat ha uoc orifans e o militia homens a cavall sot to seu imperi. Ha encara pacons sen nombre. . . ."

1459.—Fra Mauro's great map at Venice shows Delhi cittade grandissima, and the rubrick Questa cittade nobilissima et dominatulo et pas de deli over India Prima.

1516.—"This king of Dely confines with Tatars, and has taken many lands from the King of Cambay; and from the King of
DELING. 303  DELLY, MOUNT.

DELLING, his m-ta and captab with many of the people, took much, and afterwards in time they revolted, and set themselves up as kings."—Barbeau, p. 100.

1583.—"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. 506.

"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 (os Leguins) beyond China."—Ibid. iii. 572.

c. 1568.—"About sixteen years past this King (of Cuttack), with his Kingdom, were destroyed by the King of Patn-tane, which was also King of the greatest part of Bengal . . . but this tyrant enjoyed his Kingdom but a small time, but was conquered by another tyrant, which was the great Mogul King of Agra, Delly, and of all Cambayas."—Caesar Frederick in Hakt. ii. 352.

1611.—"On the left hand is seen the car-kase of old Dely, called the nine castles and fifteen-two gates, now inhabited only by Goggers . . . The city is 2d between Gate and Gate, begirt with a strong wall, but much ruinous. . . ."—W. Finch, in Purkhas, i. 480.

DELLING, a. 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 it is perhaps a Persian word. Meninski gives "deleng, adj. pendulus, suspenus." The thing seems to be the Malayalam Manchil. (See MUNCHHEL and DANDY.)

1569.—"Carried in a closet which they call Deling, in the which a man shall be very well accommodated, with cushions under his head."—Caesar Frederick, in Hakt. ii. 357.

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 iron are attached to a very thick cane, and this is borne by four men . . . When you go on a journey, a cushion is put at the head of this Delingo, and you get in, and lay your head on the cushion," &c.—Gaspavo Balbi, f. 99b.

1587.—"From Girion we went to Macao, which is a pretty townes, where we left our boats and Pares, and in the morning taking Delinggeses, which are a kind of Coches made of cords and cloth quilted, and carried vpon a stang between 3 and 4 men: we came to Pegu the same day."—R. Fitch, in Hakt. 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. Mahatmya or legend, who rendered the name Saptapala, 'Seven Hills,' confounding elli with elli, 'seven,' which has no application. "Again we shall find it explained as 'Rat-hill'; but here elli is substituted for elli. [The Madras Gloss. gives the word as Mal. eschimala, and explains it as 'Rat-hill,' "because infected 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-Masde of the Peutingerian Tables is not unlikely to be an indication of Ely.

1298.—"Eli is a Kingdom towards the west, about 800 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. 1380.—"Three days journey beyond this city (Manjarir, i.e. Mangalore) there is a great hill which projects into the sea, and is desird by travellers from afar, the promontory called Hill."—AbuFeda, in Gil- demeister, 185.

c. 1343.—"At the end of that time we set off for Hill, where we arrived two days later. It is a large well-built town on a great bay (or estuary) which big ships enter."— Ibn Batuta, iv. 51.

c. 1440.—"Proceeding onwards he . . . arrived at two cities situated on the sea shore, one named Pacamuria, and the other Kelly."—Nicolo Conti, in India in the XVth Cent. p. 6.

1516.—"After passing this place along the coast is the Mountain Dely, on the edge of the sea; it is a round mountain, very lofty, in the midst of low land; all the ships of the Moors and the Gentiles . . .
sight this mountain... and make their reckoning by it."—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 Cannar, which the people of the country in their language call the mountain Deily, city meaning 'the rat,' and they call it Mount Deily, because in this mountain there are so many rats that they could never make a village there."—Correa, Three Voyages, &c., Hak. Soc. 145.

1579.—"... Malik Ben Habeeb... proceeded first to Quilon... and after erecting a mosque in that town and settling his wife there, he himself journeyed on to [Hill Marawi]..."—Rowlandson's Tr. of Toluf-ul-Mujahidin, p. 54. (Here and elsewhere in this ill-edited book Hilt Marawt is read and printed Hubbae Mawrote).

[1623.]-... a high Hill, inland near the seashore, call'd Monte Dell."—P. della Valle, Hak. Soc. ii. 355.

1688.—"... Sur le midy nous passames à la veille de Monte-Loune, qui est une haute montagne dont les Malabares descourent de loin les vaisseaux, qu'ils peussent attaqueer avec advantage."—Mandella, 275.

1727.—"... And three leagues south from Mount Dolly is a spacious deep River called Balliapakin, 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 Telliccherry, 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 Deily."—Court's Letter of March 25. In Long, 198.

DEOLL, s. A broker; H. from Ar. dalal; the literal meaning being one who directs (the buyer and seller to their bargain). In Egypt the word is now also used in particular for a broker of old clothes and the like, as described by Lane below. (See also under NEELAM.)

[c. 1665.—"... He spared also the house of a deceased Deoll or Gentle broker, of the Dutch."—Bernier, ed. Constable, 188. In the first English trans. this passage runs: "He has also regord to the House of the Deceased De Lale."]

1864.—"... Five Deolls, or Brokers, of Deccan, after they had been with me went to Mr. Beard's chamber. ..."—Hedges, Diary, July 25; [Hak. Soc. i. 152].

1754.—"... Mr. Beallie at Jugdea, accused by these villains, our dulolls, who carried on for a long time their most flagrant rascality. The Dulolls at Jugdea found to charge the Company 15 per cent. beyond the price of the goods."—Fort Wm. Cons. In Long, p. 50.

1824.—"... I was about to answer in great wrath, when a dalal, or broker, went by, loaded with all sorts of second-hand clothes, which he was hawking about for sale."—Haji Baba, 2d ed. i. 183; [ed. 1851, p. 81].

1835.—"... In many of the sooks in Cairo, auctions are held... once or twice a week. They are conducted by 'dellális' (or brokers). ... The 'dellális' carry the goods up and down, announcing the sums hidden by the cries of 'hard.'"—Lane, Mod. Egyptians, ed. 1860, p. 317; [6th ed. ii. 18].

DEMIOH, s. A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, but it is introduced here because it has been supposed to be the corruption of an Oriental word, and suggested to have been taken from the name of Damaghân in Persia. This looks plausible (compare the Persian origin of carboy, which is another name for just the same thing), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his Notes on Wedgwood's Dictionary, and by Doxy (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 demijan or demijan, 'la dame-jeanne.' The word is undoubtedly known in modern Arabic. The Mohit of B. Bistānī, the chief modern native lexicón, explains Damijana as 'a great glass vessel, big-bellied and narrow-necked, and covered with wickerwork; a Persian word.'* The vulgar use the forms damajana and damanjana. Dame-jeanne appears in P. Tichelaar, Dict. de la Langue Frang. (1759), with this definition: "[Lagena amplior] Nom que les matelots donnent à une grande bouteille couverte

* Probably not much stress can be laid on this last statement. (The N.E.D. thinks that the Arabic word came from the West).
DENGUE. It is not in the great Castilian Dict. of 1729, but it is in those of the last century, e.g. Dict. of the Span. Academy, ed. 1869. "DamaEu-
apa, f. Provincia de) And(auicia, CASTANincluded..."and castañ was explained as a "great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor." [See N.E.D. which believes the word adopted from dame-jeanne, on the analogy of 'Bellarmine' and 'Greybeard.]

1762.—"Notre vin est de grands faisons de verre (Damasjanas) dont chacun teneit pres de 20 bouteilles."—Niebuhr, Voyage, i. 171.

DENGUE, a. 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 un-bending 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 deny or dengu. [But according to the N.E. D. both 'dandy' and 'dengu' are corruptions of the Swahili term, ka dingo pepo, 'sudden cramp-like seizure by an evil spirit.]

Some of its usual characteristics are the great suddenness of attack; often a red eruption; pain amounting sometimes to anguish in head and back, and shifting pains in the joints; excessive and sudden prostration; after-pains of rheumatic character. Its epidemic occurrences are generally at long intervals.

Omitting such occurrences in America and in Egypt, symptoms attach to an epidemic on the Coromandel coast about 1780 which point to this disease; and in 1892 an epidemic of the kind caused much alarm and suffering in Calcutta, Berhampore, and other places in India. This had no repetition of equal severity in that quarter till 1871-72, though there had been a minor visitation in 1853, and a succession of cases in 1868-69. In 1872 it was so prevalent in Calcutta that among those in the service of the E. I. Railway Company, European and native, prior to August in that year, 70 per cent. had suffered from the disease; and whole households were sometimes attacked at once. It became endemic in Lower Bengal for several seasons. When the present writer (H. Y.) left India (in 1869) the name dengu 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 upward 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 a single instance, which attacked both whites and blacks impartially, inflammation of the cellular tissue, affecting chiefly the face, neck, and scrotum, was especially prevalent as a sequela, none but the lightest cases escaping. I am not aware that this is noted in the text-books as a characteristic of the disease; in fact, the descriptions in the books then available to me, differed greatly from the disease as I then found it, and I believe that was the experience of other medical officers at the time. During the epidemic of dengu 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 dengu fever. As it was, his medical attendant was puzzled to give a name to it. The disease did not spread to the other members of the family, and the patient made a good recovery.—Henry J. Barnes, Surgeon, Medical Staff, Fort Pitt, Chatham." From British Medical Journal, April 25.

DEODAR. s. The Cedrus deodara, Loud., of the Himalayas, now known as an ornamental tree in England for some seventy-five years past. The finest specimens in the Himalayas are often found in clumps shadowing a small temple. The Deodar is now regarded by botanists as a variety of Cedrus Libani. It is confined to the W. Himalaya from Nepal to Afghanistan; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges...
once more in Algeria, and thence westwards to the Rif Mountains in Morocco, under the name of C. Atlantica. The word occurs in Avicenna, who speaks of the Deudar as yielding a kind of turpentine (see below). We may note that an article called Deodar-wood Oil appears in Dr. Forbes Watson's "List of Indian Products" (No. 2941) [and see Watt, Econ. Dict. ii. 285].

Deodar is by no means the universal name of the great Cedar in the Himalayas. It is called so (Deodar, Diār, or Dydr [Drew, Jummeo, 100]) in Kashmir, where the deodar pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (deva-dārū, '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) longiflora, to Selaia Indica, to Erythroxylon oreolatum, and (on the Ravi and Sutlej) to Cupressus torulosa.

The Deodar first became known to the Europeans in the beginning of the last century, when specimens were sent to Dr. Roxburgh, who called it a Pinus. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Melville in 1822.

c. 1080.—"Deudar (or rather Duddar) est ex generis abhel (i.e. juniper) quae dietur pinus Inda, et Syr deudar (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 deodor, that is a fir. He planted them both on the boundary of Kashmir."—Chach Nāmah in Elliot, i. 144.

DERRISHACST, adj. This extraordinary word is given by C. B. P. (M3) as a corruption of P. daryshikast, 'destroyed by the river.'

DESVISH, s. P. darwsh; a member of a Mahomedan religious order. The word is hardly used now among Anglo-Indians, fakir [see FAKIER] having taken its place. On the Mahomedan confraternities of this class, see Herklot, 179 seqq.; Lane,


c. 1540.—"The dog Cossa Acen . . . crying out with a loud voyce, that everyone 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 Darveshes of the House of Meesus, that he will keep his word both with you and me, provided that we bathe ourselves in the blood of these dogs without Law!"—Pisto (esp. liv.), in Cogan, 72.

1554.—"His multa didicimus a monachis Turciciis, quos Dervis vocant."—Busby, Epist. I. p. 93.

1616.—"Among the Mahomes are many called Dervizches, which relinquish the World, and spend their days in Solitude."—Terry, in Purchas, ii. 1477.

[c. 1639.—"Dervisini." See TALISMAN.]

1658.—"Il estoit Dervische ou Facis et menoit une vie solitaire dans les bois."—De la Boulaye-le-Gouz, ed. 1657, p. 182.

1670.—"Aureng-Zobe . . . 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."—Bernier, 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."—Pryer, 302.

DESSAYE, s. Mahr. dawli; in W. and S. India a native official in charge of a district, often held hereditarily; a petty chief. (See DESAYE.)

1590-91.—". . . the Desayes, Mukkaddams, and inhabitants of several parganas made a complaint at Court."—Order in Mirath-Askedi (Bird's Tr.), 408.

[1811.—"Daiseriy."—Kirkpatrick, Letters of Tipper, p. 196.]

1888.—"The Desai of Sawantwari has arrived at Delhi on a visit. He is accompanied by a European Assistant Political Officer and a large following. From Delhi his Highness goes to Agra, and visits Cuttack before returning to his territory, vid Madras."—Pioneer Mail, Jan. 24.

The regular title of this chief appears to be Sar-Dehti.

DESTOO, s. A Parsee priest; P. dastūr, from the Pahlavi daštōr, 'a prime minister, councillor of State . . . a high priest, a bishop of the Parsees; a custom, mode, manner' (Haug, Old Pahlavi and Persian Glossary). (See DUSTOO.)
DEUTI, DUTY, a. H. divit, devri, devr, Skt. ḍṛṣṭa, ‘a lamp’; a lampstand, but also a link-bearer.

DÉVADĀŚI, s. H. ‘Slave-girl of the gods’; the official name of the male children 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 σεμιβουλος, which is nearly a translation of the Hindi name...” —Marco Polo, 2nd ed. ii. 336. These appendages of Aphrodite worship, borrowed from Phoenicia, were the same thing as the κακοδῆθ, repeatedly mentioned in the Old Testament, e.g. Deut. xxiii. 18: “Thou shalt not bring the wages of a κακοδῆθ into the House of Jehovah.” [See Chesne, in Encyc. Bibl. ii. 1964 seq.] Both male and female σεμιβουλος are mentioned in the famous inscription of Citrum in Cyprus (Corp. Inscriptionum Semitic. No. 86); the latter under the name of ‘alma, curiously near that of the modern Egyptian ‘alima. (See DANCING-GIRL.)

1702.—“Peu de temps après je baptisai une Deva-Dachi, ou Béatrice Divine, c’est ainsi qu’on appelle les femmes dont les Prêtres des idoles absentes, sous prétexte que leurs dieux les demandent.” —Lettres Pélissières, x. 245.

DEUTI, DUTY. 307

DEVIL, s. A petty whirlwind, or circular storm, is often so called. (See PISACHEE, SHAITAN, TYPHOON.)

DEVIL-BIRD, s. This is a name used in Ceylon for a bird believed to be a kind of owl—according to Haeckel, quoted below, the Syrmium Indravas of Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a Podarce, or Night-hawk.

c. 1790.—“La principale occupation des devadaschies 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.” —Hauteriu. ii. 105.

1688.—“The Dasis, 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.

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1813.—“...we were often surrounded by the little whirlwinds called bygíasas, or Devilis.” — Forbes, Or. Men. 2nd ed. i. 118.

1606-10.—“Often you see coming from afar great whirlwinds which the sailors call dragons.” —Pyrard de Lassé, Hik. Soc. i. 11.

1863.—“...the little whirlwinds called bygíasas, or Devilis.” — Forbes, Or. Men. 2nd ed. i. 118.
1880.—"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. Misford's Note in Tennent's Ceylon, i. 167.

1881.—"The uncanny cry of the devil-bird, Surnia Indrani..."—Haeckel's Visit to Ceylon, 285.

DEVIL'S REACH, n.p. This was the old name of a reach on the Hoogly R. a little above Pulta (and about 15 miles above Calcutta). On that reach are several groups of dewals, or idol-temples, which probably gave the name.

1884.—"August 28.—I borrowed the late Dutch Fiscaal's Budgero (see BUDGEROW), and went in Company with Mr. Beard, Mr. Littleton...as far as y* Devil's Reach, where I caused y* tents to be pitched in expectation of y* President's arrival and lay here all night."—Hedges, Diary, Hak. Soc. i. 156.

1717.—"From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for the Larnboard is shoal until you come into the beginning of Pulta or Pouto 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 bhātā-pūjā, i.e. worship of bhātas [see BHOOT], a word which appears in slightly differing forms in various languages of India, including the Tamil country. A bhāta, or as in Tamil more usually, pēy, 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 Bharatarvaria, 554 seq.]

DÉWAL, DÉWALÉ, a. H. dewal, Skt. deva-dālaya; a Temple or pagoda. This, or Dewaldark, is the phrase commonly used in the Bombay territory for a Christian church. In Ceylon DÉWALÉ is a temple dedicated to a Hindu god.

1831.—"The second order of Priests are those called Koppuku, who are the Priests that belong to the Temples of the other Gods (i.e. other than Boddon, or Buddhas). Their Temples are called Dewals."—Knox, Ceylon, 79.

[1797.—"The Company will settle... the dewal or temple charge."—Treaty, in Logan, Malabar, iii. 285.

[1813.—"They plant it (the nayna tree) near the dewals or Hindoo temples, improperly called Pagodas."—Forbes, Or. Mem., 2nd ed. i. 16.]

DEWALEEA, s. H. diwāliyaq, 'a bankrupt,' from diwālī, 'bankruptcy,' and that, though the etymology is disputed, is alleged to be connected with dīpa, '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. diwālī, from Skt. dīpa-ālikā, 'a row of lamps,' i.e. an illumination. An autumnal feast attributed to the celebration of various divinities, as of Lakshmi and of Bhavāni, and also in honour of Krishna's slaying of the demon Naraka, and the release of 16,000 maidens, his prisoners. It is held on the last two days of the dark half of the month Akrīna or Akān, and on the new moon and four following days of Karttika, i.e.
usually some time in October. But there are variations of Calendar in different parts of India, and feasts will not always coincide, e.g. at the three Presidency towns, nor will any curt expression define the dates. In Bengal the name Dívālī is not used; it is Kālī Pūjā, 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 equinoció do entrada de libra, día chamado Diwály, tem tal privilegio e vertude que obriga falar as arvores, plantas e ervas..."—Godoim de Brandua, i. 380.

1661.—"In the month of October, eight days after the full moon, there is a feast held in honour of Vishnu, which is called Dipáwálī."—A. Rogerius, De Open-Deure.

1673.—"The first New Moon in October is the Banyan’s Dúlláy."—Fryer, iv. 110.

1820.—"The Dewalies, Deepawulies, or Time of Lights, takes place 20 days after the Dusseras, and lasts three days; during which there is feasting, illumination, and fireworks."—T. Cole, in Tr. Lit. Soc. Bo., ii. 211.

1883.—"The Dīwān 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, minarets, 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 Government, 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 dīwān 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 dāftar (see DUFTER), 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 Bilādurī (c. 860) relates as to the first introduction of the dīwān that, when ‘Omar was discussing with the people how to divide the enormous wealth derived from the conquests in his time, Walid bin Hishām bin Moghāira said to the caliph, ‘I have been in Syria, and saw that its kings make a dīwān; 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 divan became especially applied to the Custom-house, and thus passed into the Romance languages as adwana, douane, dogana, &c. Littré indeed avoids any decision as to the etymology of douane, &c. And Hyde (Note on Abr. Perret, in Syntagma Divisoni. i. 101) derives dogana from docdn (i.e. P. dukdn, officina, a shop'). But such passages as that below from Ibn Jubair, and the fact that, in the medieval Florentine treaties with the Mahomedan powers of Barbary and Egypt, the word divan in the Arabic texts constantly represents the dogana of the Italian, seem sufficient to settle the question (see Amari, Diplomi Arabi del Real Archivo, &c.; e.g. p. 104, and (Latin) p. 306, and in many other places).† The Spanish Dict. of Cobarruvias (1611) quotes Urrea as saying that" from the Arabic noun Divanum, which signifies the house where the duties are collected, we form divana, and thence adwana, and lastly adwana."

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, et hoc genus omne. The application to certain collections of poems is noticed above. It seems to be especially applied to assemblages of short poems of homogeneous character. Thus the Odos of Horace, the Sonnets of Petrarch, the In Memoriam of Tennyson, answer to the character of Divan so used. Hence also Goethe took the title of his West-Östliche Divan.

c. A. D. 636.—"... in the Caliphate of Omar the spoil of Syria and Persia began in

ever-increasing volume to pour into the treasury of Medina, where it was distributed almost as soon as received. What was easy in small beginnings by equal sharing or discretionary preference, became now a heavy task. . . . At length, in the 2nd or 3rd year of his Caliphate, Omar determined that the distribution should be regulated on a fixed and systematic scale. . . . To carry out this last design, a Registar 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 Dewau or Department of the Exchequer."—Muir's Annals, &c., pp. 225-9.

As Minister, &c.

[1610.—"We propose to send you the copy hereof by the old scrivano of the Divan."—Dewau, Letters, i. 51.

[1611.—"Sheak Isph Dyvon of Amdavas."—Poster, Letters, iv. 311.

1690.—"Fearing miscarriage of yr Originall scruvilles [Sthrig-kahf], Ar. 'a deed of release,' variously corrupted in Indian technical use we have herewith Sent you a Copyy Attested by Hugly Caeez, hoping yr Divan may be Satisfied therewith," MS. Letter in Incl. Office, from Job Charmock and others at Chuttanette to Mr. Ch. Eyre at Ballasore.

c. 1718.—"Even the Divan of the Qalissah Office, who is, properly speaking, the Minister of the finances, or at least the accomptant general, was become a mere cypher, or a body without a soul."—Seir Mutlaherin, i. 110.

1762.—"A letter from Dacca states that the Hon'ble Company's Dewau (Manikchand) died on the morning of this letter. . . . As they apprehend he has died worth a large sum of money which the poor unfortunate people (i.e. of the Nawáb) may be desirous to possess to the injury of his lawful heirs, they request the protection of the flag . . . to the family of a man who has served the Company for upwards of 30 years with care and fidelity."—Ft. Wm. Cons., Nov. 29. In Long, 268.

1786.—"There then resided at his Court a Gentle named Alius Chams, who had been many years Dewan to Soojah 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 diverting him of the rank and influence he holds as Naib Dewan of the Kingdom of Bengal."—Court of Directors to W. Hastings, in Glege, i. 121.

1785.—"The Committee, with the best intentions, best abilities, and steadiest of application, must after all be a tool in the hands of their Dewan."—Teignmouth, Mem. i. 74.
In the following quotations the identity of *divān* and *dawān* or *dogana* is shown more or less clearly.

A.D. 1178.—"The Moslem were ordered to dismember 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 satisfied with the crowd. The search fall 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 Salih-ud-din, whose well-known justice and benevolence are such that, if he knew it, he would certainly abolish the practice" [viz. as regards Mecca pilgrims].—*Ibn Jubair*, orig. in *Wright's ed.*, p. 36.

C. 1340.—"*Daua*, in all the cities of the Saracen, in Sicily, in Naples, and throughout the Kingdom of Naples... *Dazio* at Venice; *Gabella* throughout Tuscan... *Costums* throughout the Island of England... All these names mean duties which have to be paid for goods and wares, other things, imported or, exported for one passed through the countries and places detailed."—Francesco Balducci Pegolotti, see Catay, &c., ii. 285-6.

C. 1348.—"Then they 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-*divān*) sit and pass in review whatever one has."—Ibn Batuta, iv. 295.

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 *six to eight 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 suis meretricibus vendendis prae- erunt, vel in Dauanis fiscisales..."

1440.—The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765-66) has for custom-house *Daua*, which corroborates the identity of *Dogana* with *Diwan*.

A Council Hall:

1367.—"Huseyn, 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 (Dyuan-Khane) Council Chamber."—*Mem. of Timur*, tr. by Stewart, p. 190.

1554.—"Utunque sit, cum mane in Diwanum (is concilii vs alias dixi locus est) imprudentes omnium venissent..."—*Busbe- qni Epistolae*, ii. p. 188.

A place, fitted with mattresses, &c., to sit in:

1676.—"On the side that looks towards the River, there is a *Diwan*, or a kind of out-jutting Balcony, where the King sits."—*Taverner*, E.T. ii. 49; [ed. Ball], i. 108.

[1785. —"It seems to have been intended for a *Danan Komma*, or eating room."—*Forbes*, Or. Mem. 2nd ed. ii. 393.]

A Collection of Poems:

1788.—"One (writer) died a few years ago at Benares, of the name of *Bouns*, who composed a *Dewan* in Moors."—*Toigmanee*, *Mem.* i. 105.

DEWAUNY, DEWANNY, &c., s. Properly, *divān*; popularly, *dowān*. The office of *divān* (*Dewan*); and especially the right of receiving as *divān* the revenue of Bengal, Behar, and Orients, conferred upon the E. I. Company by the Great Mogul Shih ʻAlam in 1765. Also used sometimes for the territory which was the subject of that grant.

1765.—(Lord Clive) "visited the vezir, and having exchanged with him some sumptuous entertainments and curious and magnificent presents, explained the project he had in his mind, and asked that the Company should be invested with the Divanaship (no doubt in orig. *Divān*) of the three provinces..."—*Seir Mutasherin*, ii. 384.

1773. —(The opium monopoly) "is stated to have began 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 Dunaane opened a wide field for all projects of this nature."—*Report of a Committee on Affairs of India*, in *Burke's Works*, vi. 447.
DEWAUNY, DEWANNY. adj. Civil, as distinguished from Criminal; e.g. Divani 'Adalat as opposite to Faujidari Adalat. (See ADAWULUT). The use of Divani for civil as opposed to criminal is probably modern and Indian. For Kaempfer in his account of the Persian administration at the end of the 17th century, has: "Divan bey, id est, Supremus crimin- alis Judicis Dominus . . . de latrociniis et homicidis non modo in hac Regiæ metropoli, verum etiam in toto Regno disponendì facultatem habet."—Amoenit. Exot. 80.

DALL, DOLL, s. Hind. dāl, a kind of pulse much used in India, both by natives as a kind of porridge, and by Europeans as an ingredient in kedgeree (q.v.), or to mix with rice as a breakfast dish. It is best represented in England by what are called 'split pease.' The proper dāl, which Wilson derives from the Skt. root dāl, 'to divide' (and which thus corresponds in meaning also to 'split pease'), is, according to the same authority, Phaseolus aureus: but, be that as it may, the dāl most commonly in use are varieties of the shrubby plant Cajanus Indicus, Spreng., called in Hind. arkar, 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 māng, urd, &c. (See MOONG, OORD.) It should also be noted that in its original sense dāl is not the name of a particular pea, but the generic name of pulses prepared for use by being broken in a hand-mill; though the peas named are those commonly used in Upper India in this way.

1678.—"At their coming up out of the Water they bestow the largess of Rice or Doll (an Indian Bean)."—Fryer, 101.

1690.—"Kicherar . . . 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 Le- gumæ, but those of Doll are most in use, for some Doll and Rice being mingled together and boiled, make Kicherar."—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.—"Taur (cytisus cajan, Lin.) . . . is called Dohli . . . "—Forbes, Or. Mem. 2nd ed. ii. 35.]

DHAWK, s. Hind. dhak; also called pald. A small bushy tree, Butea frondosa (N. O. Leguminosae), which forms large tracts of jungle in the Punjab, and in many dry parts of India. Its deep orange flowers give a brilliant aspect to the jungle in the early part of the hot weather, and have suggested the occasional name of 'Flame of the Forest.' They are used for dyeing basanto, basanti, a fleeting yellow; and in preparing Holi (see HOOLY) powder. The second of the two Hindi words for this tree gave a name to the famous village of Plassy (Paldi), and also to ancient Magadh or Behar as Palāsa or Pardha, whence Pardthiya, a man of that region, which, if Gen. Cunningham's suggestion be accepted, was the name represented by the Præst of Strabo, Pliny, and Arrian, and the Pharrarsi of Curtius (Anc. Geog. of India, p. 454). [The derivation of the word from Skt. Pradhyā "Inhabi- tants of the east country," is supported by McCrindle, Ancient India, 366 seq. So the dhak 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 dhak trees, or whatever else they could find."—Saiyid Ghalâm 'Ali, in Elliot, viii. 400.

DHoby, Dobie, s. A washer- man; H. dhobi, [from dhm, Skt. dhāna 'to wash.] In colloquial Anglo-Indian use all over India. A common H. proverb runs: Dhobi kā kutta kā sū, na ghar kā na ghāte kā, i.e. "Like a Dhoby's dog belonging neither to the house nor to the river side." [Dhoby's itch is a troublesome cutaneous disease supposed to be communicated by clothes from the wash, and Dhoby's earth is a whitish-grey sandy efflorescence, found in many places, from which by boiling and the addition of
quicklime an alkali of considerable strength is obtained.

[c. 1804.—"Dobes." See under DIR-KEE].

BHOLY, DOOLIE, s. A covered litter; Hind. dolī. It consists of a cot or frame, suspended by the four corners from a bamboo pole, and is carried by two or four men (see figure in Herklotz, Qamoon-e-Islam, pl. vii. fig. 4). Dolī is from dolīd, ‘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 veranda. As it is lighter and cheaper than a palanquin it costs less both to buy or hire and to carry, and is used by the poorer classes. It also forms the usual ambulance of the Indian army. Hence the familiar story of the orator in Parliament who, in celebrating a battle in India, spoke of the ‘ferocious Dolīs 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 Doolies 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 Dolīs’ rushed from the hills and carried off the wounded soldiers.”] Dōlī occurs in Ibn Batuta, but the translators render ‘palanquin,’ and do not notice the word.

c. 1843.—“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 one, whoever they may be, go on foot.”—Ibn Batuta, iv. 73.

c. 1590.—“The Rākhrs or Pākhl-bearers. They form a class of foot servants peculiar to India. With their pākhl...and dolīs, they walk so even that the man inside is not inconvenienced by any jolting.”—Atv, i. 254; [and see the account of the sultāns, ibid. ii. 122].

1602.—“He turned Moore, and bereaved his elder Brother of this holde by this stratageme. He invited him and his women to a Banket, which his Brother requisitioning with like imitation of him and his, in stead of women he sends choice Souldiers well appointed, and close covered, two and two in a Dowlie.”—Headly, in Purchas, i. 485.

1662.—“The Rajah and the Padhiks travel in singhasans, and chiefs and rich people in dūlīs, made in a most ridiculous way.”—Mir Jumlah’s Invasion of Aam, tr. by Blockmann, in J. As. Soc. Ben., xii., pt. 1. 80.

1702.—“. . . un Doulī, c’est une voiture moins honorable que le palanquin.”—Lettres Edif., xi. 143.

c. 1760.—“Doolies are much of the same material as the andolās [see ANDOL]; 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 Astarā. . . .”—H. of Hyder Nāzīr, 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 of no objection.”—Letter of W. Hastings, in Markham’s Tibet, 18.

1785.—“You must despatch Doolies to Dhārwār to bring back the wounded men.”—Letters of Tipoo, 183.

1789.—“. . . doolies, or sick beds, which are a mean representation of a palanquin: the number attached to a corps is in the proportion of one to every ten men, with four bearers to each.”—Munro, Narrative, 184.

1845.—“Head Qrs., Kurnaché, 27 Decr., 1845.

“The Governor desires that it may be made known to the Doolies-vaillas 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, 115.

1872.—“At last . . . a woman arrived from Dargānagar with a dūlī and two bearers, for carrying Matāī.”—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 those persons in England or in India—from persons of the highest rank down to the lowest doolie-bearer, might file a bill for the administration of the Trust.”—Ed. Justice James, Judgment on the Kirwée and Banda Prize Appeal, 13th April.

1883.—“I have great pleasure here in bearing my testimony to the courage and devotion of the Indian dhoole-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.”—Surman-
DHOON. a. Hind. dūn. A word in N. India specially applied to the flat valleys, parallel to the base of the Himalayas, and lying between the rise of that mountain mass and the low tertiary ranges known as the sub-Himalayan or Siwalik Hills (q.v.), or rather between the interior and exterior of these ranges. The best known of these valleys is the Dūn of Dehra, below Mussooree, often known as "the Dhoon"; a form of expression which we see by the second quotation to be old.

1596.—"In the language of Hindustān they call a Ḏalpa (or dale) Dūn. The finest running water in Hindustān is that in this Dūn."—Babir, 299.

1654-55.—"Khalilu-īla Khan... having reached the Dūn, which is a strip of country lying outside of Srinagar, 20 kos long and 5 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges."—Shāh-Jahān-Nāma, in Bhīti, v. 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, ansprès De."—In Asiatic Journal, ii. 151; ext. of letter from Sir Rollo Gillese before Kailan, 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 'dūn' (Doom) has been adopted... When the outer of these ranges is wanting, as is the case below Naini Tāl and Darjiling, the whole geographical feature might escape notice, the inner range being confounded with the spurs of the mountains."—Manual of the Geology of India, 521.

DHOTY, s. Hind. dhotī. The loin-cloth worn by all the respectable Hindu castes of Upper India, wrapt round the body, the end being then passed between the legs and tucked in at the waist, so that a festoon of calico hangs down to either knee. [It is mentioned, not by name, by Arrian (Indika, 16) as "an under garment of cotton which reaches below the knee, half way to the ankle"; and the Orissa dhoti of 1300 years ago, as shown on the monuments, does not differ from the mode of the present time, save that men of rank wore a jewelled girdle with a pendant in front. (Rajendralala Mitra, Indo-Aryans, i. 187.) The word dūtī 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 Dōtī.]

1609.—"Here is also a strong sort of cloth called Dhootie."—Danvers, Letters, i. 29.

1614.—"20 corse of strong Dutties, such as may be fit for making and mending sails."—Forster, Letters, ii. 219.

1615.—"200 peeces Dutte."—Cook's Diary, i. 83.

1622.—"Price of calicoes, dutties fixed."...

"List of goods sold, including diamonds, pepper, bastas, (read bayzes), dutties, and silks from Persia."—Court Minutes, &c., in Sawaihn, iii. 24.

1810.—"... a dotee or waist-cloth."—Williamson, V. M. i. 247.

1872.—"The human figure which was moving with rapid strides had no other clothing than a dhoti wrapped round the waist, and descending to the knee-joints."—Govinda Samanta, i. 8.

DHOW, DOW, s. The last seems the more correct, though not perhaps the more common. The term is common in Western India, and on various shores of the Arabian sea, and is used on the E. African coast for craft in general (see Burton, in J.R.G.S. xxix. 239); but in the mouths of Englishmen on the western seas of India it is applied specially to the old-fashioned vessel of Arab build, with a long grabstem, t.s. 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 dōv, and a technical description, by Mr. Edie, in J. R. As. Soc., vol. i. p. 11. The slaving dōw is described and illustrated in Capt. Colomb's Slave-catching in the Indian Ocean; see also Capt. W. F. Owen's Narrative (1833), p. 285, [i. 384 seq.]. Most people suppose the word to be Arabic, and it is in (Johnson's) Richardson (dō) as an Arabic word. But no Arabic scholar whom we have consulted admits it to be genuine Arabic. Cap it possibly have been taken from Pers. dāv, 'running'! [The N.E.D. remarks that if Tava (in Ath. Nābitān, below) be the same, it would tend to localise the word at Ormus in the Persian Gulf.] Capt. Burton identifies
it with the word zabra applied in the *Roteiro* of Vasco’s Voyage (p. 37) to a native vessel at Mombasa. But zabra or zabra was apparently a Basque name for a kind of craft in Biscay (see a.v. Bluteau, and the *Dicc. de la Língua Cast.* vol. vi. 1739). Ddo or Ddoa 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 buggalo interchangeably. The word is used on Lake V. Nyansa.

c. 1470.—“I shipped my horses in a Tava, and sailed across the Indian Sea in ten days to Moshkat.”—*Ath. Nikitin*, p. 8, in *India in X Vth Cent.*

1785.—“A Dow, the property of Ruth Jee and Jeewun Doss, merchants of Muscat, having in these days been dissipated in a storm, came into Byte Koal (see BAGCUL), a seaport belonging to the Sircar. . . .’”—*Tipoo’s Letters*, 181.

1786.—“We want 10 shipwrights acquainted with the construction of Down. Get them together and despatch them hither.”—*Tipoo 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 India man, there a grab or a dhow from Arabia.”—*Maria Graham*, 142.

1814.—“The different names given to these ships (at Jeddah), as Say. Seem. Merke, Sambok [see SAMBOOK] Dow, denote their size; the latter only being the largest, perform the voyage to India.”—*Burckhardt*, *Tr. of Arabia*, 1829, 4to, p. 22.

1837.—“Two young princes . . . nephews of the King of Hizzuza or Joanna . . . came in their own dhow on a visit to the Government.”—*Smith, Life of J. Wilson*, 258.

1844.—“I left the hospitable village of Takanugu in a small boat, called a ‘Daw’ by the Suahillis . . . the smallest sea-going vessel.”—*Karpf*, 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. 254.

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 Mozambique or African slaves, who have been brought into the country from time immemorial by the Arab slave-trading dhows.”—*Sibb's Great African Island*, 182.

1883.—“Dhau is a large vessel which is falling into disuse. . . . Their origin is in the Red Sea. The word is used vaguely, and is applied to baghlas (see BUGGALLOW).”—*Bombay Gazetteer*, xili. 717 seq.

**DHURMSALLA**, a. H. and Mahr. dharm-salla, ‘pious edifice’; a rest-house for wayfarers, corresponding to the S. Indian Ghoultary or Chuttrum (q.v.).

1836.—“We alighted at a durhmsallah where several horsemen were assembled.”—*Pandrung Hari*, 254; [ed. 1873, ii. 66].

**DHURNA**, to sit, v. In H. dharnā danda or bāthna, Skt. dhrī, ‘to hold.’ A mode of extorting payment or compliance with a demand, effected by the complainant or creditor sitting at the debtor’s door, and there remaining without taking 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 dharnā is made an offence under the Indian Penal Code. There is a systematic kind of dharnā practised by classes of beggars, e.g. in the Punjab by a class called Tasmivdās, or ‘strap-riggers,’ who twist a leather strap round the neck, and throw themselves on the ground before a shop, until alms are given; [Dorivdās, who threaten to hang themselves; Dandivdās, who rattle sticks, and stand cursing till they get alms; Urinums, who simply stand before a shop all day, and Gurusmāres and Chharimāres, who cut themselves with knives and spiked club] (see *Ind. Antiq.* i. 162, *Herklotz, Qamoon-e-Islam*, ed. 1863, p. 193 seq.). It appears from Elphinston (below) that the custom sometimes received the Ar.
Pers. name of *takdz/, ‘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 Dhurana... Hurree Singh, forgetting the ties 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 Dhurana... and that in so great a degree as 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, gaged him off and discharged him.’ —H. of Hyder Naiz, iv. 41 seq.

C. 1794.—‘The practice called dhurana, which may be translated caption, or arrest.’ —Sir J. Shore, in As. Res. iv. 144.

1806.—‘A remarkable circumstance took place yesterday. Some Sirdars put the Maharan (Sindia) in dhurna. He was extremely angry, and threatened to put them to death. Bhugwunt Bas Bye, their head, said, ‘Sit still; put us to death.’ Sindia was enraged, and ordered him to be paid and driven from camp. He refused to go. The bazaars were shut the whole day; troops were posted to guard them and defend the tents. At last by the sign of the Sirdars money was paid off, and all was settled.’ —Elphinstone’s Diary, in Life, i. 179 seq.

1809.—‘Seendhiya (i.e. Sindia), who has been lately plagued by repeated dhurnas, seems now resolved to partake also in the active part of the amusement: he had permitted this same Patunkur, as a signal mark of favour, to borrow 60,000 rupees from the Khasee, or private treasury. The time elapsed without the agreement having been fulfilled; and Seendhiya immediately dispatched the treasurer to sit Dhurana on his behalf at Patunkur’s tents.’ —Broughton, Letters from a Mahratta Camp, 169 seq.; [ed. 1892, 127].

1812.—Moriér (Journey through Persia, 32) describes similar proceedings by a Dervish at Bushire.

1819.—‘It is this which is called *takdz* by the Mahrattas. 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; if 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. 57.

1837.—‘Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do... inducing... 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 dhurana at Z.’s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine displeasure. A. has committed the offence defined in this section.

‘(b) A. threatens Z. that unless Z. performs a certain act A. will kill one of A.’s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section.’ —Indian Penal Code, 508, in Chap. XXII., Criminal Intimidation, Insult, and Annoyance.

1875.—‘If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Sanchus 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.’ —Maine, Hist. of Early Institutions, 40. See also 297-304.

1885.—‘One of the most curious practices in India is that still followed in the native states by a Brahman creditor to compel payment of his debt, and called in Hindi dhurna, and in Sanskrit *akartha*, ‘customary proceeding,’ or *Prtyopesavana*, ‘sitting down to die by hunger.’ This procedure has long since been identified with the practice of ‘fasting upon’ (trusand 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

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* Ar. *takdz*, dunning or importunity.

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that she will not eat anything while Patrick is fasting. Her son Enna seeks for food. 

"It is not fitting for thee," says his mother, "to eat food while Patrick is fasting upon you." . . . It would seem from this story that in Ireland the wife and children of the debtor, and, a fortiori, the debtor himself, had to fast so long as the creditor fasted."

Letter from Mr. Whitley Stokes, in Academy, Sept. 12th.

A striking story is told in Forbes's Ras Malá (ii. 393 seq.; [ed. 1878, p. 657]) of a farther proceeding following upon an unsuccessful dharmá, put in practice by a company of Chārans, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jaiḷā to one of their number. After fasting three days in vain, they proceeded from dharmá to the further rite of trāga (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 to the town-gate. Certain of the bards 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 to the town-gate. Certain of the bards cut off their own breasts.

As he burned to death he cried out, "I am now dying, but I will become a headless ghost (Kavī) 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.

1883-4.—"Three yards of Ordinary Broadcloth and five Pagodas to the Dīthwan that brought the Phirmaud."

—Pringle, Diary of Ft. St. Geo., 1st ser. iii. 4.)

DIGINBOY, DIGRĪ, DEGEE, s. Anglo-Hindustani of law-court jargon for 'decree.'

[1886.—"This is grand, thought bold Bhuvanee Singh, diggree to pāh, lekin roopya to morpās bāh, 'He has got his decree, but I have the money.'—Confessions of an Orderly, 158.]

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. diktor, dikktor, 'vexed, worried,' and so dikktor honā, 'to be worried.' (The noun dikktor, 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 dikktor than age!"

Wilfrid Kosley, A Lay of Modern Darjeeling.

[1889.—"Were the Company's pumps to be beaten by the vagaries of that dikktor Arahandum nuddie?"]—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 Dāndāpur. Ives (1755) writes Dunapoor (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.)]

DINĀR, s. This word is not now in any Indian use. But it is remarkable as a word introduced into Skt. at a comparatively early date. "The names of the Arabic pieces of money are all taken from the coins of the Lower Roman Empire. Thus, the copper piece was called fals from follis; the silver dirham from drachma, and the gold dinār, from denarius, which, though properly a silver coin, was used generally to denote coins of
came to mean in India a gold ornament we may learn from a passage in the 'Life of Mahârâva. There it is said that a lady had around her neck a string of grains and golden dinâras, and Stevenson adds that the custom of stringing coins together, and adorning with them children especially, is still very common in India."—Max Müller, Hist. of Sanskrit Literature, 247.

**DINGY, DINGHY.** s. Beng. dingi; [H. dingi, dengi, another form of donzi, Skt. droma, 'a trough.'] A small boat or skiff; sometimes also 'a canoe,' i.e. dug out of a single trunk. This word is not merely Anglo-Indian; it has become legitimately incorporated in the vocabulary of the British navy, as the name of the smallest ship's boat; [in this sense, according to the N.E.D., first in Midshipman Easy (1836).]

Dingâ occurs as the name of some kind of war-boat used by the Portuguese in the defence of Hugli in 1631 ("Sixty-four large dingas"; Elliot, vii. 34). The word dingi is also used for vessels of size in the quotation from Tippoo. Sir J. Campbell, in the Bombay Gazetteer, says that dhangi is a large vessel belonging to the Mâkrân coast; the word is said to mean "a log" in Bilâchî. In Guzerat the larger vessel seems to be called danga; and besides this there is dhangi, like a canoe, but built, not dug out.

1610.—"I have brought with me the pinnae and her pingi for better performance."—Deane's, 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 Dingeses..."—L'huîître, 39.

1786.—"Propose to the merchants of Muscát... to bring hither, on the Dingeses, such horses as they may have for sale; which, being sold to us, the owner, can carry back the produce in rice."—Letters of Tippoo, 6.

1810.—"On these larger pieces of water there are usually canoes, or dinghes."—Williams, V.M., ii. 59.

1813.—"The Indian pomegranates... are by no means equal to those brought and the Persian silver drachmas, both of which were at hand, and to judge for himself which suggested the greater monarch. "Now the nomisma was a coin of right good ring and fine ruddy gold, bright in metal and elegant in execution, for such coins are picked on purpose to take thither, whilst the milliariées (or drachmas), 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 a nomisma in Tappobana was worth 50 to 100 nomismata and more, which seems to imply that the gold ñadars were actually current in Ceylon. See the passages at length in Cathay, &c., pp. clixix-clix.
from Arabia by the Mucosat dingeys."—Fortesc, Or. Mem. 2nd ed. i. 468.] 1278.—"I observed among a crowd of druggists, one contained a number of native commercial agents."—Life in the Mughul, i. 18.

DIRZEE, s. P. darzi, H. darzi and vulgarly darzi; [darzi, 'a rent, seam.' A tailor.

[1693.—"The street, which they call Terra Caravanseri, that is the Taylor's Inn."—P. della Valle, Hak. Soc. i. 96.]

C. 1804.—"In his place we took other servants, Dirjes and Dobs, and a Saiz 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 the Under-Dispatchadores, who found with my Secretaire before him. I having the key, he desired me to open it."—Bowyer's Journal at Cochin China, in Dalmatie, Or. Rep. i. 77; also "was made Under-Customer or Dispatchadores" (ibid. 81); and again: "The Chief Dispatchadores of the Strangers." (84).

DISSAVE, DISSAVA, &c., s. Singh. desa (Skt. desa, 'a country,' &c.), 'Governor of a Province,' under the Cundyan Government. Dianne, as used by the English in the gen. case, adopted from the native expression disave mahatma, 'Lord of the Province.' It is now applied by the natives to the Collector or 'Government Agent.' (See DISSAVE.)

1831.—"Next under the Adigans are the Dissevas's who are Governors over provinces and counties of the land."—Kaar, p. 50.

1865.—"... un Disseva qui est comme un General Chingualais, ou Gouverneur des armées d'une province."—Ribeiro (Fr. tr.), 102.

1866.—"... the Dissevas ... are governors of the counties, districts, and are besides the principal military commanders."—Rice's Ceylon, 269.

1869.—"... the Disseva of Uvaah, who had been sent to tranquillise the disturbed districts, placed himself at the head of the insurgents" (in 1817).—Tenen'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. deva, 'a god.' The Portuguese were allowed to build a fort here by treaty with Bahadur Shah of Guzerat, in 1635. It was once very famous for the sieges which the Portuguese successfully withstood (1638 and 1646) against the successors of Bahadur Shah [see the account in Linschoten, 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 Tang dynasty mention Tsu as a port touched at by vessels bound for the Persian Gulf about 10 days before reaching the Indus. See Desguignes, in Mem. de l'Acad. Inscript. xxxii. 567.

1516.—"... there is a promontory, and joining close to it is a small island which contains a very large and fine town, which the Malabars call Diuza and the Moors of the country call it Diu. It has a very good harbour," &c.—Barbaro, 59.

1572,—"Succeder-lhe-ha alli Castro, que o estandarte Português terá sempre levantado, Conforme sucessor ao succedido: Que hum ergue Diu, outro o defende erguido."—Camões, x. 67.

By Burton:

"Castro succeeds, who Lusias estandard shall bear for ever in the front to wave; Succeessor the Succeded'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 Diu (the last letter, s, being pronounced somewhat softly), a name which signifies 'Island.'"—Vas Temp., 13.

1727.—"Diu is the next Port. . . . It is one of the best built Cities, and best fortified by Nature and Art, that I ever saw in India, and its stately Buildings of free Stone and Marble, are sufficient Witnesses of its ancient Grandeur and Opulency; but at present not above one-fourth of the City is inhabited."—A. Hamilton, i. 187; [ed. 1744, i. 136].
**DIUL-SIND.**

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**DIUL-SIND.**

n.p. A name by which Sind is often called in early European narratives, taken up by the authors, no doubt, like so many other prevalent names, from the Arab traders who had preceded them. *Deval* or *Daoil* 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 *Badal*, preceded them. That we are aware and on the pole quoted by Eugueran. In this the ship, after leaving Tiya (Din) sailed 10 days further to another Tiya near the great river Atian or Sindu. This was no doubt, *Deval* near the great *Minara* or Sindu, i.e. Indus.—Mém. de l'Acad. des ins. xxii. 367.

c. 700.—The earliest mention of *Deval* that we are aware of is in a notice of Chinese Voyages to the Persian Gulf under the T'ang dynasty (7th and 8th centuries) quoted by Dugnius. In this the ships, after leaving Tiya (Din) sailed 10 days further to another Tiya near the great river Atian or Sindu. This was no doubt, *Deval* near the great *Minara* or Sindu, i.e. Indus.—Mém. de l'Acad. des ins. xxii. 367.

c. 880.—"There was at *Debal* a lofty temple (bud) surrounded 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 manjash . . . call the manjash-master, and tell him to aim at the flagstaff of which you have given a description." So he brought down the flagstaff, and it was broken; at which the infidels were sore afflicted."—Biladuri, in Elliot, i. 120.

c. 900.—"From Narisr to *Debal* is 8 days' journey, and from *Debal* to the junction of the river Minbān with the sea, is 2 parasangas."—Ibn Khordādhbeh, in Elliot, i. 15.

976.—"The City of *Debal* is to the west of the Minbān, 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 *Úmān*, and the vessels of China and India come to *Debal*."—Idirsi, in Elliot, i. p. 77.

d. 1228.—"All that country down to the seashore was subdued. Malik Simān-ud-din Hanbah, chief of *Deval* and Sind, came and did homage to the Sultan."—Tabakāt-i-Nasiri, in Elliot, ii. 326.

[1518.—"And thence we had sight of *Dihlindāy*."—Alberquerque, Cartas, p. 259.]

1518.—"Leaving the Kingdom of Ormuz, the coast goes to the South-east for 172 leagues as far as *Dihlindā*, entering the Kingdom of Ulcinde, which is between Persia and India."—Barbares, 49.

1553.—"From this Cape *Jasque* to the famous river Indus are 200 leagues, in which space are these places Guadel, Calara, Calama, and Dīul, the last situated on the most westerly mouth of the Indus."—De Barros, Dec. II. liv. ix. cap. i.

c. 1554.—"If you guess that you may be drifting to Jaked . . . you must try to go to Karanush, or to enter Khur (the estuary of *Dīl* Sind)."—The Mohi, in J. As. Soc. Beng. v. 463.

—"He offered me the town of Habor, i.e. *Dīl* Sind, but as I did not accept it I begged him for leave to depart."—Sidi 'Ali Kapudān, in Journ. As. 1st Ser. tom. ix. 131.

[1557.—Couto says that the Italians who travelled overland before the Portuguese discovered the sea route 'found on the other side on the west those people called *Dīlais*, so called from their chief city named *Dīl*, where they settled, and whence they passed to *Cinde*.]

1572.—"Olha a terra de Ulicinde fertilissima . . . E de Jaquesta a intima ensesada."—Cambes, x. ovi.

1614.—"At *Dihlindā* the Expedition in her former Voyage had delivered Sir Robert Shelley the Persian Embassador."—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. Kor, Hak. Soc. i. 122.]

1638.—"Les Penses et les Arabes donnent au Royanne de *Sindo* le nom de *Dil*."—Mandelbrot, 114.

c. 1650.—*Dīl* 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 *Dīl*. On la nomme encore *Dīl* Sind, et autrfois on l'appella *Dobii*. . . . Il y a des Orientaux qui donnent le nom de *Dīl* au Pays de *Sinde*."—Theselin, v. 158.

1727.—"All that shore from *Jasque* to *Sinday*, inhabited by uncivilised People, who admit of no Commerce with Strangers, tho' Guardel and *Dīl*, two Sea-ports, did about a Century ago afford a good Trade."—A. Hamilton, i. 115 ; [ed. 1744].

1753.—"Celui (le bras du *Sind*) de la droite, après avoir passé à *Fairuz*, distant ce Mansour de trois journées selon *Edrisi*, se rend à *Dīl* ou *Dīwīl*, au quel nom on ajoute quelque fois celui de *Sīndi*. . . . La ville est située sur une langue de terre en forme de péninsule, d' où je pense que lui vient son nom actuel de *Dīl* ou *Dīwīl*,
DOAB, s. and n.p. P.—H. dodd, ‘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 corn-

Lower Yrdu, lying between the Kistna and Che&b, 'tract between two confluent rivers. In the emperor Akbar. [Ain, ed. Jarrett, ii. 311 seg.] The only Dodb known familiarly by that name in the south of India is the Raichur Dodb in the Nizam’s country, lying between the Kistna and Tungabhadra.

DOAI! DWYE! Interj. Properly H. dohay, or dahay, Gujarati dawodhi, an exclamation (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a Court of Justice, or as any one passers who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as Thvenot 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, ‘Dohay Khudduvand ki! Dohay Mahardaj! Dohay Kompant Bahadur! ‘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 dohay to a native Prince within his territory. I have heard a serious charge made against a person for calling the dohay needlessly” (M.-Gen. Keatinge).

Wilson derives the exclamation from da, ‘two’ or repeatedly, and hāti ‘alas,’ illustrating this by the phrase ‘dohay tāhāi karnā, to make exclamation (or invocation of justice) twice and thrice.’ [Platts says, do-hāy, Skt. hṛ-ḥāda, 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. dṛohā, ‘injury, wrong.’ And this is confirmed by the form in Ibn Batuta, and the Mahr. durdhi; “an exclamation or expression used in prohibiting in the name of the Raja... implying an imprecation of his vengeance in case of disobedience” (Molesworth’s Dict.); also Tel. and Canar. dārāx, ‘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 Darūhāi wa-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 owes.’ 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 significant assignment to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Musulman friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609.—“He is severe enough, but all helpeth not; for his poor Riats or clownes complaines of Injustice done them, and cry for justice at the King's hands.”—Hawkins, in Purchas, i. 223.

c. 1666.—“Quand on y veut arreté une personne, on cite seulement Dōa padecha; cette clamoure a autant de force que celle de haro en Normandie; et si on defend à quel-

quin’un de sortir, du lieu ou il est, on ditant Dōa padecha, il ne peut partir sans se rendre criminal, et il est obligé de se presenter à la Justice.”—Thevenot, v. 61.

1834.—“The servant woman began to make a great outcry, and wanted to leave the ship, and cried Dōaee to the Company, for she was murdered and kidnapped.”—The Baboo, ii. 242.

DOAB, n.p. A name applied to the strip of moist land, partially cultivated with rice, which extends at the foot of
the Himālaya 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. dōtra, 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 Bhūtas.]

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 dozubs, or new and additional embankments in aid of the old ones . . . was a power very much to be suspected, and very improper to be entrusted to a contractor who had already covenanted to keep the old ones in perfect repair." —Articles against W. Hastings, in Burke, vii. 98.

DOLLY, s. Hind. dāli. A complimentary offering of fruit, flowers, vegetables, sweetmeats and the like, presented usually on one or more trays; also the daily basket of garden produce laid before the owner by the Māli or gardener ("The Molly with his dolly"). The proper meaning of dāli is a 'branch' or 'twig' (Skt. 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 dāli was innocent and merely complimentary; but, if the letter quoted under 1889 is correct, it must have grown into a gross abuse, especially in the Punjab. [The custom has now been in most Provinces regulated by Government orders.]

1882.—"A Dhoonde 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. 383.

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 dollsies; the natives dāli. They represent in the profuse East the visiting cards of the meagre West."—Ali Baba, 84.

1882.—"I learn that in Madras dollsies 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 . . . astounding that such a practice should be countenanced by Government."—Letter in Pioneer Mail, March 18.

DOME, DHOME; in S. India commonly Dombaree, Dombar, s. Hind. Dōm or Dōmer. 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 Champāran professional thieves (see Elliot's Races of the N.W.P.,[Risley, Tribes and Castes of Bengal, s.v.]). It is possible, as has been suggested by some one, that the Gypsy Romany is this word.

... c. 1528.—"There be also certain others which be called Dumbri who eat carrion and carasses; who have absolutely no object of worship; and who have to do the drudgeries of other people, and carry loads."—Friar Jordanus, Hak. Soc. p. 21.

1817.—"There is yet another tribe of vagrants, who are also a separate sect. They are the class of mountebanks, buffoons, posture-masters, tumblers, dancers, and the like. . . . The most dissolute body is that of the Dumbars or Dumbarn."—Abū Dubois, 488.

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 1687. The name is a corruption of Deva-nagara, in Elu (or old Singalese) Deva-nawora; in modern Singalese Devendra (Ind. Antig. i. 329). The place is identified by Tennent with Ptolemy's "Dagana, sacred to the moon." Is this name in any way the origin of the opprobrium 'dunderhead'? [The N.E.D. gives no countenance to this, but leaves the derivation doubtful; possibly akin to duner]. The name is so written in Dunn's Directory, 5th ed. 1780, p. 59; also in a chart of the Bay of Bengal, without title or date in Dalrymple's Collection.

1844.—"We travelled in two days to the city of Dinawar, which is large, near the sea, and inhabited by traders. In a vast temple there, one sees an idol which bears the same name as the city. . . . The city and its revenues are the property of the idol."—Ibn Batute, iv. 184.

1553.—"Tambatari." 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 doa. Dr. Gundert suggests as the origin Skt. drowa, 'a wooden vessel.' But it is perhaps connected with the Tamil tonduga, 'to scoop out'; and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the J.R.A.S. vol. i. is a paper by Mr. 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 córta ho tóma.'

1553.—'Vasco da Gama having started ... on the following day they were becalmed rather more than a league and a half from Calicut, when there came towards them more than 60 tomás, which are small vessels, crowded with people.'—Barros, L. iv., 22.

1561.—The word constantly occurs in this form (tomé) in Correa, e.g. vol. i. pt. 1, 408, 502, &c.

1599.—'... certaine scutes or Skiffes called Tomes.'—Linschoten, Hak. Soc. ii. 56.

1606.—There is a good description of the vessel in Goova, i. 26.

c. 1610.—'Le bateau s'appelle Domy, c'est à dire doney, pour qu'il estoit pro-\mier de voiles.'—Pyrard de Laval, i. 65; [Hak. Soc. i. 66].

'Le plupart de leurs vaisseaux sont d'une seule piece, qu'ils appellent Tommy, et les Portugais Almedissi (Almadési),'

 Ibid. i. 278; [Hak. Soc. i. 389].

1644.—'They have in this city of Cochin certain boats which they call Tomes, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 16 or 20 cubits in length, and with a broad parson of 5 or 6 palms, so that they build above an upper story called Bayles, like a little house, thatched with Ox (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 parose, and 100 cutares (see Prowse Cataph) of broad beam, full of people ... the enemy displayed himself on our caravels.'—Faria y Sousa, Asia Portug. i. 66.

1672.—'... four fishermen from the town came over to us in a Tony.'—Baldaeus, Ceylon (Dutch ed.), 89.

[1821.—In Travels on Foot through the Island of Ceylon, by J. H. Haefner, translated from the Dutch (Phillips's New Voyages and Travels, v. 6, 79), the words 'thonny,' 'thonny's' of the original are translated Funny, Funnies; this is possibly a misprint for Tunnies, which appears on p. 65 as the rendering of 'thonny's.' See Notes and Queries, 9th ser. iv. 183.]

1860.—'Amongst the vessels at anchor (at Galle) lie the downs of the Arabs, the Fatamars of Malabar, the dhonays of Coromandel.'—Tennent's Ceylon, ii. 103.

DOBE, s. H. dób, from Skt. dôra. A very nutritious creeping grass (Cymodocon 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 dôr, '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 Duoco ... this grass abounds; attaining to a prodigious height.'—Williamson, V. M. i. 258.

DOOCAUN, s. Ar. dukkân, Pers. and H. dukán, 'a shop'; dukândar, 'a shopkeeper.'

1554.—'And when you buy in the dukân (nos duces), they don't give piotta (see Picota), and so the Dükânars (or Dukamdares) gain ...'—A. Nunes, 22.

1810.—'L'estraade elevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle dukân; mot qui signifie, suivant son étymologie, une estrade ou plateforme, sur laquelle on se peut tenir assis, et que nous traduisons improprement par boutique.'—Note by Silvestre de Sacy, in Relation de l'Egypte, 304.

[1832.—'The Dükhausas (shops) small, with the whole front open towards the street.'—Mrs. Meer Hassan Ali, Observations, ii. 36.]
DOOMBUR, s. The name commonly given in India to the fat-tailed sheep, breeds of which are spread over West Asia and East Africa. The word is properly Pers. *dumba, dumba; damb, 'tail,' or especially this fat tail. The old story of little carts being attached to the quarters of these sheep to bear their tails is found in many books, but it is difficult to trace any modern evidence of the fact. We quote some passages bearing on it:

1298.—"Then there are sheep here as big as asses; and their tails are so large and fat, that one tail shall weigh some 30 lbs. They are fine fat beasts, and afford capital mutton."—Marco Polo, Bk. i. ch. 18.

1436.—"Their fiftieth kinds of beasts are sheep, which be unreasonable great, long legged, longe wolle, and great tayles, that wase about xij. a piece. And some such I have seene as have drawn a whole wheele after them, their tayles being holden vp."—Jos. Barbaro, Hak. Soc. 21.

[1615.—"... dubeties gouserams."—Foster, Letters, iii. 156.]

DOORGA POOJA, s. Skt. Durgapujy, 'Worship of Durga.' The chief Hindu festival in Bengal, lasting for 10 days in September—October, and forming the principal holiday-time of all the Calcutta offices. (See DUSSEERA.) [The common term for these holidays nowadays is 'the Poojahs.']

1835.—"And every Doorga Pooja would good Mr. Simme explore The famous river Hoogly up as high as Barrackpore."

Lines in honour of the late Mr. Simme, Bole Ponja, 1857, ii. 220.

1900.—"Calcutta has been in the throes of the Poojahs since yesterday."—Pioneer Mail, Oct. 5.

DOORSUMMUND, n.p. Darasmand; a corrupt form of *Dvārā-Samudra (Gate of the Sea), the name of the capital of the Balās, 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 Halabidu [Hale-bidū, 'old capital'], in the Hassan district of Mysore.
c. 1900.—"There is another country called Deogir. Its capital is called Dur Samundur."—Rashiduddin, in Elliot, i. 73. (There is confusion in this.)

1309.—"The royal army marched from this place towards the country of Dur Samund."—Wassaf, in Elliot, iii. 49.

1310.—"On Sunday, the 23rd . . . he took a select body of cavalry with him, and on the 5th Shawwal reached the fort of Durt Samund, after a difficult march of 12 days."—Amir Khwārī, ibid. 88. See also Notices et Extraits, xiii. 171.

**DORADO.** s. Port. A kind of fish; apparently a dolphin (not the cetacean 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. hippocrepis* that "these dolphins are eaten by natives." Fryer, however, uses an expression like that of Bontius:—"The Dolphin is ex- tolled beyond these,"—i.e. Bonito and Albicore (p. 19).

1578.—"When he is chased of the Bonito, or great mackerel (whom the Aurata or Dolphin also pursueth)."—Drake, World Encompassed, Hak. Soc. 92.

1631.—"Pices Dorados dicti a Portugal-enasbus, ab aureo quem ferunt in cute colore . . . hic species est longe optimi saporis, Bonitas bonitate excellens."—Jac. Bontii, Lib. V. cap. xix. 73.

**DORAY, DURAI.** s. This is a South Indian equivalent of Sahib (q.v.); Tel. dora, Tam. turai, 'Master.' Sinhaturai, 'small gentleman' is the equivalent of Chhota Sahib, a junior officer; and Tel. doraatu, Tam. turaiatai (cor ruptly doratsai) of 'Lady' or 'Madam.'

1680.—"The delivery of three Iron guns to the Deura of Rama-cole at the rate of 15 Pagodas per candy is ordered . . . which is more than what they cost."—Fort St. Geo. Consl. Aug. 5. In Notes and Extracts, No. iii. p. 31.

1837.—"The Vakeela stand behind their masters during all the visit, and discourse with them all that A—says. Sometimes they tell him some bare-faced 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."—Arbuthnot's Memoir of Sir T. M., p. xcviii.

A village up the Godaverry, 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 Doressandu, i.e. 'ladies.' These people rifle their arrow feathers, i.e. give them a spiral." (Reference lost.) [These are perhaps the Koils, who are called by the Telingas Koothara, 'the word choru meaning gentleman' or Sahib."

(Central Prov. Gaz. 500; also see Ind. Ant. viii. 34).

**DORIA.** s. H. dorīya, from dōr, dōri, 'a cord or leash'; a dog-keeper.

1781.—"Stolen . . . The Dog was taken out of Capt. Law's Baggage Boat . . . by the Durrer that brought him to Calcutta."—India Gazette, March 17.

[Dorīya is also used for a kind of cloth. "As the characteristic pattern of the charkhana is a check, so that of the dorīya is stripes running along the length of the tdhn, i.e. in warp threads. The dorīya was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, tasar, and other combinations" (Yusuf Ali, Mon. on Silk, 94).]

[c. 1590.—In a list of cotton cloths, we have "Doriyah, per piece, 6R. to 2R."—Ain, i. 85.

[1683.—". . . 3 piece Dooress."—Hedges, Diary, Hak. Soc. i. 94.]

**DOSOOTY.** s. H. do-ṣūṭi, do-ṣūṭa, '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. daur, '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; Attock taken, Chutter Sing dancing down like the devil—march to-morrow. . . .'"—Oakfield, ii. 67.

**DOW.** s. H. dā, [Skt. dātra, da, '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. Dha is the true Burmese name for their weapon of this kind, but we do not know if there is any relation but an accidental one with the Hind. word. [See drawing in Egerton, Handbook of Indian Arms, p. 84.]

[1870.—"The Dac is the bill 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 dac 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 latak" of the Malays..."—Levine, Wild Races of S.E. India, 35 seq.

**DOWLE.** s. H. daul, daulā. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a bund. It is worth noting that in Sussex doole is "a small conical heap of earth, to mark the bounds of farms and parishes in the downs" (Wright, Dict. of Obs. and Prov. English). [The same comparison was made by Sir H. Elliot (Surr. Gloss, s.v. Doula); the resemblance is merely accidental; see N.E.D. s.v. Doool.]

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 doolas."—Notes and Queries, 1st Series, vol. iv. p. 161.

**DOWBA.** s. A guide. H. daurtha, daurahā, daurā, 'a village runner, a guide' from daurnā, 'to run,' Skt. drava, 'running.'

1827.—"The vidette, on his part, kept a watchful eye on the Dowba, a guide supplied at the last village."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

**[DRAHI, 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 Dravid 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 Andhra-dravidā-bhāṣā, meaning probably, as Bishop Caldwell suggests, what we should now describe as 'Telugu-Tamil-language.' Indeed he has shown reason for believing that Tamil and Dravid, of which Drahā (written Tiramā), and Drāmāri are old forms, are really the same word. [Also see Oppert, Orig. Inhab. 26 seq., and Drāvira, in a quotation from Al-biruni under Malārāb.] It may be suggested as possible that the Tropina of Pliny is also the same (see below). Dr. Caldwell proposed Dravidian as a convenient name for the S. Indian languages which belong to the Tamil family, and the cultivated members of which are Tamil, Malayālām, Canarese, Tulu, Kudagu (or Coorg), and Telegu; the uncultivated Toda, Kōta, Gōnd, Khon, Orāon, Rājmahālī. [It has also been adopted as an anthropological term to designate the non-Aryan races of India (see Risley, Tribes and Castes of Bengal, i. Intro. xxxi.).]

C. A.D. 70.—"From the mouth of Ganges where he entereth into the sea unto the cape Calingon, and the town Dandagula, are counted 726 miles; from thence to Tropina, where standeth the chief market towns of merchandise in all India, 1225 miles. Then to the promontorie of Perimula they reckon 750 miles, from which to the town abovesaid Patale... 620."—Pliny, by Phil. Holland, vi. chap. xx.

A.D. 404.—In a south-western direction are the following tracts... Surasatrians, Bādāras, and Drāvidas.—Vardia-mikira, in J.R.A.S., 2nd ser. v. 84.

"The eastern half of the Narbadda district... the Pulindas, the eastern half of the Drāvidas... of all these the Sun is the Lord."—Ibid. p. 231.

C. 1045.—"Moreover, chief of the sons of Bharata, there are, the nations of the South, the Drāvidas... the Karnatikas, Māśīakas..."—Vīyasa Purdana, by H. H. Wilson, 1865, ii. 177 seq.

1856.—"The idioms which are included in this work under the general term 'Dra-vidian' constitute the vernacular speech of the great majority of the inhabitants of S. India."—Caldwell, Comp. Grammar of the Dravidian Languages, 1st ed.

1869.—"The people themselves arrange their countrypeople under two heads; five termed Pasch-pavra, belonging to the Hindi,
or as it is now generally called, the Aryan group, and the remaining five, or Panch-Davrada, to the Tamil type."—Sir W. Elliot, in J. Ethn. Societies N.S. i. 94.

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 Jetem-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.
1887.—See Letters from Madras, 106.

DRUGGERMAN, s. Neither this word for an 'interpreter,' nor the Levantine dragomen, of which it was a quaint old English corruption, is used in Anglo-Indian colloquial; nor is the Arab taryumdn, which is the correct form, a word usual in Hindustani. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic targedmun, 'an interpreter;' the Jewish Targum, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian raqdmu, 'to speak,' rigma, 'the word.' See Proc. Soc. Bibl. Arch., 1883, p. 73, and Delitzsch, The Hebrew Language, 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.)

11501.—"Quorum lingua cum praecominato Iohanni, Indorum patriarchae, nimis est obtusa, quod neque ipse quod Romani dicerent, neque Romani quod ipse dicerent intelligerent, interprete interposito, quem Achivi dragomannum vocant, de mutuo statu Romanorum et Indicarum regionum ad iusdem querebo cooperem."—De Adventu Patriarcharum Indianorum, printed in Zurcher, Der Priester Johann, i. 12. Leipzig, 1879.

[1262.—"Quia meus Turgmanum non erat sufficiens."—W. de Ruwe, p. 154.]

1270.—"After this my address to the assembly, I sent my message to Ely by a dragoman (trujaman) of mine."—Chron. of James of Aragons, tr. by Foster, ii. 588.

Villesardouin, early in the 18th century, uses draguement [and for other early forms see N.E.D. s.v. Dragoman.]

1569.—"Il aven gens ille qui savoient le Sarraissinnois et le françons que l'on appele draguemenis, qui enromanoient le Sarraissinois au Conte Perron."—Joinville, ed. of Wadley, 182.

1548.—"And at Tana you should furnish yourself with dragomans (turchmani)."—Pegolotti's Handbook, in Cathey, &c., ii. 281, and App. iii.

1404.—". . . el maestro en Teologia dixo por su Truximnan que dixesse al Señor q aquella carta que se fijo el rey le embara non la sabia otro leer, salvo el . . ."—Giosefo, 446.

1595.—". . . e dopo m'esseravi procuristi di va buonissimo dragomano, et interprete, fu inteso il suono delle trombette le quali annuntiavano l'audienza del Re" (di Pegh.)—Gaspardo Balbi, f. 102v.

1613.—"To the Trojan Shore, where I landed Feb. 22 with fourteene English men more, and a low or Druggerman."—T. Coryat, in Purchas, i. 1813.

1615.—"E distro, 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.

1788.—"Till I cried out, you prove yourself so able, Pity! you was not Druggerman at Babel! For had they found a linguist half so good, I make no question that the Tower had stood."—Pope, after Donne, Sat. iv. 81.

Other forms of the word are (from Span. trujaman) the old French truchement, Low-Latin drucamundus, turchmannus, Low Greek dragoburopo, &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.

1790.—"Mon domestique étot occupé à me préparer un plat de mornages, qui sont une espèce de fèves longues, auxquelles les Européens ont donné, à cause de leur forme, le nom de baguettes à tambour. . ."—Hausner, ii. 26.

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" (Halloway, Gen. Dict. of Provincialisms, Lewes, 1838). And the slang 'to dub up,' for to pay up, is common (see Slang Dict.).
1781. — "In "Table of Prison Expenses and articles of luxury only to be attained by the opulent, after a length of saving" (i.e. in captivity in Mysore), we have—

"Eight cheroots . . . 0 1 0."

"The prices are in fanams, dabs, and cash. The fanam changes for 11 dabs and 4 cash."—In Lives of the Lascars, iii. c. 1790. — "J'eu pour quatre dabons, qui font environ cinq sous de France, d'excellent poisson pour notre souper."—Haafner, ii. 75.

**DUBASH, DOBASH, DEBASH.**

S. H. *dubhdsahiya, dobaehi* (lit. 'man of two languages'), Tam. *tupdshi*. 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 *Doobasheo* 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 troops and interpreter, Antonio Fernandez."—India Office MSS. Gaveta's agreement with the jangadas of the fort of Quilon, Aug. 13.]

[1664. — "Per nostra conta a ambos por manilha 400 fanocim o ao tupay 50 fanocim."

—Letter of Zamorin, in Logan, Malabar, iii. 1.]

[1783. — "The Moors are very grave and haughty in their Demeanor, not vouchsafing to return an Answer by a slave, but by a *Dubaeh*."—Fryer, 30.]

[1679. — "The *Dubbass* of this Factory having to regain his freedom."—S. Master, in Mon. of Kistna Dist. 128.]

[1693. — "The chief *Dubaosh* was ordered to treat . . . for putting a stop to their proceedings."—Wheeler, i. 279.]

[1790. — "He ordered his Dubash to give the messenger two pagodas (sixteen shillings);—it was poor reward for having received two wounds, and risking his life in bringing him intelligence."—Letter of Sir T. Musgro, in Life, i. 26.]

[1800. — "The Dubash were ought to be hanged for having made difficulties in collecting the rice."—Letter of Sir A. Wallasey, in Go. 258.]

[1804. — "I could neither understand them nor they me; but they would not give me up until a *Debash*, whom Mrs. Sherwood had hired . . . came to my relief with a palaquin."—*Autobiog. of Mrs. Sherwood*, p. 272.]

[1809. — "He (Mr. North) drove at once from the court to the tribe of Aumils and Dubashes."—Ed. Valentina, i. 316.]

[1810. — "In this first boat a number of *Dabashes* are sure to arrive."—Williamson, V. M. i. 138.]

[1850. — "The moodliars and native officers . . . were superseded by Malabar *Dubashes*, men aptly described as enemies to the religion of the Singhaless, strangers to their habits, and animated by no impulse but extortion."—Temple's Ceylon, ii. 72.]

**DUBBER, s. P.-H. dabr, 'a writer or secretary.' It occurs in Pehlevi as debir, connected with the old Pers. dipt, '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. § 601.

**DUBBER, s. Hind. (from Pers.) dabbah; also, according to Wilson, Guzerat* tabar; Mahr. *dabaar*. 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 matiipa, i.e. ghee) sells by the maund, and comes hither (to Ormus) from Bacosra and from Reyxel (see *RESH-IRE*); the most (however) that comes to Ormus is from Dital and from Mangalore, and comes in certain great jars of hide, *dabasas*."—A. Nunez, 28.

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].

1808. — "*Purbhooas Shot* of Broach, in whose books a certain Mahratta Sirdar is said to stand debtor for a Crore of Rupees . . . in early life brought . . . ghee in dubbers upon his own head hither from Baroda, and retailed it . . . in open Basar."—R. Drummond, *Illustrations*, &c.
1810.—“... dubbahs or bottles made of green hide.” —Williams, V. M. ii. 139.

1845.—“I find no account made out by the prisoner of what became of these dubbahs of ghee.” —G. O. by Sir C. Napier, in Sind, 35.

DUCKS, s. The slang distinctive name for gentlemen belonging to the Bombay service; the correlative of the Mulls of Madras and of the Qui-His of Bengal. It seems to have come 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. 83.

1860.—“Then came Sire Jhonne by Waye of Beldagh and Hormuz to y8 Costys of Ynde... And ase what Place y8 Kayghte came to Londe, thorey y8 ffolke clepen Ducks (quasi DUCES INDIAE).”—Extract from a MS. of the Travels of Sir John Maundevill in the E. Indies, lately discovered (Calcutta).

In the following the word is a corruption of the Tam. takku, a weight equal to 1/2 viss, about 3 lbs. 13 oz.

1787.—“We have fixed the produce of each vine at 4 ducks of wet pepper.” —Pursuivant of Tipoo Sultan, in Logan, Malabar, i. 125.

DUCKS, BOMBAY. See BUMELO.

1860.—“A fish nearly related to the salmon is dried and exported in large quantities from Bombay, and has acquired the name of Bombay Duck.” —Mason, Burma, 273.

DUFFADAR, s. Hind. (from Arabo-Pers.) daffadar, the exact rationale of which name it is not easy to explain, [daffa, a small body, a section, daffadar, a person in charge of a small body of troops]. A petty officer of native police (v. burkundar, 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.” —Wallington, ii. 242.

DUFTER, s. Ar.—H. dafar. Colloquially ‘the office,’ and interchangeable with cutcherry, except that the latter generally implies an office of the nature of a Court. Dafar-khadd is more accurate, [but this usually means rather a record-room where documents are stored.]

original Arab. daftar is from the Greek δαφθησ = membranum, ‘a parchment,’ and thin ‘paper’ (whence also diphtheria), and was applied to loose sheets filed on a string, which formed the record of accounts; hence dafar becomes ‘a register,’ a public record.

In Arab. any account-book is still a dafar, and in S. India daftar means a bundle of connected papers tied up in a cloth, [the basta of Upper India].

1590.—“Honest experienced officers upon whose forehead the stamp of correctness shines, write the agreement upon loose pages and sheets, so that the transaction cannot be forgotten. These loose sheets, into which all suisads are entered, are called the daftar.” —Ar. i. 280, and see Blackman's note there.

[1757.—“... that after the expiration of the year they take a discharge according to custom, and that they deliver the accounts of their Zemindary agreeable to the stated forms every year into the Dufter Cana of the Sircar...”—Sunnud for the Company's Zemindary, in Verelst, View of Bengal, App. 147.]

DUFTERDAR, s. Ar.—P. — H. dafftardar, 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. Egyptia, ed. 1860, pp. 127-128). The account of the constitution of the office of Daftardar in the time of the Mongol conqueror of Persia, Hulagu, will be found in a document translated by Hammer-Purgstall in his Gesch. der Goldenen Horde, 497-501.

DUFTERY, s. Hind. daftari. A servant in an Indian office (Bengal), whose business it is to look after the condition of the records, dusting and binding them; also to pen-mending, paper-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 Dufters or office-keeper attends solely to those general matters in an office which do not come within the notice of the cressier, or clerks.” —Williams, V. M. i. 275.
DUGGIE, s. A word used in the Pegu teak trade, for a long squared timber. Milburn (1813) says: 4Duggies are timbers of teak from 27 to 30 feet long, and from 17 to 24 inches square." Sir A. Phayre believes the word to be a corruption of the Burmese 4k9p-434. The first syllable means the 'cross-beam of a house,' the second, 'big;' hence 'big-beam.'

DUGONG, s. The cetaceous mammal, Halicore dugong. The word is Malay d4yung, also Javan. d4yung; Macasser, ruyun. 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.]

DUMBOOW, v., and DUMB-GOWED, participle. To brow-beat, to cow; and cowed, brow-beaten, set-down. This is a capital specimen of Anglo-Indian dialect. Dm kh4nd, 'to eat one's breath,' is a Hind. idiom for 'to be silent.' Hobson-Jobson converts this into a transitive verb, to d4m.kh4nd, 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. dh4m.kh4nd, 'to chide, scold, threaten, to repress by threats or reproof' (Platts, H. Dict.).]

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 1767. [It has recently given a name to the dumdum or expanding bullet, made in the arsenal there.]

[1858.—"The whole Afghan army consists of the three divisions of Kabul, Kandahar, and Herat; of these, the troops called Darbars (which receive pay), present the following effective forces."—Ferrier, H. of the Afghans, 315 seq.]

DUNGAREE, s. A kind of coarse and inferior cotton cloth; the word is not in any dictionary that we know. [Platts gives H. dungri, 'a coarse kind of cloth.' The Madras Gloss. gives Tel. dangida, which is derived from Dangidi, a village near Bombay. Molesworth in his Mahr. Dict. gives: 'Dongari Kadpa, a term originally for the common country cloth sold in the quarter contiguous to the Dongari Killa (Fort George, Bombay), applied now to poor and low-priced cotton cloth. Hence in the corruption Dun-
garis." He traces the word to dongari, "a little hill." Dungaree is woven with two or more threads together in the web and woof. The finer kinds are used for clothing by poor people; the coarser for sails for native boats and tents. The same word seems to be used of silk (see below).]

1913.—"We traded with the Natives for Cloves . . . by bartering and exchanging cotton cloth of Camboy and Coronamelled for Cloves. The sorts requested, and prices that they yielded. Candakens of Barochie, 6 Cattees of Cloves. . . . Dungareens, the finest, twelve."—Capt. Saris, in Purchas, i. 363.

1673.—"Along the Coasts are Bombaim . . . Carwar for Dungarees and the weightiest pepper."—Fryer, 66.

[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 Dungarees' (a species of coarse linen)."—Morier, Journey through Persia, 26.

1813.—"Dungarees (pieces to a ton) 400."—Milburn, ii. 221.

[1859.—"In addition to those which were real . . . were long lines of sham batteries known to sailors as Dungaree forts, and which were made simply of coarse cloth or canvas, stretched and painted so as to resemble batteries."—L. Oliphant, Narr. of Ld. Elgin's Mission, ii. 6.]

1868.—"Such dungarees as you now pay half a rupee a yard for, you could then buy from 20 to 40 yards per rupee."—Miss Freer's Old Deccan Days, p. xiv.

[1900.—"From this thread the Dongari Tamor is prepared, which may be compared to the organzine of silk, being both twisted and doubled."—Yunuf Ali, Mem. on Silk, 35.]

**DURBAR.** s. A Court or Levee. Pers. durbar. Also the Executive Government of a Native State (Carnegie). "In Kattywar, by a curious idiom, the chief himself is so addressed: 'Yes, Durbar'; 'no, Durbar,' being common replies to him."—(M.-Gen. Keatinge).

1609.—"On the left hand, throw another gate you enter into an inner court where the King keeps his Durbar."—Hawkins, in Purchas, i. 482.

1616.—"The tenth of January, I went to Court at foure in the evenning to the Durbar, which is the place where the Mogoll sits out daily, to entertain strangers, to receive Petitions and Presents, to give commands, to see and to be seen."—Sir T. Roe, in Purchas, i. 541. [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 Country."—W. Bruton, in Hakl. v. 51.

1809.—"It was the durbar of the native Gentoo Princes."—Ed. Valentia, i. 362.

1826.—". . . a Durbar, or police-officer, should have men in waiting. . . ."—Pandurang Hari, ed. 1873, i. 128.

1875.—"Sitting there in the centre of the durbar, we assisted at our first nuptia."—Sir M. E. Grant Duff, in Contemp. Rev., July.

1881.—"Near the centre (at Amritsar) lies the sacred tank, from whose midst rises the Durbar Sahib, or great temple of the Sikh faith."—Imperial Gazetteer, i. 186.

**DUBGAH,** s. P. dargah. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahomedan) Saint, a place of religious resort and prayer.

1782.—"Adjoining is a durgaw or burial place, with a view of the river."—Hodges, 102.

1807.—"The dhurgaw may invariably be seen to occupy those sites pre-eminent for comfort and beauty."—Williamson, Oriental Field Sports, 24.

1828.—". . . he was a relation of the . . . superior of the Dubga, and this is now a sufficient protection."—The Kuzilbash, H. 273.

**DURIAN, DORIAN,** s. Malay duren, Molucca form duruyan, from duri, 'a thorn or prickle,' [and in, the common substantival ending]; Mr. Skeat gives the standard Malay as duriyan or durian; 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 durian, as big as a water-melon. Inside there are five things like elongated oranges, and resembling thick butter, with a combination of flavours." (See Carletti, below.)

The dorian in Sumatra often forms a staple article of food, as the jack (q.v.) does in Malabar. By natives and old European residents in the Malay regions in which it is produced the dorian is regarded as incomparable, but novices have a difficulty in getting over the peculiar, strong, and offensive odour of the fruit, on account of which it is usual to open it away from the house, and which procured for it the inelegant Dutch nickname of stancker. "When that aversion, however, is conquered, many fall into the taste of the natives, and become passionately fond of it." (Crawfurd, H. of Ind. Arch. i. 419.) [Wallace (Malay Arch. 57) says that he could not bear the smell when he "first tried it in Malacca, but in Borneo I found a ripe fruit on the ground, and, eating it out of doors, I at once became a confirmed Dorian eater ... the more you eat of it the less you feel inclined to stop. In fact to eat Durians is a new sensation, worth a voyage to the East to experience." Our forefathers had not such delicate noses, as may be gathered from some of the older notices. A Governor of the Straits, some forty-five years ago, used to compare the Dorian to 'carrioon in custard.'

1540.—"Fructum viridem habent nomine durianum, magnitudine cucumis, in qua sunt quinque veluti malarancia oblonga, varias saporis, instar butyri coagulat."—Poggi, de Varietate Fortunae, Lib. iv.

1552.—"Durions, which are fashioned like artichokes" (!)—Castañeda, ii. 355.

1553.—"Among these fruits was one kind now known by the name of durions, a thing greatly esteemed, and so luscious that the Malacca merchants tell how a certain 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. i.

1588.—"A gentleman in this country (Portuguese India) tells me that he remembers to have read in a Tuscan version of Pliny, 'some durianes.' Now the Malaos used to ask 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 many that have gone about the world, that it doth exceed in savour all others that ever they have seen or tasted ... Some do say that they cannot bring it that it seemeth to be that wherewith Adam did transgress, being carried away by the singular savour."—Parke's Mendoza, ii. 318.

1598.—"Duryoen is a fruit yet only growneth in Malacca, and is so much comèdè by those which have proued ye same, that there is no fruit in the world to bee compared with it."—Linskolen, 102; [Hak. Soc. i. 511].

1599.—"The Dorian, Carletti thought, had a smell of onions, and he did not at first much like it, but when at last he got used to this he liked the fruit greatly, and thought nothing of a simple and natural kind could be tasted which possessed a more complex and elaborate variety of colours and flavours than this did. —See Viaggi, Florence, 1701; Pt. ii. p. 211.

1601.—"Duryoen ... ad aptensionem primam ... putridum ooepe redolto, sed dotem tamen divinam illam omnem gustui profundit."—Doby, iv. 85.

1610.—"The Dorian tree nearly resembles a pear tree in size."—Pyra'ad de Laval, Hak. Soc. ii. 368.

1615.—"There groweth a certaine fruit, prickled like a ches-nut, and as big as one's fist, the best in the world to eate, these are somewhat costly, all other fruits being at an easie rate. It must be broken with force and therein is contained a white liquor like vino creame, never the lees it yeelds a very unsurement like to rotten cyzium, and it is called Esturion" (probably a misprint).—De Monfart, 27.

1727.—"The Durean is another excellent Fruit, but offensive to some People's Noses, for it smells very like ... but when once tasted the smell vanishes."—A. Hamilton, ii. 81; [ed. 1744, ii. 80].

1856.—"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 eatabale condition from the Tenasserim Coast. King Tharawadi used to lay post-horses from Martaban to Ava, to bring his odoriferous delicacy."—Yule, Mission to Ava, 161.
1878.—"The Durian will grow as large as a man's head, is covered closely with terribly sharp spines, set hexagonally upon its hard skin, and when ripe it falls; if it should strike any one under the tree, severe injury or death may be the result."—

M. Nair, 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."—


**DURJUN.** s. H. darjan, a corr. of the English dozen.

**DURWAUN.** s. H. from P. dar-wan, darbūn. 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 Darbans, or Porters. A thousand of these active men are employed to guard the palace."—Ains. i. 258.]

[c. 1755.—"Darwan."—List of servants in Ives, 50.

1781.—(After an account of an alleged attempt to seize Mr. Hickey's Darwans). "Mr. Hickey begs leave to make the following remarks. That he is clearly of opinion that these horrid Assassins wanted to dispatch him whilst he lay asleep, as a Door-avan is well known to be the alarm of the House, to prevent which the Villians wanted to carry him off, and their precipitate flight the moment they heard Mr. Hickey'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 Darwan of Thomas Martin, Esq."—In Seton-Karr. i. 12.

"In the entrance passage, often on both sides of it, is a raised floor with one or two open cells, in which the 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 darwaza band hat, 'the door is closed.'

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1877.—"When they did not find him there, it was Darwa.bund."—A[Har-dyce, The City of Sunshine, i. 125.]

**DUSSEERA, DASSORA, DASHERHA.** s. Skt. dasähārd, H. dasharbeit, Mahr. dāra; the nine-nights' or ten days' festival in October, also called Durgā-pūjā (see DOOBGA-P.). In the west and south of India this holiday, taking place after the close of the wet season, became a great military festival, and the period when military expeditions were entered upon. The Mahrattas were alleged to celebrate the occasion in a way characteristic of them, by destroying a village! The popular etymology of the word and that accepted by the best authorities, is dār, 'ten (sins) and hār, '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 Desāhreh, which is another Hindoo festival that also happens differently, from the beginning of Virgo to the commencement of Libra."—Ayeen, tr. Gladwin, ed. 1800, i. 307; [tr. Jarrett, ii. 46].

1785.—"On the anniversary of the Dus-harah you will distribute among the Hindoos, composing your escort, a goat to every ten men."—Tipoo's Letters, 162.


1812.—"The Courts . . . are allowed to adjourn annually during the Hindoo festival called dusserah."—Fifth Report, 37.

1813.—"This being the deserah, 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,] dastārī, 'that which is customary.' That commission or percentage on the money passing in any cash transaction which, with or without acknowledgment or permission, sticks to the fingers of the agent of payment. Such 'customary' appropriations are, we believe, very nearly as common in England as in India; a fact of which newspaper correspondence from time to time makes us aware, though 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 Battuta tells us that at the Court of Delhi, in his time (c. 1340), the custom was for the officials to deduct \( \lambda \) of every sum which the Sultan ordered to be paid from the treasury (see I. B. pp. 408, 428, &c.).

[1616.-"The dusturia in all bought goodes... is a great matter."—Sir T. Roe, Hak. Soc. ii. 350.]

1680.—"It is also ordered that in future the Vakils (see VAREEL), Mutusaddas (see MOOTSHUDDY), or Writers of the Tagadgers, Dumiers, (1) or overseers of the Weavers, and the Picars and Poders 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."—Pringle, Diary, Ft. St. Geo. 1st ser. iii. 69.

1780.—"It never can 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 29.

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. 180.

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."—Héber, ed. 1844, i. 198.

1886.—"... of all taxes small and great the heaviest is dustoorree."—Trecseyan, Dueh Bungaloa, 217.

DUSTUCK, s. P. dastak, [a little hand, hand-clapping to attract attention, a notice]. A pass or permit. The dustucks granted by the Company's covenanted servants in the early half of the 18th century seems to have been a constant instrument of abuse, or 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 Zemindar near Pulkah having stopped several boats with English Dustucks and taken money from them, and disregarding the Phussdar's orders to clear them..."—In Long, 6.

1782.—"Dusticks."—See WRITTER.

1785.—"The dignity and benefit of our Dustucks are the chief badges of honour, or at least interest, we enjoy from our Phirmanand."—From the Chief and Council at Dacca, in Van Sittert, i. 210.

1789.—"Dusticks."—See under Hos-Bolhookum.

[1886.—"It is a practice of the Revenue Courts of the stream to issue Dustuck for the malgooseree the very day the kist (installment) became due."—Confessions of an Orderly, 132.]

DWARIA, n.p. More properly Dedrakot or Dedrika, quasi śārnabūras, '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). Dedrakot is, we apprehend, the szapary of...
Ptolemy. Indeed, in an old Persian map, published in Indian Antiq. i. 370, the place appears, transcribed as Bharraky.

c. 1580.—"The Fifth Division is Jugdet (see JACQUETE), which is also called Damora. Kishen came from Mehta, and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins."—Agam, by Gladwin, ed. 1800, ii. 76; [ed. Jarrett, ii. 248].

EAGLE WOOD, s. The name of an aromatic wood from Camboja and some other Indian regions, chiefly trans-gangetic. It is the "odorous wood" referred to by Camoes in the quotation under CHAMPA. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of an eagle! [Burton, Ar. Nights, iv. 395; Linschoten, Hak. Soc. i. 120, 150.] The word is in fact due to a corrupt form of the Skt. name of the wood, agaru, aguru. A form, probably, of this is avil, aki, which Gundert gives as the Malayal. word.* From this the Portuguese must have taken their aquilas, as we find it in Barbosas (below), or pao (wood) d'aquilas, made into aquilas, 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 it is difficult to say. [Mr. Skeat writes: "the question is a difficult one. Klinkert gives gara (garos) and gaharu (gaharos), whence the trade names 'Garros' and 'Garro'; and the modern standard Malay certainly corresponds to Klinkert's forms, though I think gaharu should rather be written 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 'ugger' and (f) 'tugger' could not have arisen. They can scarcely have come from the Skt. In Ridley's Plant List we have gaharu and gahaven, 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 Alceaylon 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. Agaricaceae), which is found as far north as Silhet.*

Eagle-wood is another name for alos-wood, or aloe (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 Vocabulary, under Pao d'Aquila, jumps up this aloe-wood with Socotrine Aloes. Aqulaloxor 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, agla-wood, upper-, and tugger- (?) wood.

1516.—"Das Dragoaerias, e propos que ellas salem en Calicut . . . . . .
Aquila, cada Parasola (see FRAZALA) de 300 a 400 (fanams)
Lendo alos verdeadeiro, negro, pesado, e muito fino val 1000 (fanams).
†-Bar-
bosas (Lisbon), 393.

1563.—"R. And from those parts of which you speak, comes the true lign-aloes? Is it produced there?"

"O. Not the genuine thing. It is indeed true that in the parts about C. Comorin and in Oeylon there is a wood with a scent (which we call aquila bruas), 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 aquila bruas; but since then the Bengalis have got more knowing, and buy it no longer. . . . ."—Garcia, f. 119r.-120.

* Royle says "Malayan agila," but this is apparently a misprint for Malayalam.

† We do not find information as to which tree produces the eagle-wood sold in the Tenasserim bazaar. [It seems to be A. agallocha: see Watt, Econ. Dict. i. 279 ed.].

† This lign alos, "genuine, black, heavy, very choice," is presumably the fine kind from Champa; the agila the inferior product.
1613.—"... A aguila, arvore alta e grossa, de folhas como a Olyveira."—Goethio de Brazil, f. 156.

1774.—"Nomdmon ... Owd el bocher, et Ayadj oude, est le nom hebreu, arabe, et turno d'un bois nomme par les Anglais Agalwood, et par les Indiens de Bombay Agark, dont on a deux diverses sortes, savoir: Oud maxordi, c'est la meilleur. Oud Kakull, est la moindre sorte."—Niebrue, Des. de l'Arabie, xxviv.

1854. (In Cachar) "the eagle-wood, a tree yielding uggur oil, is also much sought for its fragrant wood, which is carried to Silhet, where it is broken up and distilled."—Hooker, Himalayan Journals, ed. 1855, ii. 318.

The existence of the agulla tree (darakhi-st-ud) in the Silhet hills is mentioned by Abu'l Fazl (Gladwin's Ayen, ii. 10; ed. Jarrett, ii. 172; 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-gyoung on the Irrawadi, lat. c. 20° 22'.

1755.—"Raynun-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.

**EKA, s.** A small one-horse carriage used by natives. It is Hind. ekka, from ek, 'one.' But we have seen it written acres, and panned upon as quasi-acker, 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 Eka is drawn by one horse, who has no other harness than a girt, to which the shaft of the carriage is fastened."—Soleyns, iii.

1884. —"One of those native carriages called ekkas was in waiting. This vehicle resembles in shape a meat-safe, placed upon the axe-tree of two wheels, but the sides are composed of hanging curtains instead of wire pannels."—The Baboo, ii. 4.

[1843.—"Extho, 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 bari and idhut (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 seqq.] This is called among other names, Bakr 'Id, the 'Bull 'Id, Bakrah 'Id, 'the cow festival,' but this is usually corrupted by ignorant natives as well as Europeans into Bakri 'Id (Hind. bakra, f. bakri, '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 iensea finy on celebre vne grande festa, et des plus solennelles qu'il ayeat, qui s'appelle ydo."—Pennard de Laval, i. 104; [Hak. Soc. i. 140].

1671.—"They have alias a great feast, which they call Buckurry Eed.—[In Yale, Hedges Diary, Hak. Soc. ii. coex.]

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 Isahu); the like does every one in his own House, that is able to purchase one, and sprinkle their blood on the sides of their Doors."—Fryer, 108. (The passage is full of errors.)

1880.—"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 Israel."—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 Râ, et celle des victimes Id curdes, nommée aussi dans l'Inde Bacr 'Id, fête du Teuaw, ou simplement 'Id, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Israël."—Garcin de Tassy, Rel. Mus. dans l'Inde, 9 seq.

**EEDGAH, s.** Ar.—P. 'Idgah, 'Place of 'Id.' (See EED.) A place of assembly and prayer on occasion of Musulman festivals. It is in India usually a platform of white plastered brickwork, enclosed by a low wall on...
three sides, and situated outside of a town or village. It is a marked characteristic of landscape in Upper India. [It is also known as Namadgh, or 'place of prayer,' and a drawing of one is given by Herkiot, Qanoon-e-Islam, Pl. iii. fig. 2.]

1792.—"The commanding nature of the ground on which the Eed-Gah stands had induced Tippoo to construct a redoubt upon that eminence."—Ed. Cornwallis, Desp. from Seringapatam, in Selon-Karr, ii. 89.

1832.—"... Kings, Princes and Nawaubs... going to an appointed place, which is designated the Eade-Garrh."—Mrs. Meer Hassan Ali, Observations, i. 282.

1843.—"... In the afternoon... proceeded in state to the Eed Gau, a building at a small distance, where Mahommadedan worship was performed."—Davidson, Travels in Upper India, i. 53.

**EKTENG.** adj. The native representation of the official designation 'acting' applied to a substitute, especially in the Civil Service. The manner in which the natives used to explain the expression to themselves is shown in the quotation.

1833.—"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 straining after meaning in syllables which leads to so many etymological fallacies, the interpretation ek-tang, 'one-leg,' as if the temporary incumbent had but one leg in the official stirrup."—H. Y. in Quarterly Review (on Bosworth Smith's Life of Lord Lawrence), April, p. 297.

**ELOEHEE, a.** An ambassador. Turk. icli, from il, a (nomad) tribe, hence the representative of the il. It is a title that has attached itself particularly to Sir John Malcolm, and to Sir Stratford Canning, probably because they were personally more familiar to the Orientals among whom they served than diplomats usually are.

1404.—"And the people who saw them approaching, and knew them for people of the Emperor's, being aware that they were come with some order from the great Lord, took to flight as if the devil were after them; and those who were in their tents selling their wares, shut them up and also took to flight, and shut themselves up in their houses, calling out to one another, Elchi! which is as much as to say 'Ambassadors!' For they knew that with ambassadors coming they would have a black day of it; and so they fled as if the devil had got among them."—Clarije, xvii. Comp. Markham, p. 111.

1599.—"I came to the court to see a Morris dance, and a play of his Elchies."—Hakluyt, Voyages, II. ii. 67 [Stamf. 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.** a. 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 (δέφας—φαρρός) 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 δέφας originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is kal, with which agree the Aramaic kal (already found in the Chaldee and Syriac versions of the O. T.), and the Arabic kal. Old etymologists tried to develop elephant out of kal; 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 kal, in Icelandic kel; a term supposed to have been introduced by old traders from the East visit Russia. The old Swedish for 'ivory' is felen.

* 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—chen-flabim, i.e. 'teeth of habbim,' a word which has been interpreted as from Skt. abha, elephant. But it is entirely doubtful what this habbim, occurring here only, really means. We know

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* Plur, for elephant, occurs in certain Sanskrit books, but it is regarded as a foreign word.
† See Lassen, i. 818; Max Müller's Lectures on Sc. of Language, 1st 8. p. 189.
‡ "As regards the interpretation of habbim, a δαραξ κέρν., in the passage where the state of the text, as shown by comparison with the LXX, is very unsatisfactory, it seems impossible to say anything that can be of the least use in clearing
from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply shen, corresponding to den in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find karnoth shen burnt cornua dantis.' 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 arbre excavant lomentque cornua elephanti" (xvii. 7); in Martial's "Indique cornu" (i. 73) in Aelian's story, as alleged by the Mauritanians, that the elephants shed their horns every ten years ('sector trecedi a capara excerto' —xiv. 6); whilst Clesby quotes from an Icelandic saga 'olifant-horn' for 'ivory.'

We have mentioned Skt. ibha, from which Lassen assumes a compound ibhadantia for ivory, suggesting that this, combined by early traders with the Arabic article, formed al-ibhadantia, and so originated Oliphant. Pott, besides other doubts, objects that ibhadantia, though the name of a plant (Tiaridium indicum, Lehm.), is never actually a name of ivory.

Pott's own etymology is alaf-hindi, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (alif, alop).* 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 airavata (lit. 'proceeding from water'), the proper name of the elephant of India, 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 dane, 'elephant.'

up the origin of elephant. The O. T. speaks so often of ivory, and never again by this name, that kabbas must be either a corruption or some trade-name, presumably for some special kind of ivory. Personally, I believe it more likely that kabbas is at bottom the same as hobbin (ebony) associated with shen in Ezekiel xxvii. 15, and that the passage once ran 'ivory and ebony' (W. Robertson Smith); (also see Eay. Bib. ii. 2397 seq.).

Pictet, finding his first suggestion not accepted, has called up a Singhalese word aliya, used for 'elephant,' which he takes to be from dla, 'great'; thence aliya, 'great creature'; and proceeding further, presents a combination of dla, 'great,' with Skt. phata, sometimes signifying 'a tooth,' thus ali-pha, 'great tooth' = elephantus.*

Hodgson, in "Notes on Northern Africa" (p. 19, quoted by Pott), gives elef amostr ("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 ubandus, 'a camel,' which has been regarded by some as the same word with elephantus. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own alaf-hindi and Lassen's al-ibha-dantia. His paper is 50 years old, but he repeats this conclusion in his Wurzel-Worterbuch der Indo-Germanische Sprachen, published in 1871,† nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both, let it be observed, apart from other difficulties, rest on the assumption that the knowledge of Olipa, 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 circulated by scores in popular libraries, it

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† Detmold, pp. 950-952.
‡ See Topographie t. Thebes, with a General View of Egypt, 1846, p. 158.
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 1875)† from the tomb of Amenem-hib, a captain under the great conqueror Thotmes III. [Thothmosis], 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 Nin, hunted 120 elephants for the sake of their tusks; and how he himself (Amenemhib) encountered the biggest of them, which had attacked the sacred person of the king, and cut through its trunk. The elephant chased him into the water, where he saved himself between two rocks; and the king bestowed on him rich rewards.

The position of Nin is uncertain, though some have identified it with Nineveh.‡ [Maspero writes: "Nin, long confounded with Nineveh, after Champollion (Gram. égyptienne, p. 150), was identified by Lenormant (Les Ora- gines, vol. iii. p. 316 et seq.) with Nimus 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 Amin and Abe- rith, as, all three, cities of Naharin or Northern Mesopotamia, captured by Amenhotep II., the son of Thotmes III. Might not Nin 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 Chab- oras.

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 Ashti 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 Haran, 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 Assurazirpal from Kouyunjik, now in the Br. Museum, which commemo- rates 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 1867, 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. 1893.]

Apart from arguments as to decipherment and ideograms, it is certain that probabilities are much affected by the publication of the Egyptian inscription

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* For the painting see Wilkinson's Ancient Egyptians, edited by Birch, vol. i. pl. 11 b, which shows the Rutennu bringing a chariot and horses, a bear, an elephant, and ivory tusks, as tribute to Thotmes III. For other records see Brugsch, B.B. 2nd ed. i. 351, 344. 404.
† Die Inschriften Tighlathpileser's I., . . . mit Übersetzung und Kommentar von Dr. Wilhelm Lott, Leipzig, 1860, p. 35; and see Maspero, op. cit. 561 seq. 1
‡ Lott, loc. cit. p. 197.
§ See J. E. 1848, Soc. vol. xviii.
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 (*glin*) 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'; Paussanias, 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-

*b "Inde bosses Lucae turrito corpore tetras, Aquinumque, bellum docerniunt volenter Pœnæm Succurrit, et magnas Martis turbare catervas."
Lucerétius, v. 1301-2.*

Here is the origin of Tennyson's 'serpent-hands' quoted under HATTY. The title *bos Luca* is explained by St. Isidore:

*Hos bosse Lucanos vocabant antiqui Romanii: bosque quos multum grandidus vidiebant; Lucanos quis in Locana illos primus Fyrhhus in prolixo object Romanis."*—*Ibid. Hippal*, lib. xii. *Origines*, cap. 2.

bility, if not a presumption, that some tradition of this name would be found, *mutatis mutandis*, among other Aryan nations of Europe.

Now may it not be that *Alectos*—

*φαρρος* in Greek, and *ubandus* 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 (*olpëtis*); in Anglo-Saxon (*olpæ, olpæn, &c.); in Old Swedish (*elpend, elpandyr, olp³wlóid*); in Icelandic (*olfaði*). 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 *velblond,* *velblón,* or *vielblad,* also meaning 'camel' (compare also Russian *verblýud*). This, in the last form (*vielblad,* may, he says, be regarded as resolvable into 'Great beast.' Herr Jülg ends his paper with a hint that in this meaning may perhaps be found a solution of the origin of *elephant* (an idea at which Pictet also transiently pointed in a paper referred to above), and half promises to follow up this hint; but in thirty years he has not done so, so far as I can discover. Nevertheless it is one which may yet be pregnant.

Nor is it inconsistent with this suggestion that we find also in some of the Northern languages a second series of names designating the elephant—not, as we suppose *ubandus* and its kin to be, common vocables descend-}

* [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 locution sanjir-i-nil when speaking of elephants. Sanjir 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: Fl, Sanjir, 100. (See NUMERICAL AFFIXES.)

[1826.—"Very frequent mention is made in Asiatic histories of 'chains—elephants;' which always mean elephants trained for war; but it is not very clear why they are so denominated."—Rankine, Hist. Res. on the Wars and Sports of the Mongols and Romans, 1826, intro. p. 12.]

ELEPHANTA.

An island in Bombay Harbour, the native name of which is Ghārāpurī (or sometimes, it would seem, shortly, Puri), famous for its magnificent excavated temple, considered by Burgess to date after the middle of the 8th cent. The name was given by the Portuguese from the life-size figure of an elephant, hewn from an isolated mass of trap-rock, which formerly stood in the lower part of the island, not far from the usual landing-place. This figure fell down many years ago, and was often said to have disappeared. But it actually lay in situ till 1864-5, when (on the suggestion of the late Mr. W. E. Frere) it was removed by Dr. (now Sir) George Birdwood to the Victoria Gardens at Bombay, in order to save the relic from destruction. The elephant had originally a smaller figure on its back, which several of the earlier authorities speak of as a young elephant, but which Mr. Erskine and Capt. Basil Hall regarded as a tiger. The horse mentioned by Fryer remained in 1712; it had disappeared apparently before Niebuhr's visit in 1764. [Compare the recovery of a similar pair of elephant figures at Delhi, Cunningham, Archael. Rep. i. 225 seq.]

c. 1821.—"In quod dum sic ascendisset, in xxviii. dictis me transtuli usque ad Tanum—hace terras multum bene est situata. ... Haec terrae antiquitas fuit valide magna. Nam ipsa fuit terrae regis Pori, qui cum regre Alexandro praesulium maximum committit."—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 Purus and Alexander may have grown out of the name Purī 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 Elephants' Caves.]

1548.—"And the Isle of Pory, which is that of the Elephant (do Aflante), is leased to João Pires by arrangements of the said Governor (dom João de Castro) for 150 pardas."—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 Aelphante, and is adorned with many figures, and inhabited by a great multitude of bats; and here they say that Alexander Magnus arrived, and for memorial thereof caused this temple to be made, and further than this he advanced not."—Gaupora Balb, f. 62v-63.

1618.—"There is yet an other Pagode, which they hold and esteem for the highest and chiefest Pagode of all the rest, which standeth in a little Island called Pory; this Pagode by the Portingalls is called the Pagode of the Elephant. In that Island 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 wild and cruel beasts ... ."—Einschoten, ch. xiliv.; [Hak. Soc. i. 291].

"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 such a work as 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 was many very remarkable things to be seen. Among others I remember to have noticed the story of Queen Pasiphae and the bull; also the Angel with naked sword thrusting forth from below a tree two beautiful figures of a man and a woman, who were naked, as the Holy Scripture paints for us the appearance of our first parents Adam and Eve."—Cuvier, Dec. VII. liv. iii. cap. xi.

1644.—"... an islet which they call Ilheu do Elefante... In the highest part of this Ilset is an eminence on which there is a mast from which a flag is unfurled when there are pows (paras) about, as often happens, to warn the small unarmed vessels to look out. ... There is on this island a pagoda called that of the Elephant, a work of extraordinary magnitude, being cut out of the solid rock," &c.—Bocarro, H.S.

1679.—"... We steered by the south side of the Bay, purposely to touch at Elephant, so called from a monstrous Elephant cut out of the main Rock, bearing a young one on its back; not far from it the Effigies of a Horse stuck up to the Belly in the Earth in the Valley; from whence we clambered up the highest Mountain on the Island, on whose summit was a miraculous Piece hewed out of solid Stone: It is supported by 42 Corinian Pillars," &c.—Pryer, 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 Pagoda at the top of it; so much spoke of by the Portuguese, and at present admired by the present Queen Dowager, that she cannot think any one has seen this part of India, who comes not Freighted home with some Account of it."—Ovington, 168-9.

1712.—"... The Island of Elephants ... takes its name from an elephant in stone, with another on its back, which stands on a small hill, and serves as a sea mark. ... As they advanced towards the Pagoda through a smooth narrow pass cut in the rock, they observed another hewn figure which was called Alexander's horse."—From an account written by Captain Pyle, on board the Stringer East Indians, and ill. by drawings. Read by A. Dalrymple to the Soc. of Antiquaries, 10th Feb. 1780, and printed in Antiquaries, Orig. 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 partit, je me transportai au bas de la seconde montagne, ou se trouve le Bay- baye, dans un coin de l'Ile, oh est l'Elephant qui a fait donner a Galipouri le nom d'Elephantes. L'animal est de grandeur naturelle, d'une pierre noire, et destaque du sol, et paroit porter son petit sur son dos."—Anqueuil du Perron, I. cocoxIII.

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 skilfull artist; and I am informed by an acquaintance who is well read in ye ancient history, and has minutely considered ye figures, that it appears to be ye work of King Bessostris after his Indian Expedition."—MS. Letter of James Rennell.

1784.—"Plusieurs Voyageurs font bien mention du vieux temple Payen sur la petite Isle Elephant, près de Bombay, mais ils n'en parlent qu'en passant. Je le trouve si curieux et si digne de l'attention des Amateurs d'Antiquités, que j'y fis trois fois le Voyage, et que j'y demeus tout ce que s'y trouve de plus remarquable."—Curtain Niebuhr, Voyages, ii. 25.

1789.—"... Pas loin du Rivage de la Mer, et en pleine Campagne, on voit encore un Elephant d'une pierre dure et noiret... La Statue... porte quelque chose sur le dos, mais que le temps a rendu entièrement méconnaissable... Quant au Cheval dont Ovington et Hamilton font mention j'en l'ai pas vu."—Ibid. 33.

1789.—"... That which has principally attracted the attention of travellers is the small island of Elephants, situated in the east side of the harbour of Bombay. ... Near the south end is the figure of an elephant rudely cut in stone, from which the island has its name. ... On the back are the remains of something that is said to have formerly represented a young elephant, though no traces of such a resemblance are now to be found."—Account, &c. By Mr. William Hunter, Surgeon in the E. Indies, Archaeologia, vii. 286.

1789.—In vol. viii. of the Archaeologia, p. 251, is another account in a letter from Hector Macneil, Esq. He mentions "the elephant cut out of stone," but not the small elephant, nor the horse.


1813.—Account of the Cave Temple of Elephants by Wm. Erakine, Trans. Bombay Lit. Soc. i. 196 sqq. Mr. Erakine says in regard to the figure on the back of the large elephant: "The remains of its
paws, and also the junction of its belly with the larger animal, were perfectly distinct; and the appearance it offered is represented on the annexed drawing made by Captain Hall (Pl. II.), who from its appearance concluded that it must be 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 setting-in, through some travellers describe it as at the setting-in, of the Monsoon. [The Portuguese, however, took the name from the H. hathiyd, Skt. hasta, the 13th lunar Asterism, connected with kastin, an elephant, and hence sometimes called 'the sign of the elephant.' The hathiyd is at the close of the Raina.]

1664.—"The Desman, that is to say a violent storm arise; the kind of storm is known under the name of the Elephant; it blows from the west."—Sid's At. p. 75.

[1611.—"The storm of Ofante doth begin."—Deane's, Letters, i. 125.]

c. 1616.—"The 20th day (August), the night past fell a storm of rains called the Olphant, usual at going out of the raines."—Sir T. Roe, in Purchas, i. 549; [Hak. Soc. i. 247].

1669.—"The boldest among us became dismayed; and the more the whole culminated in such a terrific storm that we were compelled to believe that it must be that yearly raging tempest which is called the Elephant. This storm, annually, in September and October, makes itself heard in a frightful manner, in the Sea of Bengal."—Waller Schultus, 67.

c. 1665.—"Il y fait si mauvais pour le Vaisseauz 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 Elphantz, parce qu'ils en ont la figure ...."—Taveraus, v. 38.

1673.—"Not to deviate any longer, we are now winding to the South-West part of Ceylon; where we have the Tail of the Elephant full in our mouth; a constellation by the Portugals called Rabo del Elephanto, known for the breaking up of the Monsouns, which is the last Flory this season makes."—Fryer, 48.

[1690.—"The Monsouns (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 puffed weather."—Ovington, 137.]

1756.—"9th (October). We had what they call here an Elephants, which is an exces-
sive hard gale, with very severe thunder, lightning and rain, but it was of short continuance. In about 4 hours there fell 2 (inches)."—Ices, 42.

c. 1760.—"The setting in of the rains is commonly ushered in by a violent thunder-storm, generally called the Elephants."—Grose, i. 53.

ELEPHANT-CREEPERT, s. Argy-
reia 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 improp-
riety, to the great stag Rusa Aristotelis, the sambar (see BAMBER) of Upper and W. India.

[1813.—"In a narrow defile ... a male elk (ceruis alce, Lin.) of noble appearance, followed by twenty-two females, passed majestically under their platform, each as large as a common-sized horse."—Forbes, Or. Mem. 2nd ed. i. 508.]

ELL'OEA, (though very commonly called Ellera), n.p. Properly Elurd, [Tel. elu, 'rule,' eru, 'village.'] otherwise Vérula, a village in the Nizam's territory, 7 m. from Daulatbād, which gives its name to the famous and wonderful rock-caves and temples in its vicinity, excavated in the crescent-shaped scar of a plateau, about 1½ m. in length. These works are Buddhist (ranging from a.d. 460 to 700), Brah-
minical (c. 650 to 700), and Jain (c. 800-1000).

c. 1665.—"On m'avait fait a Sourat grande estime des Pagodes d'Ellora ... (and after describing them) ... Quoiqu'il en soit, si l'on considère cette quantité de Temples spacieux, remplis de piliastres 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."—Themenut, v. p. 222.

1684.—"Muhammad Shah Malik Jfn, son of Tughlik, selected the fort of Deogir as a central point whereat to establish the seat of government, and gave it the name of Daulatbād. 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."—Satt Malda-
'iud Khan, Mu-sir-‘Alamgir, in Elliot, vii. 189 seq.

1760.—"Je descendis ensuite par un sentier frayé dans le roc, et après m'ètre
muni de deux Brahmes que l'on me donna pour fort instruit je commençai la visite de
ce que j'appelle les Pagodes d'Eloura."—

1794.—"Description of the Caves . . . on
the Mountain, about it Mile to the Eastward
of the town of Ellora, or as called on
the spot, Verroor." (By Sir C. W. Malet.) In
As. Researches, vi. 38 seqq.

1808.—"Hindoo Excavations in the Moun-
tain of . . . Ellora in Twenty-four Views.
Engraved from the Drawings of James
Wallis, by and under the direction of Thomas
Daniell."

ELU, HELU, n.p. This is the
name by which is known an ancient
form of the Singhalese language from
which the modern vernacular of Ceylon
is immediately derived, "and to which"
the latter "bears something of the
same relation that the English of to-
day bears to Anglo-Saxon. Funda-
mentally Elu and Singhalese are
identical, and the difference of form
which they present is due partly to
the large number of new grammatical
forms evolved by the modern language,
and partly to an immense influx into
it of Sanskrit nouns, borrowed, often
without alteration, at a comparatively
recent period. . . . The name Elu is
no other than Sinhala much corrupted,
standing for an older form, Hela or
Helu, which occurs in some ancient
works, and this again for a still older,
Saha, which brings us back to the Pali
Sihala." (Mr. R. C. Childers, in J.R.A.S.,
N.S., vii. 36.) The loss of the initial
sibilant has other examples in Singhale-
se. (See also under CEYLON.)

EMBLIO Myrobolans. See under
MYRORALANS.

ENGLISH-BAZAR, n.p. This is a
corruption of the name (Angrezabad—
‘English-town’) given by the natives in
the 17th century to the purilieu of
the factory at Malda in Bengal. Now
the Head-quarters Station of Malda
District.

1688.—“I departed from Casambar
with designs (God willing) to visit ye factory
at Englesavad.”—Hedges, Diary, May 9;
[Hak. Soc. i. 86; also see i. 71]

1878.—“These ruins (Gaur) are situated
about 8 miles to the south of Angrezabad
(English Bazaar), the civil station of the
district of Malda. . . .”—Ravannah’s Gaur,
p. 1.

[ESTIMAUZE, a. A corruption of the
Ar.—P. ultimé, "a prayer, petition, humble
representation."

1687.—“The Arddest (Ura) with the Esti-
mauze concerning your twelve articles which
you sent to me arrived."—In Yule, 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 De-
fence Association was established 17
years ago, the term Englo-Indian, after
much consideration, was adopted as
best designating this community.—
(Procs. Imperial Anglo-Indian Ass., in
Pioneer Mail, April 13, 1900.)

1844.—“The Eurasian Belle, is a few
Local Sketches by J. M., Calcutta.—6th ser.
Notes and Queries, xii. 177.

1886.—See quotation under KHUDD.

1888.—"The shovel-hats are surprised that
the Eurasian does not become a missionary
or a schoolmaster, or a policeman, or some-
thing of that sort. The native papers say,
‘Deport him’; the white prints say, ‘Make
him a soldier’; and the Eurasian himself
says, ‘Make me a Commissioner, give me a
pension.’”—Ali Baba, 123.

EUROPE, adj. Commonly used in
India for “European,” in contradis-
tinction to country (q.v.) as qualifying
goods, viz. those imported from
Europe. The phrase is probably obso-
lescent, but still in common use.
“Europe shop” is a shop where Eu-
ropean 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.

1682-3.—“Ordered that a sloop be sent
to Conimero with Europe goods . . .”—
Pringle, Diary, Ft. St. Cre., 1st ser. ii. 14.]
factor, a. Originally a commercial agent; the executive head of a factory. Till some 65 years ago the Factors formed the third of the three classes into which the covenanted civil servants of the Company were theoretically divided, viz. Senior Merchants, Junior Merchants, factors and writers. But these terms had long ceased to have any relation to the occupation of these officials, and even to have any application at all except in the nominal lists of the service. The titles, however, continue (through vis inertiae of administration in such matters) in the classified lists of the Civil Service for years after the abolition of the last vestige of the Company's trading character, and it is not till the publication of the E. I. Register for the first half of 1842 that they disappear from that official publication. In this the whole body appears without any classification; and in that for the second half of 1842 they are divided into six classes, first class, second class, &c., an arrangement which, with the omission of the 6th class, still continues. Possibly the expressions Factor, Factory, may have been adopted from the Portuguese Feitor, Feitoria. The formal authority for the classification of the civilians is quoted under 1675.

1501.—"With which answer night came on, and there came aboard the Captain Mor that Christian of Calcut sent by the Factor (feitor) to say that Cojebequi assured him, and he knew it to be the case, that the King of Calcut was arming a great fleet."—Corros, i. 250.

1582.—"The Factor and the Catull having seen these parcels began to laugh thereat."—Castañeda, 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."—Sainsbury, i. 111.

1610.—"Les Portugais de Malaca ont des commis et facteurs par toutes ces Isles pour le trafic."—Pyrard de Laval, ii. 106. [Hak. Soc. ii. 170].

1655.—"Feitor est vn terme Portugais signifiant vn Consul aux Indes."—De la Boullaye-le-Gonu, ed. 1657, p. 333.

1698.—"The Viceroy came to Cochín, and there received the news that Antonio de Sa, Factor (Fator) of Cochin, 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 as their degree of Factor, which otherwise would have been ten years. And knowing that a distinction of titles is, in many respects necessary, we do order that when the Apprentices have served their times, they be stiled Writers; and when the Writers have served their times, they be stiled Factors, and Factors having served their times to be stiled Merchants; and Merchants having served their times to be stiled Senior Merchants."—Est. of Court's Letter in Bruce's Annals of the E. I. Co., ii. 374-5.
1899.—“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.”—Evington, 386. (The same writer tells us that Factors got £200 a year; junior Factors, £15; Writers, £7. Peons got 4 rupees a month. P. 382.)

1711.—Lockyer gives the salaries at Madras as follows: “The Governor, £300 and £100, gratuity; 6 Councillors, of whom the chief (2nd I) had £100, 3d. £70, 4th. £50, the others £40, which was the salary of 6 Senior Merchants. 2 Junior Merchants £20 per annum; 5 Factors, £15; 10 Writers, £5; 2 Ministers, £100; 1 Surgeon, £25.

“Attorney-General has 50 Pagodas per Annum gratuity.
“Scavenger 100 do.”

(p. 14.)

C. 1748.—“He was appointed to be a Writer in the Company’s Civil Service, becoming... after the first five (years) a factor.”—Orme, Fragments, viii.

1781.—“Why we should have a Council and Senior and Junior Merchants, factors and writers, to load one ship in the year (at Penang), and to collect a very small revenue, appears to me perfectly incomprehensible.”—Corresp. of Ed. Cornwallis, i. 390.

1786.—In a notification of Aug. 10th, the subsistence of civil servants out of employ is fixed thus:—
A Senior Merchant—£400 sterling per ann.
A Junior Merchant—£200
Factors and Writers—£200

In Seton-Karr, i. 151.

FACTORY, s. A trading establishment at a foreign port or mart (see preceding).

1600.—“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 Camp, 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 (factoria).”—Corres., i. 183.

1582.—“... he sent a Nayre... to the intent hee might remaine in the Factory.”—Castaadana (by N. L.), ft. 545.

1606.—“In which time the Portugall and Tydoryan Slaves had sacked the towne, setting fire to the factory.”—Middleton’s Voyage, G. (4).

1615.—“The King of Acheen desiring that the Hector should leave a merchant in his country... it has been thought fit to settle a factory at Acheen, and leave Juxon and Nicolls in charge of it.”—Sainsbury, i. 415.

1809.—“The factory-house (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast.”—Ed. Valiant, 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, 1729,” which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz. M. Milburn, S. Sainsbury, C. Charters, B. Burton. [For a list of the Hollanders’ Factories in 1613 see Danvers, Letters, i. 309.]

In Arabia, the Gulf, and Persia.

Judda, B. Muscat, B.
Mocha, M. Kishm, B.
Aden, M. Bushire, M.
Shahr, B. Gombroon, C.
Durga (I), B. Bassoorah, M.
Dofar, B. Shiraz, C.
Maculla, B. Ispahan, C.

In Sind.—Tatta (I).

In Western India.

Cutch, M. Barcelore, M.
Cambay, M. Mangalore, M.
Brodera (Baroda), M. Cananore, M.
Broach, C. Dharmsapatam, M.
Ahmedabad, C. Talusahery, C.
Surat and Swolly, C. Calicut, C.
Bombay, C. Cranganore, M.
Raybag (I), M. Cochinn, M.
Rajapore, M. Poreca, M.
Carwar, C. Carnomly, M.
Batkala, M. Quilon, M.
Honore, M. Anjengo, C.

Eastern and Coromandel Coast.

Tuticcorin, M. Masulipatam, C., S.
Cellimere, B. Madapamal, C.
Porto Novo, C. Varrapolon (I), M.
Cuddalore (Ft. St. Ingeram (I), M.
David), C. (qy. Vimagapatam, C.
Sadras I) Bimlipatam, M.
Fort St. George, C.M. Gannam, M.
Pulicat, M. Manickapatam, B.
Pettipoli, C., S. Arzapore (I), B.

Bengal Side.

Balasore, C. and Je- Malda, C.
Jassore (I) Berhampore, M.
Calcutta (Ft. Will. Patna, C.
liam and Chutta- Lucknow, C.
outtees, C.) Agra, C.
Hoogly, C. Lahore, M.
Cossimbazar, C. Dacca, C.
Rajmahal, C. Chittagong.
FAGHFÚR, n.p. "The common Moslem term for the Emperors of China ; in the Kamus the first syllable is Zammated (Fugh); in Al-Maḥḍūdi (chap. xiv.) we find Baghfu and in Al-Idrisi Baghbugh or Baghbûn. In Al-Asma'î Bagh=god or idol (Pehlewí and Persian) ; hence according to some Baghdād (?) and Bâghisân, a pagoda (?) . Sprunger (Al-Maḥḍūd, p. 327) remarks that Baghfur is a literal translation of Tien-tee, and quotes Visделю : "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 ainé, et la lune pour sœur ainée."—Burton, Arabian Nights, vi. 190-191."

FAILSOOF, s. Ar.—H. fazlîf, from φιλοσοφία. But its popular sense is a 'crafty schemer,' an 'artful dodger.' Filosofo, in Manilla, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (Blumentritt, Vocabular.).

FAKEER, s. Hind. from Arab. faṭīr ('poor'). Properly an indigent person, but specially 'one poor in the sight of God,' applied to a Mahommedan religious mendicant, and then, loosely and inaccurately, to Hindu devotees and naked ascetics. And this last is the most ordinary Anglo-Indian use.

1604.—"Fokers are men of good life, which are only given to peace. Leo calls them Hermites ; others call them Tâbîins and Saints."—Collection of things...of Barbarie, in Purchas, ii. 857.

"Muley Bofmer sent certaine Fokers, held of great estimation amongst the Moors, to his brother Muley Sidan, to treate conditions of Peace."—Ibid.

1683.—"Also they are called' Faqkeeres, which are religious names."—W. Bruton, in Halk. v. 56.

1685.—"Fârîr signifie pauvre en Turc et Persan, mais en Indien signifie...vne especce de Religieux Indou, qui fouillent le monde aux pieds, et ne s'habillent que de haillons qu'ils ramassent dans les rutes."—De la Boullaye-le-Gen, ed. 1657, 588.

C. 1660.—"I have often met in the Field, especially upon the Lands of the Rajas, whole squadrions of these Faquires, 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].

1763.—"Fakiers or Holy Men, abstracted from the World, and resigned to God."—Fryer, 96.

[1684.—"The Fucker that Killed ye Boy at Ennore with severall others...were brought to their tryalls..."—Pringie, Diary, Pl. St. Geo. 1st ser. iii. 111.]
1768.—“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.—“Singlar expedients have been tried by men jealous of superiority to share with the Bramins the veneration of the multitude; this has given rise to a race of monks known in India by the name of Fakirs.”—Raynal (tr. 1777), i. 49.

1774.—“The character of a fakir is held in great estimation in this country.”—Bogle, in Markham’s Tibet, 23.

1856.—“There stands a row of Hindoo devotees, Bedaubed with ashes, their foul matted hair Down to their heels; their clear eye fiercely scowl Beneath their painted brows. On this side struts A Mussulman Fakker, who tells his beads, By way of prayer, but cursing all the while The heathen.”—The Banyan Tree.


FAULAIUN, a. Ar. falân, fulân, and H. fulâna, fâlâna, ‘such an one,’ ‘a certain one’; Span. and Port. fulano, Heb. Fulâns (Ruth iv. 1). In Eliphinstone’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.

1808.—“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 ghaft down which we were so glad to retreat with old Forlorn.”—iv. 164. See also i. 56, 108, 345, &c.

FANÁM, a. The denomination of a small coin long in use in S. India, Malayal. and Tamil painnam, ‘money,’ from Skt. pana, [rt. pan, ‘to barter’]. There is also a Dekhani form of the word, fâlâm. In Telugu it is called râka. 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 Fakans’ Kings of Delhi’s 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 pita. 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 viârdy, or gold, of which 4 went to a rupee; new viârdy, or gold, 3½ to a rupee; in silver, 5 to a rupee; the râdu fanam, the most ancient of the indigenous fanams, now of fictitious value; the viâdan fanam of Tippoo in 1790-92, of which 3½ went to a rupee (Malabar, ii. Gloss. cxxix.).]

c. 1724.—“A hundred fânâm are equal to 6 golden dinâr” (in Ceylon).—Ton Batuta, iv. 174.

c. 1738.—“And these latter (Malabar Christians) are the Masters of the public steelyard, from which I derived, as a perquisite of my office as Pope’s Legate, every month a hundred gold fan, and a thousand when I left.”—John Marignoli, in Cathay, 343.

1842.—“In this country they have three kinds of money, made of gold mixed with alloy . . . the third called fanom, is equivalent in value to the tenth part of the last mentioned coin” (pardô, vid. pardao).—Abdurrazak, in India in the XVth Cent. p. 28.

1498.—“Fifty fanomens, which are equal to 3 cruzados.”—Roteiro de V. da Gama, 107.

1505.—“Quivi spendeno duaci d’aur venesiani e monete di auro et argento e metalle, chiamano vna moneta de argento fanone. XX vagliono vna dueto. Tara e vna altra moneta de metalle. XV vagliono vna Fanome.”—Italian version of Letter from Dom Manuel of Portugal (Reprint by A. Burnell, 1881), p. 12.

1510.—“He also coins a silver money called tav, and others of gold, 20 of which go to a pardao, and are called fanom. And of these small coins of silver, there go sixteen to a fanom.”—Varthema, Hak. Soc. 180.

[1515.—“They would take our cruzados at 19 fanomas.”—Albuquerque’s Treaty with
FANÁM.

349 FARÁSH, FERÁSH, FRASH.

1516.—"Eight fine rubies of the weight of one fanão... are worth fanões 10."—Barbosa (Liverpool ed.), 384.

1553.—"In the ceremony of dubbing a knight he is to go with all his kinsfolk and friends, in pomp and festival procession, to the House of the King... and make him an offering of 60 of those pieces of gold which they call fanões, each of which may be worth 20 reis of our money."—De Barros, Dec. ii. liv. ix. cap. iii.

1582.—In the English transl. of 'Castañas' is a passage identical with the preceding, in which the word is written "Pannon."—Fol. 366.

[c. 1610.—"Ils nous donnent tous les jours a chacun un Fanon, qui est une pièce d'or monnaye du Roy qui vaut environ quatre sols et demy."—Pynard de Laval, i. 256; [Hak. Soc. i. 350; in i. 365 Fananta.]

1678.—"2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 fanas to the use of the poore for every oath or curse."—Orders agreed on by the Governor and Council of Pt. St. Geo. Oct. 28. In Notes and Exts. No. i. 86.

1752.—"N.B. 36 Fanas 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 spun the slow moments away."

In Soton-Karr, i. 19.

1785.—"You are desired to lay a silver fanam, a piece worth three pence, upon the ground. This, which is the smallest of all coins, the elephant feels about till he finds it."—Caraccioli's Life of Clive, i. 288.

1803.—"The pay I have given the boatmen is one gold fanam for every day they do not work, and two gold fanamos for every day they do."—From Sir A. Wellesley, in Life of Moore, i. 342.

FAN-PALM, a. The usual application of this name is to the Borassus flabelliformis, L. (see BRAB, PALMYRA), which is no doubt the type on which our ladies' fans have been formed. But it is also sometimes applied to the Talipot (q.v.); and it is exceptionally (and surely erroneously) applied by Sir L. Pelly (J.R.G.S. xxxv. 229) to the "Traveler's Tree," i.e. the Madagascar Raveharia (Urania speciosa).

FANQUI, a. Chin. fan-kwoi, 'foreign demon'; sometimes with the affix tze or tsé, 'son'; the popular Chinese name for Europeans. ["During the 16th 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.]

FARÁSH, FERÁSH, FRASH, s. Ar.—H. Farrak [farash, '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 Farash-khán-wáli. [The same word used for the tamarisk tree (Tamarix gallica) is a corr. of the Ar. fards.]

1300.—"Se grande richeza apparend un pavillon che li roye d'Ermenie envoya au roye de France, qui valoit bien cinq cents livres; et li manda li roye d'Herminie que uns ferrais au Soudan dou Coyne li avoit donné. Ferrais est cil qui tient les pavillons au Soudane et qui li nettoie ses meisons."—Jean, Seigneur de Joinville, ed. De Wailly, p. 78.

1513.—"And the gentlemen rode... upon horses from the king's stables, attended by his servants whom they call farasbas, who groom and feed them."—Correa, Lendas, ii. f. 364. (Here it seems to be used for Byco (q.v.) or groom).

[1548.—"Pfarasas." See under Batta, a.]

1590.—"Besides, there are employed 1000 Farasháses, natives of Irán, Turán, and Hindostán."—Afu, i. 47.
FEDEA, FUDDEA. a. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. phadya (qu. Ar. fidya, ransom?). It constantly occurs in the account statements of the 16th century, e.g. of Nunez (1554) as a money of account, of which 4 went to the silver tanga, [see TANGA] 20 to the Pardoa. In Milburn (1813) it is a piece 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 sodd used in that word is generally pronounced in India as a z. The fadda is the Turkish döra, a of a piaster, an infinitesimal value now. [Burton (Arabian Nights, xi. 98) gives 2000 faddals as equal about 1. 2d.] But, according to Lane, the name was originally given to half-dirhema, coined early in the 15th century, and these would be worth about 54d. The fedea of 1584 would be about 4½d. This rather indicates the identity of the names.

FEBAZEE, a. Properly Ar. farāzi, from farāt (pl. of far) 'the divine ordinances.' A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wahabis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahomedanism in Eastern India had fallen, analogous to the former decay of native Christianity in the south (see MALABAR RITES). This reaction was begun by Haji Shariyatullah, a native of the village of Daulatpūr, in the district of Faridpūr, who was killed in an agrarian riot in 1831. His son Dūdū Mīyān succeeded him as head of the sect. Since his death, some 35 years ago, the influence of the body is said to have diminished, but it had spread very largely through Lower Bengal. The Fardīs wraps his dhōty (q.v.) round his loins, without crossing it between his legs, a practice which he regards as heathenish, as a Bedouin would.

PEROZESHUHUR, PERO-SHUHR, PERUSHHAHR. n.p. The last of these appears to be the correct representation of this name of the scene of the hard-fought battle of 21st-22nd December, 1845. For, according to Col. R. C. Temple, the Editor of Panjab Notes and Queries, ii. 116 (1885), the village was named after Bhādi Pherū, a Sikh saint of the beginning of the century, who lies buried at Mīān-ka-Tahsīl in Lahore District.

FETISH. a. A natural object, or animal, made an object of worship. From Port. fetico, feitiço, or feitico (old Span. fechico), apparently from factitus, signifying first 'artificial,' and then 'unnatural,' 'wrought by charm,' &c. The word is not Anglo-Indian; but it was at an early date applied by the Portuguese to the magical figures, &c., used by natives in Africa and India, and has thence been adopted into French and English. The word has of late years acquired a special and technical meaning, chiefly through the writings of Comte. [See Jevons. Intr. to the Science of Rel. 166 seqq.] Raynouard (Lex. Roman.) has fachurier, fachilador, for 'a sorcerer,' which he places under fat, i.e. fatum, and cites old Catalan fadador, old Span. hadador, and then Port. freticiero, &c. But he has mixed up the derivatives of two different words, fatum and factitus. Prof. Max Müller quotes from Muratori, a work of 1311 which has: "incantationes, sacrilegia, auguria, vel maleficia, quae facturas seu præstigia vulgariter appellant." And
Baymard himself has in a French passage of 1446: "par leurs sorceries et fœturières."

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 never forget an instance in which he witnessed it, twenty years or more before he was aware that any one had published, or questioned, the fact. It was in descending the Chândor Ghât, in Nâsik District of the Bombay Presidency, in the end of May or beginning of June 1843, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted throughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it could originate.

The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed the phenomenon. In fact it may be said that those suggested explanations only assume that the so-called observers did not observe what they alleged. We quote several independent testimonies to the phenomenon.

Baymard himself has in a French passage of 1446: "par leurs sorceries et fœturières."

FIREFLY, a. Called in South Indian vernaculars by names signifying 'Lightning Insect.'
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."—Newhall, ii. 321.

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 closing exploring."—Heber, ed. 1844, i. 258.

1865.—"The bushes literally swarm with fireflies, which flash out their intermittent light almost contemporaneously; the effect being that for an instant the exact outline of all the bushes stands prominently forward, as if lit up with electric sparks, and next moment all is jetty dark—darker from the momentary illumination that preceded. These flashes succeed one another every 3 or 4 seconds for about 10 minutes, when an interval of similar duration takes place; as if to allow the insects to regain their electric or phosphoric vigour."—Cameron Our Tropical Possessions in Malayan India, 80-81.

The passage quoted from Mr. Cameron's book was read at the Entom. Soc. of London in May 1865, by the Rev. Hamlet Clarke, who added that:

"Though he was utterly unable to give an explanation of the phenomenon, he could so far corroborate Mr. Cameron as to say that he had himself witnessed this simultaneous flashing; he had a vivid recollection of a particular glen in the Organ Mountains where he had on several occasions noticed the contemporaneous exhibition of their light by numerous individuals, as if they were acting in concert."

Mr. McLachlan then suggested that this might be caused by currents of wind, which by inducing a number of the insects simultaneously to change the direction of their flight, might occasion a momentary concealment of their light.

Mr. Bates had never in his experience received the impression of any simultaneous flashing. ... he regarded the contemporaneous flashing as an illusion produced probably by the swarms of insects flying among foliage, and being continually, but only momentarily, hidden behind the leaves.—Proc. Entom. Soc. of London, 1865, pp. 94-95.

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 typica, 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 facts are certainly intermittent ... the simultaneous character of these coruscations among vast swarms would seem to depend upon an instinctive impulse to emit their light at certain intervals as a protective influence, which intervals became assimilated to each other by imitative emulation. But whatever be the causes ... the fact itself was incontestable."—Ibid. for 1880, Febry. 24, p. ii.; see also p. vii.

1888.—"At Singapore ... the little luminous beetle commonly known as the firefly (Lampyris, sp. ignis) is common ... clustered in the foliage of the trees, instead of keeping up an irregular twinkle, every individual shines simultaneously at regular intervals, as though by a common impulse; so that their light pulsates, as it were, and the tree is for one moment illuminated by a hundred brilliant points, and the next is almost in total darkness. The intervals have about the duration of a second, and during the intermission only one or two remain luminous."—Collingwood, Rambles of a Naturalist, p. 255.

1880.—"HARRINGERS OF THE MONSOON.

—One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Mawul tulaks, that is, at Khondalla and Lenoil, 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."—Deser. Herald. (From Pioneer Mail, June 17).

FIRINGHEE. s. Pers. Farangi, Firingi; Ar. Al-Farangi, Ifranjî, Firanjî, 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 Elphinstones below.) In South India the Tamil Parangi, the Singhalese Parangi, mean only 'Portuguese,' (or natives converted by the Portuguese, or by Mahommades, any
European (Madras Gloss. a.v.). St. Thomas’s Mount is called in Tam. Parsangi Malai, from the original Portuguese settlement. Piringee is in Tel. = ‘cannon,’ (C. B. P.), just as in the medieval Mahommedan historians we find certain mangonels for sieges called maghribi or ‘Westerners.’ [And so Farhangi or Phiringani 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. x. 20).] And it may be added that Baber, in describing the battle of Panipat (1526) calls his artillery Farangitha (see Autob. by Leyden and Erskine, p. 306. note. See also paper by Gen. R. Macclagan, R.E., on early Asiatic fire-works, in J.A.S. Beng. xliv. Pt. i. pp. 66–67). [c. 985.—“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. 65.]

c. 1340.—“They call Franci all the Christians of these parts from Romania westward.”—Pegolotti, in Cutethy, &c., 252.

c. 1580.—“Franks. For so they term us, not indeed from France, but from Frankland (non a Francic sed a Frangiqui).”—Marignoli, ibid. 386.

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 Funganked,” i.e. of Faraq or Europe.

1384.—“E quello nominare Franci procede da’ Franceschi, che tutti ci appellano Francesco.”—Frascobaldi, Viaggio, p. 23.

1386.—“At which time, talking of Cataro, he told me howe the chief of that Princes corte knewe well enough what the Franci were... Thou knowest, said he, how seere was bee unto Capea, and that we practise thither continually...” “Add this further, We Catani have two eyes, and yo’ Franchi one, whereas yo’ (torneth him towards the Tartares that were with him) have never a one.”—Barbora, Hak. Soc. 68.

c. 1440.—“Hi nos Francos appellant, aiuntque cum ceteras gentes coecos vocent, se duobis oculis, nos unius esse, superiores existimantse se esse prudens.”—Conti, in Poggio, de Var. Fortunae, iv.

1496.—“And when he heard this he said that such people could be none other than the Francos, for so they call us in those parts.”—Neveo de V. da Gama, 97.

1560.—“Habitatio aqui (Tabris) duas nações de Christos... e huns delles a qui chamão Frangues, estes tem o costume e fé, como nos... e outros são Armencos.”—A. Tenreio, Itinerario, ch. xv.

1565.—“Suddenly news came from Thatta that the Firinges had passed Lehori Bandar, and attacked the city.”—Turkistan-i-Tahrir, in Elliot, i. 276.

c. 1610.—“La renommée des Français a été telle par leur conquêtes en Orient, que leur nom y est demeuré pour mémoire éternelle, en ce qu’encore aujourd’hui par toute l’Asie et Afrique on appelle du nom de Franghi tous ceux qui viennent d’Occident.”—Mooritt, 24.

[1614.—“... including us within the word Franques.”—Poster, Letters, ii. 390.]

1616.—“... alli Caffres et Cafaroos es dicunt, alli Francos, quo nomine omnes passim Christiani... dicuntur.”—Jarric, Thesaurus, iii. 217.

[1628.—“Franchi, or Christians.”—P. delle Valle, Hak. Soc. ii. 261.] 1632.—“... he shew’d two Passes from the Portugals which they call by the name of Fringises.”—W. Brunton, in Hakkuyt, v. 32.

1648.—“Mais en ce repas-là tout fut bien accommodé, et il y a apparence qu’un cuisinier Frangui s’en estoit mâlé.”—Tavernier, V. des Indes, iii. ch. 23; [ed. Ball, ii. 385].

1653.—“Frank signifie en Turqu vn Europpe, ou plutost vn Chrestien ayant des cheueux et vn chapeau comme les Francs, Angliot...”—De la Boulaye-Le Goux, ed. 1635, 638.

1660.—“The same Fathers say that this King (Jehan-Ouire), to begin in good earnest to countenance the Christian Religion, design’d to put the whole Court into the habit of the Franqui, and that after he had... even dress’d himself in that fashion, he called to him one of the chief Ombras... this Omrah... having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all to raillery.”—Berner, E.T. 92; [ed. Constable, 287; also see p. 3].

1673.—“The Artillery in which the Fringis are Listed; formerly for good Pay, now very ordinary, having not above 80 or 40 Rupees a month.”—Fryer, 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 Frangue (as they call us).”—Hedges, Diary, Oct. 29; [Hak. Soc. i. 44].

1712.—“Johan Whelo, Serdar Frengeiian, or Captain of the Europeans in the Emperour’s service...”—Valentiya, iv. (Suratte) 295.

1755.—“By Feringy I mean all the black mustes (see MUSTEES) Portuguese Christians residing in the settlement as a people distinct from the natural and proper subjects of Portugal; and as a people who sprung originally from Hindoos or Musulmen.”—Hothwell, in Long, 56.

1774.—“He said it was true, but everybody was afraid of the Firingees.”—Bogue, in Markham’s Tibet, 176.
1782.—"Ainsi un Européen est tout ce que les Indiens connaissent de plus méspris-able; ils le nomment Firmaun, nom qu'ils donnèrent aux Portugais, lorsque ceux-ci abordèrent dans leur pays, et c'est un terme qui marque le souverain méspris qu'ils ont pour toutes les nations de l'Europe."—Sonnert, i. 102.

1791.—"... il demande à la passer (la nuit) dans un des logements de la pagoda; mais on lui refuse d'y coucher, à cause qu'il était François !!"—B. de St. Pierre, Chausrière Indien, vol. ii. p. 21.

1794.—"Feringha. The name given by the natives of the Deccan to Europeans in general, but generally understood by the English to be confined to the Portuguese."—Moore's Narrative, 504.

[1620.—"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 Cawla Feringhies, or black Europeans."—Hamilton, Dess. of Hindoostan, i. 133; for an account of the Feringhies of Sibpur, see Beveridge, Baktarganj, 110.]

1824.—"'Now Hajji,' said the ambassador. ... 'The Franks are composed of many, many nations. As fast as I hear of one hog, another begins to grunt, and then another and another, until I find that there is a whole herd of them.'"—Hajji Baba, ed. 1886, p. 432.

1825.—"Europeans, too, are very little known here, and I heard the children continually calling out to us, as we passed through the villages, 'Feringhee, we Feringhees!'"—Heber, ii. 43.

1828.—"'Mr. Elphinstone adds in a note that in India it is a positive affront to call an Englishman a Feringhee.'—Life of E. ii. 207.

[1681.—"There goes my lord the Feringhee, who talks so civil and bland.
But raves like a soul in Jehannum if I don't quite understand—
He begins by calling me Sahib, and ends by calling me fool. ..."
Sir A. C. Lyall, The Old Pindare.

The Tibetans are said to have corrupted Feringhee into Pelong (or Phila). But Jaeschke disputes this origin of Pelong.

FIRMAUN, s. Pers. faram, 'an order, patent, or passport,' der. from faramadan, 'to order.' Sir T. Roe below calls it firma, as if suggestive of the Italian for 'signature.'

[1561.—"... wrote him a letter called Firmao. ..."—Custanceks, Bk. viii. ch. 99.
1602.—"They said that he had a Firmao of the Grand Turk to go overland to the Kingdom of (Portugal). ..."—Cazzo, Dec. viii. ch. 15.]

1606.—"We made our journey having a Firmao (Firmado) of safe conduct from the same Soltan of Shiras."—Gower, f. 1400.

[1614.—"But if possible, bring their chaps, their Firmao, for what they say or promise."—Foster, Letters, ii. 23.]

1616.—"Then I moved him for his favour for an English Factory to be resident in the Towne, which hee willingly granted, and gave present order to the Busy to draw a Firmao ... for their residence."—Sir T. Roe, in Purchas, i. 541; [Hak. Soc. i. 93; also see i. 47.]

1648.—"The 21st April the Basse sent me a Firmaon or Letter of credentials to all his lords and Governours."—T. Van den Broecke, 32.

1673.—""Our Usage by the Phirmaund (or charters) granted successively from their Emperors, is kind enough, but the better because our Naval Power curbs them."—Fryer, 115.

1683.—""They (the English) complain, and not without a Cause; they having a Phirmaund, and Hodgee Sophee Cauo's Perwaans thereon, in their hands, which cleared them thereof; and to pay Custome now they will not consent, but will rather withdraw their trading. Wherefore their desire is that for 3,000 rup. Piscak (as they paid formerly at Hugly) and 2,000 r. more yearly on account of Judgez, which they are willing to pay, they may on that condition have a grant to be Custome Free."—Nabob's Letter to Viner (MS.), in Hedges Diary, July 18; [Hak. Soc. i. 101.]

1689.—"... by her came Bengal Peons who brought in several letters and a Firmaun from the new Nabob of Bengal."—Wheeler, i. 213.

c. 1690.—"Now we may see the Mogul's Stile in his Firmaund to be sent to Surat, as it stands translated by the Company's Interpreter."—A. Hamilton, l. 227; [ed. 1744, i. 280.]

FISCAL, s. Dutch Fiscal; used in Ceylon for 'Sheriff'; a relic of the Dutch rule in the island. [It was also used in the Dutch settlements in Bengal (see quotation from Hedges, below).] "In Malabar the Fiscal was a Dutch Superintendent of Police, Justice of the Peace and Attorney General in criminal cases. The office and title of Fiscal was retained in British Cochin till 1869, when the designation was changed into Tahsildar and Sub-Magistrate."—(Logan, Malabar, iii. Gloss. s.v.)

[1684.—"... the late Dutch Fiscal's Budgero. ..."—See quotation from Hedges, under DEVIL'S BEACH.]
FLORICAN, FLORIKIN. A name applied in India to two species of small bustard, the 'Bengal Florican' (Syrhomides bengalensis, Gimelin), and the Lesser Florican (S. auritis, Latham), the latter of Hind., a word which is not in the dictionaries. [In the N.W.P. the common name for the Bengal Florican is charas, P. charz. The name 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 Flandrensis, a native of Flanders.] Littre has: "Florican ... Nom à Ceylon d'un grand échassier que l'on prêsume être un grue." This is probably mere misapprehension in his authority.

1780.—"The floriken, a most delicious bird of the bustard (sic!) kind."—Munro's Narrative, 199.

1785.—"A floriken at eve we saw And kill'd in yonder glen, When I! it came to table raw, And roused (sic) the rage of Ben." In Seton-Karr, i. 98.

1807.—"The floriken is a species of the bustard ... The cock is a noble bird, but its flight is very heavy and awkward ... if only a wing be broken ... he will run off at such a rate as will baffle most spaniels. ... There are several kinds of the floriken ... the bastard floriken is much smaller. ... Both kinds ... delight in grassy plains, being clear of heavy cover."—Williamson, Oriental Field Sports, 104.

1813.—"The florican or curmoo (Otis horizontalis, 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. 253.

1882.—"I have not been able to trace the origin of the Anglo-Indian word 'Florican,' but was once informed that the Little Bustard in Europe was sometimes called Flandrina. Latham gives the word 'Fletcher' as an English name, and this, apparently, has the same origin as Florican."—Jerdon's Birds, 2nd ed. ii. 639. (We doubt if Jerdon has here understood Latham correctly. What Latham writes is, in describing the Passerage Bustard, which, he says, is the size of the Little Bustard: "Inhabits India. Called Passerage Plover. ... I find that it is known in India by the name of Oorwal; by some of the English called Fletcher." (Sedg. 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-created florican."—Wylie's Essays, 358.

FLOWERED-SILVER. A term applied by Europeans in Burma to the standard quality of silver used in the ingot currency of Independent Burma, called by the Burmese yovet-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 14½ 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, 258 sq.).

[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 Europeans 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 Kandi (see GANATT). [Another sense of the word is "a quick-travelling carriage" (see quotation in Forbes below).]

[1784.—"We all followed in fly-palanhins."—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,
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without the walls, &c., being present."—
Williamson, V. M. ii. 462.

1816.—
"The cavalcade drew up in line,
Pitch'd the marques, and went to dine.
The bearers and the servants lie
Under the shelter of the fly."

The Grand Master, or Adventures
of Qui Hi, p. 152.

1885.—"After I had changed my riding-
habit for my one pomegranate, I came out to
join the general under the tent-fly. . . ."

Boots and Saddles, by Mrs. Custer, p. 42
(American work).

FLYING-FOX, s. Popular name of
the great bat (Pteropus Edwardsii,
Geoff). In the daytime these bats
roost in large colonies, hundreds or
thousands of them pendent from the
branches of some great ficus. Jordon
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 observa-
tion, that the bat in its skimming
flight dips its breast in the water, and
then imbibes the moisture from its
own wet fur. Probably this is the
first record of a curious fact in natural
history. "I have been positively
assured by natives that on the Odeypore
lake in Rajputana, the crocodiles rise
to catch these bats, as they follow in
line, touching the water. Fancy fly-
fishing for crocodile with such a fly!"
(Communication from M.-Gen. R. H.
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,
268.)]

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 bats 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.

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1818.—"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 great fruit on the tree."—Friar
Jordanas, p. 19.

1555.—"On the road we occasionally saw
trees whose top reached the skies, and on
which one saw marvellous bats, whose wings
stretched some 14 palms. But these bats
were not seen on every tree."—Sidi 'Ali, 91,
c. 1650.—Writing of the Sarkar of Kābul,
'Abul Fazl says: "There is an animal called
a flying-fox, which flies upward about the
space of a yard," This is copied from Baber,
and the animal meant is perhaps the flying

1623.—"I saw Bats as big as Crowns."—
P. della Valle, Hak. Soc. i. 168.]

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. 269.]

1869.—"They (in Batchian) are almost the
only people in the Archipelago who eat
the great fruit-eating bats called by us 'flying
foxes' for they are generally fed with
abundance of spices and condiments, and
are really very good eating, something like
hare."—Wallace, Malay Archip., ed. 1890,
p. 256.]

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. 15, p. 579.

FOGASS, s. A word of Port. origin
used in S. India; fogass, from fogo,
'fire,' a cake baked in embers. It is
composed of minced radish with chil-
lies, &c., used as a sort of curry, and
eaten with rice.

1554.—". . . fecinus iter per amoenas et
non infrigurferas Bulgarorum convales: quo
tempore pani ura sumus subcinericio,
fugacias vocant."—Budaequys Epist. i. p. 42.

FOLIUM INDICUM. (See MALA-
BATRUM.) The article appears under
this name in Milburn (1813, i. 283), as
an article of trade.

FOOL'S RACK, s. (For Rack see
ABRACK.) Fool Rack is originally, as
will be seen from Garcia and Acosta,
the name of the strongest distillation
from toddy or swra, the 'flower' (phal,
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
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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 wine they distil like brandy (aqua ardens); and the result is a liquor like brandy; and this fine spirit they call Fulla, which means 'flower'; and the other quality that remains they call Otraca, mixing with it a small quantity of the first kind...." — Garcia, f. 67.

1578. — "... la qual (sura) on vasos despues distilan, para hazer agua ardiente, de la qual una que ellos llaman Fulla, que quier es desir 'flor,' es mas fina, y la segunda, que llaman Otraca, no tanto." — Acosta, p. 101.

1588. — "This Sura being [beeing] distilled, is called Fula or Nipe [see NIPA], and is an excellent aqua vitae as any is made in Dort of their best renish [rennish] wine, but this is of the finest kindes of distillation." — Lineschotes, 101; [Hak. Soc. ii. 49].


1673. — "Among the worst of these (causes of disease) Fool Rack (Brandy made of Blubber or Fulla, by the Portugese) because it swims always in a Blubber, as if nothing else were in it; but touch it, and it stings like nettles; the latter, because sailing on the Waves it bears up like a Portuguese Carril (see CARAVEL): It is, being taken, a Gelly, and distilled causes that take it to be Fools. ..." — Pryer, 68-69.

[1753. — "... that fiery, single and simple distilled spirit, called Fool, with which our seamen were too frequently intoxicated."... — Jee, 457.

[1888. — "The first spirit that passes over is called 'phuhl.'"... — H. Poywell, Handbook, Econ. Prod. of Punjab, 311.]

FOOZILOW, TO. v. The imperative p'husld of the H. verb p'husldad, 'to flatter or cajole,' used, in a common Anglo-Indian fashion (see BUNNOW, PUCKASOW, LUGOW), as a verbal infinitive.

FORAS LANDS, s. This is a term peculiar to the island of Bombay, and an inheritance from the Portuguese. They are lands reclaimed from the sea, by the construction of the Vellard (q.v.) at Breech-Candy, and other embankments, on which account they are also known as 'Salt Batty [see BATTAA] (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 FORO, 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 "Flata," or FORAS LANDS, between Malabar Hill and Farell were generally known as "the FORAS Roads"; but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as Clerk Road, Bellasis Road, Falkland Road. One name, "Comattee-poors 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 batty grounds, may it please your Honble. Board to consider deeply, is totally different, because in their original state the grounds were not of the nature of other sweet waste grounds on the island, let out as foras, nor these grounds were of that state as one could saddle himself at the first undertaking thereof with leases or grants even for that smaller rent as the foras is under the denomination of
FOUJDABRY, PHOUSDABBY, s. P. faujdar, a district under a faujdar (see FOUJDAR); the office and jurisdiction of a faujdar; 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 Nizamut 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 Foujdar Adawlut."—Procl. in Logan, Malabar, ii. 350; iii. 361.

FOWBA, s. In Upper India, a mattock or large hoe; the tool generally employed in digging in most parts of India. Properly speaking (H.) phord. (See MAMOOTTY.)

1679.—(Speaking of diamond digging) "Others with iron pawres or spades heave it up to a heap."—S. Master, in Kistna Man. 147.

1848.—"On one side Bedullab and one of the grasscutters were toiling away with fourrabs, 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 Cawapore, that, when a pustari endeavoured to remonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a pharca and cut off his head with the blade, which went an inch or more into the ground, whilst the head rolled away several feet."—Pioneer Mail, March 4.

FOX, FLYING. (See FLYING-FOX.)

FRAZALA, FARASOLA, FRASIL, FRAIL, s. Ar. fsralsa, a weight formerly much used in trade in the Indian sea. 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 fsralsa being generally equal to ten (small) maunds, the bahar equal to 10, 15, or 20 fsralsas. See Barboza (Hak. Soc.) 224; Milburn, i. 83, 87, &c.; Princeps's Useful Tables, by Thomas, pp. 116, 119.

1610.—"They deal by farasola, which farasola weighs about twenty-five of our livre."—Varchema, p. 170. On this Dr.
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 Freguesias, as they call them; which are Bombay, Mahim, and Salwaam."—Grose, i. 45.

FULEETA, s. Properly P. patita or fastitia, '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 'friller-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 1768. The word seems to have come from 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:

FUTWA, s. Ar. futud. 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 ADAWUT, CAZEE and LAW-OFFICER.)

1796.—"In all instances wherein the Putwa of the Law-officers of the Nizamat-Adalat 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 Thuggye, § iii.

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GALLEE, s. H. gâtî, abuse; bad language.
[1813.—". . . the greatest gales, or abuse, resounded throughout the camp."—Broughton, Letters from a Makr. Camp, ed. 1892, p. 206.

1877.—"You provoke me to give you gâl (abuse), and then you cry out like a neglected wife."—Allardyc, The City of Sunshine, ii. 2.]

GALLEECE, s. Domestic Hindustani galî, 'a pair of brace,' from the old-fashioned gallowes, now obsolete, except in Scotland, [S. Ireland and U.S.,] where the form is gallowses.

GALLEE, POINT DB, n.p. A rocky cape, covering a small harbour and a town with old fortifications, in the S.W. of Ceylon, familiar to all Anglo-Indians for many years as a coaling-place of mail-steamers. The Portuguese gave the town for crest a cock (Gallo), a legitimate pun. The serious derivations of the name are numerous. Pridham says that it is Galla, 'a Rock,' which is probable. But Chitty says it means 'a Pound,' and was so called according to the Malabars (i.e. Tamil people) from "... this part of the country having been anciently set aside by Ravana for the breeding of his cattle" (Ceylon Gazetteer, 1832, p. 92). Tennent again says it was called after a tribe, the Gallas, inhabiting the neighbouring district (see ii. 105, &c.). [Prof. Childers (5 ser. Notes & Queries, iii. 155) writes: "In Sinhalese it is Galla, the etymology of which is unknown; but in any case it can have nothing to do with 'rock,' the Sinhalese for which is gala with a short a and a single l'""] Tennent has been entirely misled by Reinaud 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 GALAY.)

1518.—"He tried to make the port of Colombo, before which he arrived in 3 days, but he could not make it because the wind was contrary, so he stayed 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."—Corres. II. 540.

1558.—"In which Island they (the Chinese), as the natives say, left a language which they call Chingalla, and the people themselves Chingalllas, particularly those who dwell from Ponta de Galle onwards, facing the south and east. For adjoining that point they founded a City called Tanabaré (see DONNER 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 Chingalla, and their language the same, as if they would say language or people of the Charis of Galle."—Barros, III. ii. cap. 1. (This is, of course, all fanciful.)

1554.—"He went to the port of Gallequama, which our people now call Porto de Gala."—Cavalcado, ii. ch. 23.

1508.—"I piotta s'ingàndro per ciôchô il Cape di Gâll dell' Isola di Saliàn butta assai in mare."—Courde de Federici, in Ramusio, iii. 396c.

1565.—"Dopo haver navigato tre giorni senza veder terra, al primo di Maggio fummo in vista di Punta di Galle, la quale è assai pericolosa da osteggiare."—G. Balbi, t. 19.

1661.—"Die Stadt Punto-Gale ist im Jahr 1640 vermittelt Gottes gnädigem Seelen durch die Tapferkeit des Commandanten Jacob Koster den Niederländern so teilt geworden."—W. Schulse, 190.

1691.—"We passed by Cape Comoryn, and came to Fungale."—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, Tacaoonou Done, sent us word to give over making gallegalle in our hose; we hired of China Capt., because the white lyne 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 galley-watts 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 Mixen of a Man-of-War, and row with 30 or 40 Oars. . . . They are principally used for landing Troops for a Descent. . . ."(p. 23). The word is highly interesting from its genealogical tree; it is a descendant of the great historical and numerous family of the Galley (galley, galiot, galleon, galeese, galleida, galeoncino, &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 jollywatt as an English word, is at least as old as 1495-97 (Oppenheim, Naval Accounts and Inventories, Navy Rec. Soc. viii. 193) (Letters, iii. 396).] 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 minus minus raris) to Indian originals, viz. the Cutter, the Dingy, and the Jolly-boat to catur, dingy and gallevat. This last derivation we take from Sir J. Campbell's Bombay Gazetteer (xiii. 417), a work that one can hardly mention without admiration. This writer, who states that a form of the same word, galbat, is now generally used by the natives in Bombay waters for large foreign vessels, such as English ships and steamers, is inclined to refer it to jaiba, a word for a small boat used on the shores of the Red Sea (see Dozy and Eng., p. 276), which appears below in a quotation from Ibn Batuta, and which vessels were called by the early Portuguese geluas. Whether this word is the parent of galley and its derivatives, as 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 jala, which looks like an Arabized adoption from a Mediterranean tongue. The Turkish, too, still has kaldan for a ship of the line, which is certainly an adoption from galeote. The origin of galley is a very obscure question. Amongst other suggestions mentioned by Diez (Etym. Wörterb., 2nd ed. i. 198-199) is one from γαλάτα, a shark, or from γαλεόνη, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from γαλήνη, a word in Hesychius, which is the apparent origin of 'gallery.' It is possible that galeota, galiote, may have been taken directly from the shark or sword-fish, though in imitation of the galea already in use. For we shall see below that galiot was used for a pirate. [The N.E.D. gives the European synonymous words, and regards the ultimate etymology of galley as unknown.]

The word gallewat seems to come directly from the galeota of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form galiom in Joinville, infra (not to be confounded with the galeonas 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 (τῶν Ρώσων) 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 cymbarias, and 7 galleys (γαλήνας), and taking with it cargo-vessels also, went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the mainland) right up to Proconnesus."—Theophanis Continuatio, Lib. iv. 33-34.

A.D. 877.—"Creesebat insuper diebus singulis persuosorum numerus; adeo quid-

o. 1262.— "Celes navio de Genevois avoit soisentun et dis galeas, mot bien armées; chueutaine en estoiit du grant hom. de Geno. ."— Galliarm de Tyr, Texte Français, ed. Pauzin 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 galeas in its two senses was pronounced:

"In terris galeas, in aquis formido galeas:\nInter eae et eas consulto cautus eae."

1249.— "Lors esnmut notre galee, et alames bien une grant lieue avant que li uns ne partlast a l'autre . . . Lors vint messires Philippes de Monfort en un gailon,* et escris au roy: 'Sires, sirees, parlez a vostre frere le conte de Poitiers, qui es en cel autre vessel.' Lors escria li roys: 'Alume, alume!'"—Joinville, ed. de Wailly, p. 212.

1517.— "At the Archimade ther (at Venice) we saw in makyn iiiixx (i.e. 80) new galyes and galyse Bastards, and galyse Scylons, besyed that be in viage in the haven."—Tercington's Pilgrimage, p. 8.

1542.— "They said that the Turk had sent orders to certain lords at Alexandria to make him up galleyes (galeeys) in wrought timber, to be sent on camels to Suez; and this they did with great diligence . . . insomuch that every day a gallye was put together at Suez . . . where they were making up 80 galyes, and 12 galeas, and also small rowing-vessels, such as casure, much swifter than ours."—Correa, iv. 237.

D. Jalia.

1612.—". . . and coming to Malacca 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 Galeota, a calamute (?), a sanguelce, five bastins,† and one jalia."—Bocarro, 101.

1615. — "You must know that in 1605 there had come from the Reino (i.e. Portugal) one Sebastian Goncalves Tibau . . . of humble parentage, who betook himself to Benag 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. 451.

* Galeon is here the galliot of later days. See above.
† "A kind of boat," is all that Crawford tells.—Malay Dict. s.v. ["Bastinage, a native sailing-vessel with two masts"]-Williamson, Malay Dict. : ["Bastinage, sort of boat with two masten"]-Van Eysings, Malay-Dutch Dict.

1854.—"Many others (of the Finghins) who were on board the gardsë, set fire to their vessels, and turned their faces towards hell. Out of the 64 large dingas, 67 gardsë, and 300 jaltys, one gardsë and two jaltys escaped."—Capture of Hooply in 1654, Badshah Name, in Ethio, vii. 34.

c. Jalia, Jeloa, &c.

1380.—"We embarked at this town (Jedda) on a vessel called jalba which belonged to Raashid-eddin al-alfi al-Yamani, a native of Habab."—Ibn Batuta, ii. 158. The Translators comment: "A large boat or gondola made of planks stitched together with coco-nut fibre.

1518.—"And Maroem, Captain of the fleet of the Grand Sultan, who was in Cambaya . . . no sooner learned that Goz 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 Judâ . . . and from that port set out for Suez in a shallopp" (gaela).—Albogacery, Hak. Soc. ii. 19.

1538.—". . . before we arrived at the Island of Rocks, we discerned three vessels on the other side, that seemed to us to be Geleas, or Terrudas, which are the names of the vessels of that country."—Plato, in Cogas, p. 7.

[1611.—"Messengers will be sent along the coast to give warning of any jellas or ship approaching."—Densere, Letters, i. 94.]

1690.—"In this is a Creek very convenient for building Grabs or Geloas."—Ovington, 467.

d. Galliot.

In the first quotation we have galiot in the sense of "pirate."

1232.—"L'en leur demana de vel terre; il respondirent de Pfandres, de Holande et de Frist; et ce estoit vous que il avoient esté galliot et ulague de mar, bien buit ans; et s'estoient repentis et pour penitence vengoien en pelgrmage en Jerusalem."—Grell de Tyr, as above, p. 117.

1397.—". . . que elles doivent partir pour venir au service du roy le jeur J. de may l'an 387 au plus tard e doivent couster les d. 40 galees pour quatre mois 144000 florins d'or, payez en partie par la compaignie des Bardes . . . et 2000 autres florins pour viretons et 2 galletes."—Contract with Genoese for Service of Philip of Valois, quoted by Jaf, ii. 337.

1518.—"The Governor put on great pressure to embark the force, and started from Cochín the 20th September, 1518, with 17 sail, besides the Goz foteis, taking 3 galleys (galeys) and one galeota, two brigantines (bargantins), four caravels, and the rest round ships of small size."—Correa, ii. 589.

1548.—". . . pero a guayasa en que ha d'andar o alcaide do mar."—S. Botehko, Tombo, 239.
1562. "...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 Basore one or two ships, five galleys, and a galloot."—Sidi 'Ali, p. 48.

"...They (the Portuguese) had 4 ships as big as carracks, 3 ghuraba or great (rowing) vessels, 6 Portuguese caravels and 12 smaller ghurabs, i.e. galloes with oars."—Ibid. 67-68. Unfortunately the translator does not give the original Turkish word for galloot.

c. 1610. "...Es grandes Galeres il y peut deuX et trois cens hommes de guerre, et en d'autres grandes Galotes, qu'ill nomme Fregates, il y en peut cent..."—Pyrrard de Laval, ii. 72; [Hak. Soc. ii. 113].

[1665. "He gave a sufficient number of galotes to escort them to sea."—Tavernier, ed. Balf. i. 193.]

1899. "He embarked about the middle of October in the year 1642, in a galloot, which carried the new Captain of Comorin."—Dryden, Life of Xavier. (In Works, ed. 1822, xvi. 87.)

GAMBIER. s. The extract of a climbing shrub (Uncaria Gambier, Roxb. ? Naucea Gambier, Hunter; N.O. Rubiaceae) which is a native of the regions about the Straits of Malacca, and is much grown in plantations in Singapore and the neighbouring islands. The substance in chemical composition and qualities strongly resembles cutch (q.v.), and the names Catechu and Terra Japonica are applied to both. The plant is mentioned in Debray, 1601 (iii. 99), and by Rumphius, c. 1690 (v. 63), who describes its use in mastication with betel-nut; but there is no account of the catechu made from it, known to the authors of the Pharmacographia, before 1780. Crawford gives the name as Javanese, but Hanbury and Flückiger point out the resemblance to the Tamil name for catechu, Katta Kamba (Pharmacographia, 298 seqq.). [Mr. Skeat points out that the standard Malay name is gambit, 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, gainda, genda from Skt. gandaka, gandāka, gojendra). The note on the passage in Barboes by his Hak. Soc. editor is a marvel in the way of error. The following is from a story of Correa about a battle between "Bober Mirza" (i.e. Sultan Baber) and a certain King "Cacandar" (Sikandar ?), in which I have been unable to trace even what events it misrepresents. But it keeps Fernan Mendez Pinto in countenance, as regards the latter's statement about the advance of the King of the Tartars against Peking with four score thousand rhinoceroses!

"...The King Cacandar divided his army into five battles well arrayed, consisting of 140,000 horse and 280,000 foot, and in front of them a battle of 800 elephants, which fought with swords upon their tusks, and on their backs castles with archers and musketeers. And in front of the elephants 80 rhinoceroses (gandas), like that which went to Portugal, and which they call bichs (?); these on the horn which they have over the smout 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.
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 Rhinoceros. And Alfonso d’Alboquerque sent this to the King Don Manuel, and it came to this Kingdom, and it was afterwards lost on its way to Rome, when the King sent it as a present to the Pope.”—Barros, Dec. II. liv. x. cap. 1. [Also see d’Albuquerque, Hak. Soc. iv. 104 seq.].

GANTON, s. This is mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago. It is presumably Malay gantang, defined by Crawford as “a dry measure, equal to about a gallon.” [Klinkert has: “gantang, a measure of capacity 5 katis among the Malays; also a gold weight, formerly 6 suku, but later 1 bongkal, or 8 suku.” Gantang-gantang is ‘cartridge-case.’]

1564.—“Also a candy of Goa, answers to 140 gantmas, equivalent to 16 paraas, 30 medidas at 42 medidas to the paraa.”—A. Nunes, 39.

[1615.—“ . . . 1000 gantuas of pepper.”
— Foster, Letters, iii. 185.]

I meant to borrow 4 or 5 gantmas of oyle of Yasemun Dono. . . . But he returned answer he had none, when I know, to the contrary, he bought a parcel out of my handes the other day.”—Cocke’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 lump is still used in the bazaars of Burma for small purchases. (Yule, Mission to Ava, 259.) The word is evidently Skt. karsa, ‘bell-metal,’ whence Malay gangsa, 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 froxleyra (?), broken in pieces; and this is called gansa . . . .”—A. Nunes, 39.

“ . . . vn altra statua cosi fatta di Gansa; che a vn metallo di che fanno le lor monet, fate di rame e di piombo messolatinsieme.”—Cesare Federici, in Ramusio, iii. 394v.

c. 1567.—“The current money that is in this Cittie, and throughout all this kingdom, is called Gansa or Ganza, which is made of copper and lead. It is not the money of the king, but every man may stamp it that will.”—Cesare Federici, E.T., in Purchas, iii. 1717-18.

1726.—“Rough Peguan Gana (a brass mixt with lead). . . .”—Valentijn, Chr. 84.

1727.—“Plenty of Ganae or Lead, which passeth all over the Pegu Dominions, for Money.”—A. Hamilton, ii. 41; [ed. 1744, ii. 40].

GARDEE, 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. gudris, gudris, Can. garaaee, Tam. karisii. [In Chingleput salt is weighed by the Garce of 124 maunds, or nearly 5,152 tons (Ovole, Man. 68); in Salem, 400 Markals (see MErcALL) are 185-2 cubic feet, or 18 quarters English (Le Fanu, Man. ii. 329); in Malabar, 120 Paras of 25 Macleod seers, or 10,800 lbs. (Logan, Man. ii. clxxix). As a superficial measure in the N. Circars, it is the area which will produce one Garce of grain.

[1865.—“A Generall to Conimeer of this day date enordring them to provide 200 garas of salt . . . .”—Pringle, Diary Ft. St. Geo. 1st ser. iv. 40, who notes that a still earlier use of the word will be found in Notes and Eacts. i. 97.]

1752.—“Grain Measures.
1 Measure weighs about 26 lb. 1 oz. avd.
8 Do. is 1 Mereal 21
3200 Do. is 400 do., or
1 Garce 8400
Brooks, Weights and Measures, &c., p. 6.
1759.—“ . . . a garce of rice . . . .”—In Dalrymple, Or. Rep. i. 120.

1784.—“The day that advice was received . . . (of peace with Tippool) 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 Jaghire are as follows: 10 Varu hun (Pagodas)=1 Polam, 40 Polams =1 Visoy, 8 Visoy (Vrees)=1 Manung, 20 Manungus (Maunds)=1 Barways, 20 Barways (Candies)=1 Gurry, called by the English Garse. The Varu hun or Star Pagoda weighs 552 grains, therefore the Visoy is nearly three pounds avoirdupois (see VI53); and the Garse is nearly 1285 lbs.”—F. Buchanan, Myseore, &c., i. 8.

By this calculation, the Garse should be 9600 lbs. instead of 1285 as printed.

GARDEE, s. A name sometimes given, in 18th century, to native soldiers disciplined in European fashion, i.e. sepoyys (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
'guard,' but probably the origin assigned in the second quotation may be well founded; 'Guard' may have shaped the corruption of Gharbi. The old Bengal sepoys were commonly known in the N.W. as Purbias or Easterns (see POORBB) [Women in the Amazon corps at Hyderabad (Deccan), known as the Zafar Paltan or 'Victorious Battalion,' were called gardunsee (Gardani), the feminine form of Graud or Guard.]

1762.—"A coffro who commanded the Telingas and Gardese ... asked the horseman whom the horse belonged to."—Native Letter, in Van Sittart, i. 141.

1780.—"... originally they (Sipahas) were commanded by Arabians, or those of their descendants born in the Canara and Coenam or Western part of India, where those foreigners style themselves Gharbies or Western. Moreover these corps were composed mostly of Arabs, Negroes, and Habissians, all of which bear upon that coast the same name of Gharbi. ... In time the word Gharbi was corrupted by both the French and Indians into that of Gardi, which is now the general name of Sipahies all over India save Bengal ... where they are stilled Telingas."—Note by Tranal of Sir Mutagherin, ii. 93.

[1815.—"The women composing them are called gardunsee, a corruption of our word Guard."—Blackar, Mem. of the Operations in India in 1817-19, p. 213 note.]

GARDENS, GARDEN-HOUSE, s. In the 18th century suburban villas at Madras and Calcutta were so called. 'Garden Reach' below Fort William took its name from these.

1692.—"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 Rashpoors and Peons well armed."—Hedges, Diary, July 24; [Hak. Soc. i. 82].

1685.—"The whole Council ... came to attend the President at the garden house..."—Pringle, Diary, Fort St. Geo. let 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 oblige'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 M.S. Records.

1772.—"The place of my residence at present is a garden-house of the Nabob, about 6 miles distant from Moorshedabad."—Teignmouth, Mem. i. 34.

1782.—"A body of Hyder's horse were at St. Thomas's Mount on the 28th ult. and Gen. Munro and Mr. Brodie with great difficulty escaped from the General's Gardens. They were pursued by Hyder’s horse within a mile of the Black Town."—India Gazette, May 11.

1809.—"The gentlemen of the settlement live entirely in their garden-houses, as they very properly call them."—Id. Valeria, i. 389.

1810.—"... Rural retreats called Garden-houses."—Williamson, V. M. i. 137.

1873.—"To let, or for sale, Sorie's Gardens at Adyar.—For particulars apply," &c.—Madras Mail, July 3.

GARRY, GHARRY, s. H. gdr, a cart or carriage. The word is used by Anglo-Indians, at least on the Bengal side, in both senses. Frequently the species is discriminated by a distinctive prefix, as palkee-garry (palankin carriage), sej-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. 322.

1811.—The Cary is represented in Solyn's engravings as a two-wheeled rath [see BUT] (i.e., the primitive native carriage, built like a light hackery) with two ponies.

1866.—"My husband was to have met us with a two-horse gharee."—Trevelyan, Dawk Bungalow, 384.

[1892.—The bram gari, brougham; the faton gari, phaeton or barouche; the ediat, waggonette, are now built in most large towns ... The ediat seems likely to be the carriage of the future, because of its capacity."—R. Kipling, Beast and Man in India, 193.]

GAUM, GONG, s. A village, H. gdon, from Skt. grdma.

1519.—"In every one of the said villages, which they call gudco."—Gaz Proclam. in Arch. Port. Oriental, fasc. 5, 93.

Gomacca occurs in the same vol. (p. 76), under the forms gowcara and gwacara, for the village heads in Port. India.
GAURIAN, adj. This is a convenient name which has been adopted of late years as a generic name for the existing Aryan languages of India, i.e. those which are radically sprung from, or cognate to, the Sanskrit. The name (according to Mr. E. L. Brandreth) was given by Prof. Hoernle; but it is in fact an adoption and adaptation of a term used by the Pandits of Northern India. They divide the colloquial languages of (civilised) India into the 5 Gauras and 5 Draviras [see DEAVIDIAN]. The Gauras of the Pandits appear to be (1) Bengalee (Bangali) which is the proper language of Gawda, or Northern Bengal, from which the name is taken (see GOUR c.), (2) Oriya, the language of Orissa, (3) Hindi, (4) Panjabi, (5) Sindhi; their Draviras are (1) Telinga, (2) Karnataka (Canarese), (3) Marathi, (4) Gurjara (Gujarati), (5) Dravira (Tamil). But of these last (3) and (4) are really to be classed with the Gauran group, so that the latter is to be considered as embracing 7 principal languages. Kashmiri, Singhalese, 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 vola. xi. and xii. of the J.E.A.S., N.S.

GAUTAMA, n.p. The surname, according to Buddhist legend, of the Sakya tribe from which the Buddha Sakya Muni sprung. It is a derivative from Gotama, a name of “one of the ancient Vedic bard-families” (Oldenberg). It is one of the most common names for Buddha among the Indo-Chinese nations. The Sommuna-codom of many old narratives represents the Pali form of Sranama Gautama, “The Ascetic Gautama.”

1545.—“I will pass by them of the sect of Godarmm, who spend their whole life in crying day and night on those mountains, Godarmm, Godomam, and desist not from it until they fall down stark dead to the ground.”—F. M. Pinto, in Cogn, p. 222.

1560.—See under Godammary passage from Afs, where Gotam occurs.

1566.—“J'ai cru devoir expliquer toutes ces choses avant que de parler de Sommum-R kodom (c'est ainsi que les Siamois appellent le Dieu qu'ils adorent à présent).”—Voy. de Siam, Des Péres Jesuites, Paris, 1666, p. 387.

1587-88.—“Now tho' they say that several have attained to this Felicity (Nirvapes, i.e. Nirvana) ... yet they honour only one alone, whom they esteem to have surpassed all the rest in Vertue. They call him Sommuna-Codom: and they say that Codom was his Name, and that Sommons signifies in the Balte Tongue a Talapoir of the Woods.”—Hist. Rel. of Siam, by De La Louebe, E.T. i. 130.

[1727.—“... inferior Gods, such as Somma Cuddom...” —A. Hamilton, ed. 1744, ii. 54.]

1782.—“Les Peguins et les Behamans. ... Quant à leurs Dieux, ils en comptent sept principaux. ... Cependant ils n'en adorent qu'un seul, qu'ils appellent Godeman...”—Somner, ii. 299.

1800.—“Gom, or Goutum, according to the Hindoos of India, or Gauduma among the inhabitants of the more eastern parts, is said to have been a philosopher... he taught in the Indian schools, the heterodox religion and philosophy of Boudh. The image that represents Boodh is called Gautama, or Goutum. ...”—Symes, Embassy, 299.

1828.—“The titles or synonyms of Buddha, as they were given to me, are as follow: "Kotamo (Gautama)... Somma kotamo, agreeably to the interpretation given me, means in the Pali language, the priest Gauhtama.”—Crawford, Emb. to Siam, p. 367.

GAVEE, a. Topsail. Nautical jargon from Port. gava, the top. (Roebuck).

GAVIAL, a. 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 Gantetic saurians, with long, slender, subcylindrical jaws expanding into a protuberance at the muzzle. The name must have originated in some error, probably a clerical one, for the true word is Hind. ghariyd, and gavial is nothing. The term (gariyila) is used by Baber (p. 410), where the translator's note says: “The gairial is the round-mouthed crocodile,” words which seem to indicate the megar
GAZAT. 367 GENTOO.

(see MUGGUR) (Crocodilus biporatus) not the grayjawed.

c. 1809.—"In the Brohmoputro as well as in the Ganges there are two kinds of crocodile, which at Gopalpurs are both called Kuser; but each has a specific name. The Crocodilus Gangesicus is called Grayjawed, and the other is called Bongaica."—Buchanan's Runpoor, in Eastern India, iii. 581-2.

GAZAT. s. This is domestic Hind. for 'dessert.' (Panjab N. & Q. ii. 184).

GECKO. s. A kind of house lizard. The word is not now in Anglo-Indian use; it is a naturalist's word; and also is French. It was no doubt originally an onomatopoeia from the creature's reiterated utterance. Marcel Devic says the word is adopted from Malay gekot [gekoq]. This we do not find in Crawford, who has toki, tokik, and gol, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called tokik, in like imitation.

1631.—Bontius seems to identify this lizard with the Guna (q.v.), and says its bite is so venomous as to be fatal unless the part be immediately cut out, or cauterised. This is no doubt a fable. "Nosteratis ipsum animal apposito vocabulo gecko voscant: quippe non seco se Coccys apud nos sumum centum iterat, etiam gecko assiduo sonat, prius edito striodore qualam Pius emittit."—Lib. V. cap. 5. p. 57.

1711.—"Chacooas, as Cuckoos receive their Names from the Noise they make. . . . They are much like lizards, but larger. 'Tis said their Dung is so venomous," &c. —Lockyer, 84.

1725.—"They have one dangerous little Animal called a Jackass, in shape almost like a Lizard. It is very malicious . . . and wherever the Liquor lights on an Animal Body, it presently kanners the Flesh."—A. Hamilton, ii. 131; [ed. 1744. ii. 136].

This is still a common belief. (See BISOBORA.)

1883.—"This was one of those little house lizards called gekkos, 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."—Tribe on My Frontier, 88.

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. Mahommedanas. [See MOOR.] Both terms are now obsolete among English people, except perhaps that Gentio still fingers at Madras in the sense b; for the terms Gentio and Gentoo were applied in two senses:

a. To the Hindus generally.

b. To the Telugu-speaking Hindus 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, NARSENGA) 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 Hindus, were per 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 Himililau, a Chinese by nation, and who from a Gentio as he was, had a little time since turned Moor. . . ."—Ch. L.

56.——"The Religious of this territory spend so largely, and give such great alms at the cost of your Highness's administration that it disposes of a good part of the funds. . . . I believe indeed they do all this in real zeal and sincerity . . . but I think it might be reduced a half, and all for the better; for there are some of them who often try to make Christians by force, and worry the Gentoes (gentios) to such a degree that it drives the population away."—Simao Botelho Cartas, 95.

1568.—". . . Among the Gentiles (Gentios) Rão is as much as to say 'King.'"—Garcia, i. 365.

1569.—"This ambergris is not so highly valued among the Moors, but it is highly prized among the Gentiles."—Ibid. f. 14.

1882.—"A gentile . . . whose name was Canaca."—Custuumez, trans. by N. L., f. 81.

1888.—In a letter of this year to the Viceroy, the King (Philip II.) says he 'understands the Gentios are much the best persons to whom to farm the alfandegas (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm to them, but on this he will consult the learned.'—In Arch. Port. Orient. fasc. 3. 185.

C. 1610.—"Ils (les Portugains) exercent ordinairement de semblables cruautés lors qu'ils sortent en troupe le long des cotes,
braulans et saccoeans ces pauuues Gentiles qui ne desirent que leur bonne grace, et leur amitie mais ils n'en ont pas plus de pitie pour cela."—Mocquet, 349.

1630.—"... which Gentiles are of two sorts... first the purer Gentiles... or else the impure or vulnene Gentiles... such are the husbandsmen or inferior sort of people called the Cowlies."—H. Lord, Display, &c., 85.

1673.—"The finest Dames of the Gentuses disdained not to carry Water on their Heads."—Fryer, 116.

"Gentuus, the Portuguese idiom for Gentiles, are the Aborigines."—Ibid. 27.

1679.—In Fort St. Geo. Cons. of 29th January, the Black Town of Madras is called "the Gentus Town."—Notes and Ezts., No. ii. 3.

1682.—"This morning a Gentoo sent by Bulchund, Governor of Hugly and Casembar, made complaint to me that Mr. Charnock did shamefully — to y° 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. 52].

1683.—"The ceremony used by these Gentu's in their sickness is very strange: they bring y° sick person... to y° brink of y° River Ganges, on a Cot..."—Ibid. May 10.; [Hak. Soc. i. 86].

In Stevenson'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 Bengal or Gentoo; this is commonly spoken in all parts of the Country. But the polite Language is the Moors or Mussulmans, and Persian."—M.S. Letter of James Rennell.

1772.—"It is customary with the Gentooos, as soon as they have acquired a moderate fortune, to dig a pond."—Teignmouth, Mem. i. 36.

1774.—"When I landed (on Island of Ball) the natives, who are Gentooos, came on board in little canoes, with outriggers on each side."—Forrest, V. to N. Guinea, 169.

1776.—"A Code of Gentoo Laws or Ordinances of the Pundits. From a Persian Translation, made from the original written in the Shanekrit Language. London, Printed in the Year 1776."—(Title of Work by Nathaniel Brassey Halded.)

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 necessaries. For of necessity it 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).
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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-shee 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.** a. Hind. ghaut.

- A landing-place; a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

- A path of descent from a mountain; a mountain pass; and hence

- As n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the ghats 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 Ghats (see BALAGHAUT) were led to regard the word Ghats 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 amphitheatral form ... with many very fine ghats descending to the water's edge."—Heber, i. 167.

b.—

1815.—"In 17 more days they arrived at Gurgaw. During these 17 days the Ghats were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."—Amír Khurr, in Elliot, iii. 86.

This passage illustrates how the transition from b to c occurred. The Ghats here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhyas and Satpura hills. Compare the two following, in which ‘down the ghauts’ and ‘down the passes’ mean exactly the same thing, though to many people the former expression will suggest ‘down through a range of mountains called the Ghauts.’

1808.—"The enemy are down the ghauts 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 Colbrooke, i. 71.

1826.—"Though it was still raining, I walked up the Bohr Ghát, four miles and a half, to Candaulah."—Heber, ii. 186, ed. 1844. That is, up one of the Passes, from which Europeans called the mountains themselves "the Ghauts." The following passage indicates that the great Sir Walter, with his usual sagacity, saw the true sense of the word in its geographical use, though misled by books to attribute to the (so-called) 'Eastern Ghauts' the character that belongs to the Western only.

1827.—"... they approached the Ghauts, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean."—The Surgeon's Daughter, ch. xiii.

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C.—

1553.—"The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is as much as to say Serra."—De Barros, Dec. i. liv. iv. cap. vii.

1561.—"This Serra is called Gate."—Correa, Lendas, ii. 2, 56.

1583.—"The Cucam, which is the land skirting the sea, up to a lofty range which they call Ghats."—Garcia, i. 346.

1572.—"De terra os Naturaes le chamam Gate, Do pe do qual pequena quantidade Se estende hts fraldas estreitas, que combate Do mar a natural ferociade. ..."—Campos, vii. 22.

Engaged 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."

1673. — "The Mountains here are one continued ridge . . . and are all along called Gatte." — Fyser, 187.

1685. — "On les appelle, montagnes de Gatte, c'est comme qui disent montagnes de montagnes, Gatte en langue du pays ne signifiant autre chose que montagne." (quote wrong).—Rébeiro, Ceylas, (Fr. Transl.), p. 4.

1727. — "The great Rains and Dews that fall from the Mountains of Gatü, which lie 25 or 30 leagues up in the Country."—A. Hamilton, i. 282; [ed. 1744, ii. 285].

1785. — "The revenus of the city of Decos . . . amount annually to two thousand (see GEHE), proceeding from the customs and duties levied on ghee."—Curzacioli L. of Chins, 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 Sulimānī mountains, and north to the Kābul River. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Īsphān. The following paragraph occurs in the article AFGHANISTAN, in the 9th ed. of the Encyc. Britan., 1874 (i. 325), 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 Khlījīs, whom they call a tribe of Turks, to whom belonged a famous family of Delhi Kings. The probability of the identity of the Khlījīs and Ghilzais is obvious, and the question touches others regarding the origin of the Afghans; but it does not seem to have been gone into."

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion as more than a probable one, he has seen no reason to reject it. He may add that on starting the idea to Sir Henry Rawlinson (to whom it seemed new), a high authority on such a question, though he would not accept it, he made a candid remark to the effect that the Ghilzais had undoubtedly a very Turk-like aspect. A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage quoted below. And it has also been maintained by Surgeon-Major Bellew, in his Races of Afghanistan (1880), [who (p. 100) refers the name to Khlīchī, a swordman. The folk etymology of De Guignes and D'Herbelot is Kall, 'repose,' at, 'hungry,' given to an officer by Ogouz Khan, who delayed on the road to kill game for his sick wife].

All the accounts of the Ghilzais indicate great differences between them
and the other tribes of Afghanistan; whilst there seems nothing impossible, or even unlikely, in the partial assimilation of a Turki tribe in the course of centuries to the Afghans who surround them, and the consequent assumption of a quasi-Afghan genealogy. We do not find that Mr. Elphinstone makes any explicit reference to the question now before us. But two of the notes to his History (5th ed. p. 322 and 384) seem to indicate that it was in his mind. In the latter of these he says: "The Khiljis . . . though Turks by descent . . . had been so long settled among the Afghans that they had almost become identified with that people; but they probably mixed more with other nations, or at least with their Turki brethren, and would be more civilized than the generality of Afghan mountaineers." The learned and eminently judicious William Erskine was also inclined to accept the identity of the two tribes, doubting (but perhaps needlessly) whether the Khilji had been really of Turki race. We have not been able to meet with any translated author who mentions both Khilji and Ghilzai. In the following quotations all the earlier refer to Khilji, and the later to Ghilzai. Attention may be called to the expressions in the quotation from Ziauddin Barni, as indicating some great difference between the Turk proper and the Khilji even then. The language of Baber, again, so far as it goes, seems to indicate that by his time the Ghilzais were regarded as an Afghan clan.

c. 940.—"Hajjaj had delegated 'Abdallah ibn Mahmomed ibn al-Ash'ath to Sijistān, Bost and Rakhaj (Arschaolia) to make war on the Turk tribes diffused in those regions, and who are known as Ghūz and Khulj . . ."—Magūdāt, v. 802.

c. 950.—"The Khulj is a Turk tribe, which in ancient times migrated into the country that lies between India and the parts of Sijistān beyond the Ghūz. They are a pastoral people and resemble the Turks in their natural characteristics, their dress and their language."—Istakhrī, from De Goeje's text, p. 245.

c. 1080.—"The Afghāns and Khuljīs having submitted to him (Saḵtāḡīn), he admitted thousands of them . . . into the ranks of his armies."—Al-'Ubić, in Eliot, ii. 24.

c. 1150.—"The Khiljka (read Khiljī) are people of Turk race, who, from an early date invaded this country (Dīwar, 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 Sijistān. 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."—Edriśī, i. 457.

1289.—"At the same time Jalālū-d din (Khilji), who was 'Ariz-i-mamduh (Mustermaster-general), had gone to Behes rpdr, 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 Khiljīs, and were strongly opposed to Jalālū-d din's obtaining the crown. . . . Sultan Jalālū-d din Piros Khiljī the Khiljīs occupying the throne in the . . . year 688 A.H. . . . The people of the city (of Delhi) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljīs . . . they were struck with admiration and amazement at seeing the Khiljīs occupying the throne of the Turks, and wondered how the throne had passed from the one to the other."—Zāvū-d-dīn Barnī, in Eliot, iii. 134-136.

14th cent.—The continuator of Rashiduddin enumerates among the tribes occupying the country which we now call Afghanistan, Ghūrīs, Heravīs, Neguwardīs, Sejīs, Khiljīs, Bālūch and Afghāns. See Notices et extraits, xiv. 494.

c. 1507.—"I set out from Kābul for the purpose of plundering and beating up the quarters of the Ghiljīs . . . a good farewell from the Ghilji camp, we showed no fearfulness, which was either owing to the Ghiljīs 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 Afghāns."—Baber, pp. 220-221; see also p. 225.

[1758.—"The Ghiljīs knowing that his troops must pass thro' their mountains, waited for them in the desiles, and successively defeated several bodies of Mahmomed's army."—Hawwāy, Hist. Acc. iii. 24.]

1842.—"The Ghiljī tribes occupy the principal portion of the country between Kandahār and Ghazni. They are divided over, the most numerous of the Afghan tribes, and if united under a capable chief might . . . become the most powerful. . . . They are brave and warlike, but have a sternness of disposition amounting to ferocity. . . . Some of the inferior Ghiljīs are so violent in their 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 moreover employing the Pashto, or Afghan dialect, are undoubtedly a mixed race.

"The name is evidently a modification or corruption of Khalji or Khilji, that of a great Turki tribe mentioned by Sharifudin in his history of Taimur."—Ch. Mason, Nat. of various Journeys, &c., ii. 204, 206, 207.

1854.—"The Ghurri was succeeded by the Khilji dynasty; also said to be of Turkic extraction, but which seems rather to have been of Afghan race; and it may be doubted if they are not of the Ghilji Afghanas."—Eskine, Baber 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 them 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 Bello, p. 103.

**GHOUl.** s. Ar. ghūl, P. ghūl. A goblin, ēfrouwa, or man-devouring demon, especially haunting wilder-nesses.

1270.—"In the deserts of Affricke yee shall meet oftentimes with fairies, appearing in the shape of men and women; but they vanish soon away, like fantastical illusions."—Pitay, by Ph. Holland, vii. 2.

1340.—"The Arabs relate many strange stories about the Ghūl and their transformations . . . The Arabs allege that the two feet of the Ghūl are ass's feet . . . These Ghūl appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of their companions followed them, but the Ghūl led them astray, and caused them to lose their way."—Ma'ṣūdī, iii. 314 seqq. (There is much more after theoppus and higgledy-piggledy Plinian fashion of this writer.)

* There is no justification for this word in the Latin.

1420.—"In exitu deserti . . . rem mirandam dicti contigisse. Nam cum circiter medium noctem quiescentis magno muro muro strepituque audito suspicamenturomnes, Arabes praecedentes ad se suspicandos venire . . . viderunt plurimos aquitum turmas transcendentium . . . Plures qui id antequam viderant, daemones (ghūls, 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 Ghooolds Beabava (the Goul or Spirit of the Waste); they represent him as a gigantic and frightful spectre (who devours any passenger whom chance may bring within his haunts)."—Elphinstone's Cabul, ed. 1839, i. 291.

\[GHURRA, a. Hind. ghar, Skt. ghaṭa. A water-pot made of clay, of a spheroidal shape, known in S. India as the chatty.\]

[1857.—". . . the Rajah sent . . . 60 Gurras (earth vessels holding a gallon) of sugar-candy and sweetmeats."—Mundy, Pen and Pencil Sketches, 66.]

**Ghurry, Gurree.** s. Hind. ghari. A clepsydra or water-instrument for measuring time, consisting of a floating cup with a small hole in it, adjusted so that it fills and sinks in a fixed time; also the gong by which the time so indicated is struck. This latter is properly ghariyal. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a ghari. But in Anglo-Indian usage, the word is employed for 'an hour,' [or some indefinite period of time]. The water-instrument is sometimes called Pun-Ghurry (pañghara mistransl. pāṇi-ghari); also the Sun-dial, Dhoop-Ghurry (dhoop, 'sunshine'); the hour-glass, Ret-Ghurry (red, reda, '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 (Hathed, 1776), 104.

[1526.—"Ghert." See under Puhur.

[c. 1590.—An elaborate account of this method of measuring time will be found in Ais, ed. Garrett, iii. 15 seq.]

[1616.—"About a quarly after, the rest of my company arrived with the money."—Foster, Letters, iv. 243.]
1638.—“First they take a great Pot of Water . . . and putting therein a little Pot (this lesser pot having a small hole in the bottome 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 Greee, 8 grees make a Par, which Par (see POURBE) is three hours by our accont.”—W. Hakluyt, Hakl. v. 51.

1709.—“Or un garð est de leurs heures, mais qui est bien petite en comparaison des nôtres; car elle n’est que de vingt-neuf minutes et environ quarante-trois secondes.”[i]—Lettres Edifi. xi. 233.

1785.—“We have fixed the Cost at 6,000 Guz, which distance must not be travelled according to this rate . . . you must flg the Hurkdrer belonging to you.”—Tippoo’s Letters, 215.

1859.—Wallace describes an instrument of this kind, and uses it on board a native vessel. “I tested it with my watch and found that it hardly varied a minute from one hour to another, nor did the motion of the vessel have any effect upon it, as the water in the bucket of course kept level.”—Wallace, Malay Archip., ed. 1890, p. 314.

2. GINDY, s. The original of this word belongs to the Dravidian tongues; Malayal. kindi; Tel. gindri; Tam. kinti, from v. ki, to be hollow; and the original meaning is a basin or pot, as opposed to a flat dish. In Malabar the word is applied to a vessel resembling a coffee-pot without a handle, used to drink from. But in the Bombay dialect of H., and in Anglo-Indian usage, gindri means a wash-hand basin of tinned copper, such as is in common use there (see under CHILLUMCHEE).

1561.—“. . . guindis of gold. . . .”—Corne, Lendas, ii. i. 218.

1582.—“After this the Capitaine Generall commanded to discharge their Shippe, which were taken, in the whiche was bound store of rich Merchandize, and amongst the same these peeces following: Fourre great Gyundes of silver. . . .”—Castanheda, by N. L., f. 106.

1613.—“At the English tables two servants attend after dinner, with a gindrey and ewer of silver or white copper.”—Forbes, Or. Mem. ii. 397; [2nd ed. ii. 30; also i. 383].

1651.—“. . . a tinned basin, called a gendee . . . .”—Burton, Scinde, or the Unhappy Valley, i. 6.

GINGALL, JINJALL, 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 ginjals, which kill a mile off.”—Skipp’s Mem. iii. 40.

1900.—“Gingals, or Jingals, are long tapering guns, six to fourteen feet in length, borne on the shoulders of two men and fired by a third. They have a stand, or tripod, reminding one of a telescope . . .”—Ball, Things Chinese, 38.

GINGELI, GINGELLY, &c. s. The common trade name for the seed and oil of Sesamum indicum, v. orientale. There is a H. [not in Platts’ Dict.] and Mahr. form jinjali, but most probably this also is a trade name introduced by the Portuguese. The word appears to be Arabic al-juljalud, which was pronounced in Spain al-jonjolí (Dozy and Engelmann, 146-7), whence Spanish aljonjoli, Italian gruggiolino, serrafino, &c., Port. gergelim, xerzelim, &c., Fr. jugeolino, &c., in the Philippine Islands ajonjoli. The proper H. name is til. It is the σιραμος of Dioscorides (ii. 121), and of Theophrastus (Hist. Plant. i. 11). [See Watt, Econ. Dict. VI. ii. 510 seqq.]

1510.—“Much grain grows here (at Zella) . . . oil in great quantity, made not from olives, but from serrafino.”—Varthema, 86.

1552.—“There is a great amount of gergelim.”—Castanheda, 24.

1554.—“. . . oil of Jergelim and quocco (Coco).”—Botelho, Tombo, 54.

1606.—“They performed certain anointings of the whole body, when they baptized, with oil of coco-nut, or of gergelim.”—Gomara, f. 59.

1638.—“T’achetay de ce poison frit en l’huile de gergelin (petite sémence comme nauste dont il font huile) qui est de tres-mauvais goust.”—Mocquet, 222.

c. 1661.—“La gente più bassa adopra un’ altro olio di certo nome detto Telselin, che è una specie di seta un po’ amarognolo.”—Vig. del P. Gio. Gruber, in Thevenot, Voyages Divers.
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1873.—"Dragmas de Sonsumo ou graine de Georgelina."—App. to Journal d'Ant. Galland, ii. 206.

1875.—"Also much Oil of Sesamum or Jujolne is there expressed, and exported thence."—T. Heiden, Veranerlyke Schipsbruuck, 81.

1726.—"From Oriza are imported hither (Pulecat), with much profit, Paddy, also... Ginigel-seed Oil..."—Valentijn, Chor. 14.

"An evil people, gold, a drum, a wild horse, an ill conditioned woman, sugar-cane, Gergelina, a Balleta (or cultivator) without foresight—all these must be wrought sorely to make them of any good."—Native Apothegms translated in Valentijn, v. (Ceylon) 380.

1727.—"The Men are bedaubed all over with red Earth, or Vermillion, and are continually squirting gingerly Oyl at one another."—A. Hamilton, i. 128; [ed. 1744, i. 180].

1807.—"The Oil chiefly used here, both for food and unguent, is that of Sesamum, by the English called Ginigel, or sweet oil."—F. Buchanan, Mysore, &c. i. 8.

1874.—"We know not the origin of the word Ginigel, which Roxburgh remarks was (as it is now) in common use among Europeans."—Hawardy & Fluckiger, 426.

1875.—"Oils, Jujil 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 Jujil, or the ground-nut, oil of India, for besides large exports, of both oils to Europe, several thousand tons of the sesamum seed, and ground-nuts in smaller quantities, are exported annually from the south of India to France, where their oil is expressed, and finds its way into the market, as olive oil."—Suppl. Report on Supply of Drugs to India, by Dr. Paul, India Office, March, 1876.

GINGER, s. The root of Zingiber officinale, Roxb. We get this word from the Arabic xanjabil, Sp. agegibre (al-xanjabil), Port. gingebre, Latin zingiber, Ital. zenzero, gengiovo, and many other old forms.

The Skt. name is sringavera, professedly connected with srnga, a horn, from the antler-like form of the root. But this is probably an introduced word shaped by this imaginary etymology. Though ginger is cultivated all over India, from the Himalaya to the extreme south, the best is grown in Malabar, and in the language of that province (Malayalam) green ginger is called inchi and inchi-ver, from inchi, 'root.' Inchi was probably in an earlier form of the language nisch or chiichi, as we find it in Canarese still sanis, which is perhaps the true origin of the H. south for 'dry ginger,' [more usually connected with Skt. sunthi, sunth, 'to dry'].

It would appear that the Arabs, miled by the form of the name, attributed xanjabil or sinjabil, or ginger, to the coast of Zinj or Zanzibar; for it would seem to be ginger which some Arabic writers speak of as 'the plant of Zinj.' Thus a poet quoted by Kazwini enumerates among the products of India the shajar al-Zanj or Arbor Zingitana, along with shisham-wood, pepper, steel, &c. (see Gilde-meister, 318). And Abulfeda says also: "At Melinda is found the plant of Zinj" (Geog. by Reinaud, i. 267). In Marino Sanudo's map of the world also (c. 1320) we find a rubric connecting Zinsiber with Zing. 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 (Zygybethus) is a specialty of the plant produced for the most part in Trogloytide Austria, where they use the green plant in many ways, as we do rue (ruyay), boiling it and mixing it with drinks and stews. The roots are small, like those of cypress, whitish, and peppery to the taste and smell..."—Dioscorides, ii. cap. 189.

c. A.D. 70.—"This pepper of all kinds is most biting and sharpe... The blacke is more kindly and pleasant... Many have taken Ginger (which some call Zimbiperl and others Zingiberti) for the root of that tree; but it is not so, although in taste it somewhat resembleth pepper... A pound of Ginger is commonly sold at Rome for 6 deniers..."—Pliny, by Ph. Holland, xii. 7.

c. 620-80.—"And therein shall they be given to drink a cup of wine, mixed with the water of Zanjebil..."—The Koren, ch. lxxvi. (by Sale).

c. 940.—"Andalusia possesses considerable silver and quicksilver mines... They export from it also saffron, and roots of ginger (l'araq al-xanjabil)..."—Massardi, i. 367.

1286.—"Good ginger (zengibre) also grows here (at Colom—see Quillon), and it is known by the same name of Cortesius, after the country."—Marco Polo, Bk. III. ch. 22.
GINGERLY.  s. A coin mentioned as passing in Arabian ports by Milburn (i. 87, 91). Its country and proper name are doubtful. [The following quotations show that Gingerlee or Gergelin was a name for part of the E. coast of India, and Mr. Whiteway (see GINGELI) conjectures that it was so called because the oil was produced there.] But this throws no light on the gold coin of Milburn.

1690-91.—"The form of the pass given to ships and vessels, and Register of Passes given (18 in all), bound to Jafrapatam, Manilla, Mocchin, Gingerlee, Tenasserim, &c."—Fort St. Geo. Cons. Notes and Exts., App. No. iii. p. 47.

1701.—The Carte Marine depuis Sheratte jusqu'au Detroit de Malaca, par le R. Père P. P. Tachard, shows the coast tract between Visagapatam and Iagnrane as Gergelin.

1758.—"Some authors give the Coast between the points of Devi and Gaudswari, the name of the Coast of Gergelin. The Portuguese give the name of Gergelimo to the plant which the Indians call Ella, from which they extract a kind of oil."—D'Anville, 134.

[Mr. Pringle (Diary Fort St. Geo. 1st ser. iii. 170) identifies the Gingerly Factory with Visagapatam. See also i. 109; ii. 99.]

* Geheli, Ar. "of the hills." Nei is also read deiry, probably for d'Eli (see Delly, Mount). The Ely ginger is mentioned by Barbosa (p. 320).

GINGHAM.  s. A kind of stuff, defined in the Draper's Dictionary as made from cotton yarn dyed before being woven. The Indian gingham were apparently sometimes of cotton mixt with some other material. The origin of this word is obscure, and has been the subject of many suggestions. Though it has long passed into the English language, it is on the whole most probable that, like chintz and calico, the term was one originating in the Indian trade.

We find it hardly possible to accept the derivation, given by Littre, from "Guingamp, ville de Bretagne, où il y a des fabriques de tissus." This is also alleged, indeed, in the Encycl. Britannica, 8th ed., which states, under the name of Guingamp, that there are in that town manufactories 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 guingois, "array." "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. Janz's Javanese Dict. gives "ginggang, a sort of striped or chequered East Indian bijouwond," the last word being applied to cotton as well as linen stuffs, equivalent to French toile. The verb ginggang in Javanese is given as meaning
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‘to separate, to go away,’ but this seems to throw no light on the matter; nor can we connect the name with that of a place on the northern coast of Sumatra, a little E. of Acheen, which we have seen written Gingam (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, 1762. Finally, Bluteau gives the following:—"Gingam. So in some parts of the kingdom (Portugal) they call the excrement of the Silkworm, Bom ric s excrementum. Guingão. A certain stuff which is made in the territories of the Mogul. Beirutens, guingoens, Canegue, &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. gigenta, Tam. kindam, 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 kain ginggang, 'striped cloth' (Grashwitz). The Tamil 'kindam, 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 Gyngham' in the Paston Letters, ed. Gairdner, iii. 367." (6th ser. Notes and Queries, iv. 386.)

c. 1567.—Cesare Federici says there were at Tana many weavers who made "ormesini e gingani di lana e di bombascio."—ginghams of wool and cotton.—Ramusio, iii. 887.

1602.—"With these toiles 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 (gingoës) in it."—De Costo, Dec. iv. iv. cap. 10.

1615.—"Captain Cock is of opinion that the gingham’s, both white and brown, which you sent will prove a good commodity in the Kinge of Shashmahic country, who is a Kinge of certaine of the most westermost ilandes of Japon ... and hath conquered the ilandes called The Loques."—Letter appd. to Cock’s Diary, ii. 272.

1648.—"The principal names (of the stuffs) are these: Gamiguins, Baffas, Chelaz (see PIECE-GOODS), Assamamis (asamânis i sky-blues), Madafomco, Beronis (see BERO- MEE), Trianandas, Chites (see CHINTZ), Langans (see LUNGOOTY), Taffochillen (Ta/1a, a gold stuff from Mooc; see ADATI, ALLIA), Douais (see DHOTY)."—Van Twist, 63.

1726.—In a list of cloths at Pulicat:

Geoperdi Gingagga (Twilled gingham)
Ditto Chialones (shalloons)!—Valentijn, Chor. 14.

Also

"Bore (!) Ginghames driedroom."—v. 126.

1770.—"Une centaine de ball-de monchoirs, de ponges, et de guingans, d’un trés beau rouge, que les Malabares fabriquent à Gaffanapatam, où ils sont Stables depuis très longtemps."—Raynal, Hist. Philos., ii. 15, quoted by Littré.

1781.—"The trade of Fort St. David’s consists in longcloths of different colours, sailampores, moeros, dimities, Gingham, and succatones."—Carraccioli’s L. of Olivo, i. 5. [Mr. Whiteway points out that this is taken word for word from Hamilton, New Account (1. 555), who wrote 40 years before.]

"Sudras est renommé par ses guingans, ses toiles peintes; et Palicasts par ses mouchaus."—Somerset, 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 karsyarmas (q.v.)."—Hugh Boyd, Indian Observer, 77.

1796.—"Guingan are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—Fra Paolino, Viaggio, p. 35.

GINGI, JINJEE, &c., n.p. Properly Chenji, [Shenji; and this from Tam. shinji, Skt. srangi, ‘a hill’]. A once celebrated hill-fortress in S. Arcot, 50 [44] m. N.E. of Cuddalore, 35 m. N.W. from Pondicherry, and at one time the seat of a Maharatta principality. It played an important part in the wars of the first three-quarters of the 18th century, and was held by the French from 1750 to 1761. The place is now entirely deserted.
c. 1616.—"And then they were to publish a proclamation in Negapatam, that no one was to trade at Tevenapatam, at Porto Novo, or at any other port of the Naik of Ginja, or of the King of Massulapatam, because these were declared enemies of the state, and all possible war should be made on them for having received among them the Hollanders."—Boccaccio, p. 619.

1675.—"Approve the treaty with the Cawna [see KHAN of Chingle]."—Letter from Court to Fort St. Geo. In Notes and Jour., No. i. 5.

1680.—"Advice received that the younger brother of Savage's, has seized upon Rognaut Pandit, the Soobidar of Chingle Country, and put him in irons."—Ibid. No. iii. 44.

1752.—"It consists of two towns, called the Great and Little Gingee. They are both surrounded by one wall, 3 miles in circumference, which incloses the two towns, and five mountains of rugged rock, on the summits of which are built 3 strong forts. The place is inaccessible, except from the east and south-east. The place was well supplied with all manner of stores, and garrisoned by 150 Europeans, and sepoys and black people in great numbers."—Cambridge, Account of the War, &c., 32-33.

GINSENG, a. 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 Jén-Shén. In the literary style the drug is called simply Shén. And possibly Jén, or 'Man,' has been prefixed on account of the forked radish, man-like aspect of the root. European practitioners do not recognize its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of Panax quinquefolium, L., is imported into China from America. A very closely-allied plant occurs in the Himalaya, A. Pseudo-Ginseng, Benth. Ginseng is first mentioned by Alv. Semedo (Madrid, 1642). [See Ball, Things Chinese, 268 seq., where Dr. P. Smith seems to believe that it has some medicinal value.]

GIRAFFE, a. English, not Anglo-Indian. Fr. giraffe, It. giraffa, Sp. and Port. girafa, old Sp. azorafa, and these from Ar. al-zārīf, a camelopard. The Pers. surndapa, surndpa, seems to be a form curiously divergent of the same word, perhaps nearer the original. The older Italians sometimes make giraffe into seraph. It is not impossible that the latter word, in its biblical use, may be radically connected with giraffe.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 6, where the word zōdēr, 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. 728)]. 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 (καμηλοπαρδάλεοι) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers."—Diodorus, ii. 51.

c. A.D. 20.—"Camelopards (καμηλοπαρδάλεοι) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump. . . . It is not, however, a wild animal, but rather like a domesticated beast; for it shows no sign of a savage disposition."—Strabo, Bk. XVI. iv. § 18, E.T. by Hamilton and Falconer.

c. A.D. 210.—Atheneus, in the description which he quotes of the wonderful procession of Ptolemy Philadelphus at Alexandria, besides many other strange creatures, details 130 Ethiopian sheep, 20 of Euboa, 12 white koli, 26 Indian oxen, 8 Aethiopic, a huge white bear, 14 pardales and 16 panthers, 4 lynxes, 3 arkeloi, one camelopards, 1 Ethio-opic Rhinoceros.—Bk. V. cap. xxxii.

"Εστειλε μοι κάτασκευή, πολύδορο Μύτου λυγέα, μικτά φώτισα θυρών, διήθησε κεκερασμένα, φύλα, παραβίοι αλοκρυστών δούμι ευφή τε κάρψουλον. . . . . . .

Δειρή ού ταμάνθ, στικτών δέμας, οπατα θαλα, ψιλών έπρεπε κάρη, δολοχή τόθε εθή νοράρα, κόψων ήν ήκ άλτα μέτρα, τόθε τ' ων πάλμων δούμιοι, ἄλλ' οι πρώτοι βεβαιο δρέμεις, έπετοίνδι δέ πολλάς διήντεροι.—κ. τ. λ.

Oppiani Synecdotics, iii. 461 seq.

c. 380.—"These also presented gifts, among which besides other things a certain
Species of animal, of nature both extraordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower-like spots. Its hinder parts and flanks were low, and lived as those of a lion, but the shoulders and forelegs and chest were much higher in proportion than the other limbs. The neck was slender, and in regard to the bulk of the rest of the body was like a swan’s throat in its elongation. The head was in form like that of a camel, but in size more than twice that of a Libyan ostrich. Its legs were not moved alternately, but by pairs, those on the right side being moved together, and those on the left together, first one side and then the other. When this creature appeared the whole multitude was struck with astonishment, and its form suggesting a name, it got from the populace, from the most prominent features of its body, the improvised name of camelopardus.”—Heid融合, Athiopica, 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-bred. . . . In Persian the giraffe is called Uskheryo (‘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 khalifs of the house of Abbas, and to the Sultans of Misd. . . . 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.—Magщий, iii. 3-5.

c. 1253.—“Entre les autres joyaux que il (le Vieil de la Montagne) envoi au Roy, il envoia un oliphant de cristal fort bien fait, et une beste que l’on appelle orafa, de cristal aussi.”—Joinville, ed. de Wailly, 250.

c. 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 named after a cow.”—Mabriz (by Quatremère), t. pt. 2, 106.

c. 1286.—“Mais bien ont giraffes assez qui naissent en leur pays.”—Marco Polo, Facsmier’s ed., p. 701.

c. 1356.—“Vidi in Kadro (Cairo) animal garaatam nomine, in anteriori parte multum elevatum, et longissimum collum habens, ut ita de securis solidum aliquid simile commendare possit. Retro ita demersum est ut dorsum ejus manu hominis tangi possit. Non est ferox animal, sed ad modum jumenti pacificum, colore albo et rubro pellem habens ordinatissime decoratam.”—Gul. de Boldensale, 248-249.

c. 1384.—“Ora racconteremo della giraffa che bestia ella è. La giraffa è fatta quasi come lo ostricho, salvo che l’imbruto suo non ha penne (‘just like an ostrich, except that it has no feathers on its body’) anzi ha lana branchisima . . . ella è veramente a vedere una cosa molto contraffatta.”—Simone Sigoli, V. al Monte Sinai, 162.

1404.—“When the ambassadors arrived in the city of Khoi, they found in it an ambassador, whom the Sultan of Babylon had sent to Timour Bey. . . . He had also with him 6 rare birds and a beast called jorna.” (then follows a very good description).—Clavijo, by Parkham, pp. 86-87.

c. 1430.—“Item, I have also been in Lesser India, which is a fine Kingdom. The capital is called Dily. In this country are many elephants, and animals called surnase (for surrafa), which is like a stag, but is a tall animal and has a long neck, 4 fathoms in length or longer.”—Schallerger, Hak. Soc. 47.

1471.—“After this was brought forth a giraffe, which they call Girafen, 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 Rassuwio, ii. f. 102, has “vna Zirapha, la quale esse chiamano Zirapha ouer Girafen.”)—Joseph Barurbo, in Venientes in Persia, Hak. Soc. 54.

1554.—“Il ne fut une que les grands seigneurs quelques barbares qu’ils aient este, s’aimassent qu’on leurs presentast les destes d’estranges pais. Aussi en aucun lieu plusieurs au chasteau du Caire . . . entre lesquelles est celle qu’il syn montent vulgaremment Zurnape.”—P. Belon, f. 118. It is remarkable to find Belon adopting this Persian form in Egypt.

GIRJA. a. This is a word for a Christian church, commonly used on the Bengal side of India, from Port. igreja, itself a corruption of ecclesia. Khâfi Khân (c. 1790) speaking of the Portuguese at Hoogly, says they called their places of worship Kališ (Elliot, v. 211). No doubt Kališ, 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 Maulwi, 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 Madras. 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:

‘Girjā ghar! Girjā ghar! Girjā!’ (i.e.) ‘Fall down, house! Fall down, house! Fall down!’ or simply

‘Church-house! Church-house! Church!’”—W. J. D’Oreyther, in Punjab Notes and Queries, ii. 126.
The word is also in use in the Indian Archipelago:

1885.—"The village (of Wai in the Moulucas) is laid out in rectangular plots. . . One of its chief edifices is the Gredja, whose grandeur quite overwhelmus us; for it is far more elaborately decorated than many a rural parish church at home."—H. D. Forbes, A Naturalist's Wanderings, p. 294.

GOA, n.p. Properly Gova, Gova, Mahr. Gover, [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 1610. In earlier history and geography the place appears under the name of Sindahr or Sandahur (Sundahur) (q.v.). Govt. or Kuva 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 Gowal-Sindahr, which may mean "Sandahr of Gova."

1291. In a copper grant of this date (S. 1313) we have mention of a chief city of Konkan (see CONJAH) called Gowa and Gowaqa. 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 work while to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from the Turco-Arabs, i.e. Turks or foreign Mahomedans. We know from Ibn Batuta that Mahomedan settlers at Hunikwar 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 Savain, who has 400 mamelukes, he himself being also a mame-luke."—Varthema, 115-116.

c. 1520.—"In the Island of Tiswory, in which is situated the city of Goa, there are 21 aldeas, and these are as follows. . ."—In Arctic. Port. Orient., facs. 5.

c. 1564.—"At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: 'Maladministration! You have found me with my fleet gone to wreck, but please God in his mercy, before long, under favour of the Pâdshah, you shall be driven not only from Hormus, but from Diu and Gowa too!'"—Sidi 'Ali Kapudan, in J. Asiat. Ser. L 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 case among the cool shades of Goa wood, which in the old language of the country means the cool fertile land.'"—Coulot, IV. x. cap. 4.

1648.—"All those that have seen Europe and Asia agree with me that the Port of Goa, the Port of Constantinople, and the Port of Toulos, are three of the fairest Ports of all our vast continent."—Tansarter, E.T. ii. 74; [ed. Ball, i. 186].

GOA PLUM. The fruit of Parinari excelsum, introduced at Goa from Mozambique, called by the Portuguese Matomba. "The fruit is almost pure brown sugar in a paste" (Birdwood, MS.).

GOA POTATO. Dioscorea aculeata (Birdwood, MS.).

GOA POWDER. This medicine, which in India is procured from Goa, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smart like the cutting of a knife. It is obtained from Andra 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 stone 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 Pauilines 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 Ko- pineas, 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 Anthony, or Goa Stone."—Ovington, 262.

1711.—"Goa Stones or Pedro de Gasper Antonio, are made by the Jesuits here: They are from ½ to 8 Ounces each; but the size makes no Difference in the Price: We bought 11 Ounces for 20 Reises. They are often counterfeited, but 'tis an easie Matter for one who has seen the right Sort, to dis-
cover it. ... Manook's Stones at Fort St. George come the nearest to them ... both Sorts are deservedly cried up for their Virtues."—Lockyer, 268.

1788-71.—"Their medicines are mostly such as are produced in the country. Amongst others, they make use of a kind of little artificial stone, that is manufactured at Goa, and possesses a strong aromatic scent. They give scrapings of this, in a little water mixed with sugar, to their patients."—Skarowius, E.T. i. 454.

1867.—"The Goa-Stone was in the 16th (!) and 17th centuries as much in repute as the Bezoar, and for similar virtues ... It is of the shape and size of a duck's egg, has a greyish metallic lustre, and though hard, is friable. The mode of employing it was to take a minute dose of the powder scraped from it in one's drink every morning ... So precious was it esteemed that the great usually carried it about with them in a casket of gold filigree."—Nat. Hist. of Gems, by C. W. King, M.A., p. 256.

— GOBANG, n. The game introduced some years ago from Japan. The name is a corr. of Chinese K'y-p'an, 'checker-board.'

[1898.—"Go, properly gomoku narabe, often with little appropriateness termed 'checker,' by the Japanese, is the most popular of the indoor pastimes of the Japanese,—a very different affair from the simple game known to Europeans as Goban or Gobang, properly the name of the board on which go is played."—Chamberlain, Things Japanese, 3rd ed., 190 seq., where a full account of the game will be found.]

GODAVERY, n.p. Skt. Godavari, 'giving kine.' Whether this name of northern etymology was a corruption of some indigenous name we know not. [The Dravidian name of the river is Gode (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. Gordenor), but takes no notice of the great river, so far as we are aware, in any part of his history. Linschoten also speaks of the Punto de Guadovary, but not of the river. Nor does his map show the latter, though showing the Kistna distinctly. The small general map of India in "Cambridge's Acc. of the War in India," 1761, confounds the sources of the Godavery with those of the Mahanadi (of Orissa) and carries the latter on to combine with the western rivers of the Ganges Delta. This was evidently the prevailing view until Rennell published the first edition of his Memoir (1783), in which he writes:

"The Godavery river, or Gonga Godowry, commonly called Ganga in European maps, and sometimes Gang in Indian histories, has generally been represented as the same river with that of Cattack.

"As we have no authority that I can find for supposing it, the opinion must have been taken up, on a supposition that there was no opening between the mouths of the Kistna and Mahanadie (or Cattack river) of magnitude sufficient for such a river as the Ganges." (pp. 74-75) [also ibid. 2nd ed. 244]. As to this error see also a quotation from D'Anville under REDDIERRASA.

It is probable that what that geographer says in his Éclairissemens, p. 135, that he had no real idea of the Godavery. That name occurs in his book only as "la pointe de Gaudevari." This point, he says, is about E.N.E. of the "river of Naraspur," at a distance of about 12 leagues; "it is a low land, intersected by several rivers, forming one of those arms in which the maps, esteemed to be most correct, call Wensern; and the river of Naraspur is itself one of those arms, according to a MS. map in my possession." Nartharam is the name of a taluk on the westernmost delta branch, or Vanishta Godavri [see Morris, Map. of Godavery Dist., 185]. Wensern appears on a map in my possession, and the name of one of the two mouths of the Eastern or Gautami Godavri, entering the sea near Coringa. It is perhaps the same name as Inajar in that branch, where there was an English Factory for many years.

In the neat map of "Regionum Choromandel, Golconda, et Orissa," which is in Baldaeus (1672), there is no indication of it whatever except as a short inlet from the sea called Gondewary.

1588.—"The noblest rivers of this province (Dauam or Decom) are six in number, to wit: Cova (Krásca), in many places known as Hinapur, because it passes by a city of this name (Hinadapór); Bivra (read Bima!); these two rivers join on the borders of the Decom and the land of Canara (q.v.), and after traversing great distances enter the sea in the Oriu territory; Malaprade (Malprabhā); Gudavam (read Guodavari) otherwise called Gangua; Purnadi; The Moont. Of these the Moont enters the sea in the Oriu territory, and so does the Guodivam; but Purnadi and Tapi enter the Gulf of Cambay at different points."—João de Castro, Primeiro Relato da Costa da India, pp. 6, 7.
GODDESS. 381 GODOWN.

C. 1590.—"Here (in Berar) are rivers in abundance; especially the Gangs of Gotam, which they also call Godovairi. The Ganga of Hindustan they dedicate to Mahadeo, but this Gang to Gotam. And they tell wonderful legends of it, and pay it great adoration. It has its springs in the Sabhyl Hills near Trimbak, and passing through the Wilayat of Ahmednagar, enters Berar and thence flows on to Tlingana."—Ait. in Akbari (orig.) i. 476; [ed. Jarrett, ii. 228.]
We may observe that the most easterly of the Delta branches of the Godavery is still called Gavami.

GODDESS, a. 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 gaddie, 'a virgin.'

C. 1772.—"And then how strange, at night oppress
By toils, with songs you're lulled to rest;
Of rural goddesses the guest,
"Delightful!"
W. Marden, in Memoirs, 14.

1784.—"A lad at one of these entertainments, asked another his opinion of a goddess 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.'"—Marden's Hist. of Sumatra, 2nd ed., 280.

GODOWN, a. 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. gaddam 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 godong 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 gaddangi, gaddangi, in Tamil kidang, signify 'a place where goods lie,' from kidu, 'to lie.' It appears in Singhalese also as gudama. 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 "logos quasi debaixo de chao" ("almost under ground"), but this is seldom the case.

[1512.—"... in which all his rice and a Gudam of rice was burned."—Letter of P. F. 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."—Burros, Dec. II. Bk. vi. ch. 3.]
[1552.—"... and ordered them to plunder many godowns (gudoms) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal."—Castanheda, ii. 276-7.
[1560.—"... Godowns (Gudoms), which are strong houses of stone, having the lower part built with lime."—Correa, ii. 236. (The last two quotations refer to events in 1511.)
[1570.—"... but the merchants have all one house or Magazons, which house they call Godon, which is made of brickes."—Caesar Frederick, in Hakl.
[1586.—"... 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 godons (gottomi), which is much as to say separate chambers."—Gasparo Balbi, f. 111.
[c. 1612.—"... if I did not he would take away from me the key of the godong."—Davures, Letters, i. 195.]
[1618.—"As fortes e fortificações de Malayos ordinariamente erão adefivos de matto entypado, de que havia muitas casas e armenias ou godonas que são adefivos sobtrerraves, em que os mercadores recolhem as roupas de Choromandel por il perigo de fogo."—Godinho de Eredia, 22.
[1615.—"We paid Jno. Dono 70 taies or plate of bars in full payment of the fee symple of the godonge over the way, to westward of English house, whereof 100 taies was paid before."—Cook's Diary, i. 39; [i. 15 godonge].
["... An old ruined brick house or godung."—Foster, Letters. iii. 109.
["... The same goods to be looked up in the goddones."—Ibid. iii. 159.]
[1634.—"Virão das ruas as secretas minas
* * * * *
Das abrazadas casas as ruinas,
E das riquezas os gudões desertos."—Malacca Conquista, x. 61.
[1680.—"Rent Rowles of Dwelling Houses, Goodowns, etc., within the Garrison in Christian Town."—In Wheeler, l. 263-4.
[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].
1698.—"Monday, 3rd August. The Choultry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of the same, within this week,—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.

[1809.—The cook-room and Zodoun at the Laul Baug are covered in."—Wellington, i. 66.]

1809.—"The Black Hole is now part of a godown or warehouse: it was filled with goods, and I could not see it."—Ed. Valentine, i. 297.

1830.—"These 'Godowns'... are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable."—Miss Bird's Japan, i. 284.

**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 SERAI, b. KOOZA). This is the usual form now; the article described by Linschoten and Pyrard, with a sort of culledender mouth and pellbes shut inside, was somewhat different. Corruptated from the Port. gorgoletta, the name of such a vessel. The French have also in this sense gargoylet, and a word gargoille, our medieval gargoyle; all derivations from gorga, garga, gorga, 'the throat,' found in all the Romance tongues. Tom Cringle shows that the word is used in the W. Indies.

1598.—"These cruces are called Gorgoletta."—Linschoten, 60; [Hak. Soc. i. 297.]

1699. In Debry, vii. 28, the word is written Gorgolane.

c. 1610.—"Il y a une piece de terre fort delicate, et tout percée de petits trou façonnes, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela gorgoletta : l'eau n'en sort que peu à la fois."—Pyrard de Laval, ii. 43; [Hak Soc. ii. 74, and see i. 329.]

[1616.—"... gorgoletta."—Foster, Letters, iv. 196.]

1648.—"They all drink out of Gorgolanes, that is out of a Pot with a Spout, without setting the Mouth there to."—T. Van Spilbergen's Voyage, 37.

c. 1670.—"Quand on est à la maison on a des Gorgoulantes ou aiguières d'une certaine forme poreuse."—Bernier (ed. Amat.), ii. 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 Gorgouletas, aussi plein d'eau pour boire."—Dellon, Rel. de l'Inquisition de Goa, 136.

c. 1690.—"The Siamese, Malayas, 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 Gorgeletas, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldivo cocom."—Rumphius, i. iii.

1698.—"The same way they have of cooling their Liquors, by a wet cloth wrapped about their Gurguletas and Jars, which are vessels made of a porous Kind of Earth."—Fryer, 47.

1796.—"However, they were much astonished that the water in the Gorguletas in that tremendous heat, especially out of doors, was found quite cold."—Valentijn, Choro. 59.

1796. —"I perfectly remember having said that it would not be amiss for General Carnac to have a man with a Goglet of water ready to pour on his head, whenever he should begin to grow warm in debate."—Lord Clive's Comm. Fort William, Jan. 29. In Long, 406.

1829.—"Dressing in a hurry, find the drunken bohey... 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.

1832.—"Murwan sent for a woman named Joada, and handing her some virulent poison folded up in a piece of paper, said, 'If you can throw this into Hussun's goglet, he on drinking a mouthful or two of water will instantly bring up his liver piece-meal.'"—Herkletz, Quoos-o-Islam, 156.

1855.—"To do it (gild the Rangoon Pagoda) they have enveloped the whole in an extraordinary scaffolding of bamboo, which looks as if they had been enclosing the pagoda in basketwork to keep it from breaking, as you would do with a water goglet for a ddk journey."—In Blackwood's Mag., May, 1855.

**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 Beivran of the quotation from Ibn Batuta). Gogo appears in the Catalan map of 1375. Two of the extracts will show how this unhappy city used to suffer at the hands of the Portuguese. Gogo is now
superseded to a great extent by Bhaunagar, 8 m. distant.

1321.—"Dated from Caga the 12th day of October, in the year of the Lord 1321."—Letter of Fr. Jordamus, in Osthay, ed. i. 223.

C. 1343.—"We departed from Beiram and arrived next day at the city of Kaka, which is large, and possesses extensive bazaars. We anchored 4 miles off because of the ebb tide."—Tom Botaca, iv. 80.

1531.—"The Governor (Nuno da Cunha) took counsel to order a fleet to remain behind to make war upon Cambay, leaving Antonio de Saldanha with 50 sail, to wit: 4 galleons, and the rest galleys and galeots, and rowing-vessels of the King's, with some private ones eager to remain, in the greed for prize. And in this fleet there stayed one of the.

Antonio de Saldanha with 50 sail, to wit before them, and foreignen."—Cm, vi. cap. 5.

1536.—"From the city they came to a city called Goga, peopled by rich merchants; and the fleet entering by a very great 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 to 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 (fasesna 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 Diu, taking, besides the goods that were on board, many boats in tow laden with the same."—Bocarro, Decade, 333.

[1500.—"A man on foot going by land to a small village named the Ganges, and from thence crossing the end of the Gulf, can go from Diu to Surat in four or five days. . . ."—Tavernier, ed. Ball, ii. 37.]

1727.—"Goga is a pretty large Town . . . has some Trade. . . . It has the Conveniences of a Harbour for the largest Ships, though they lie dry on soft Mud at low Water."—A. Hamilton, i. 143.

**GOGOLLA, GOGALA** n.p. This is still the name of a village on a peninsula sandy spit of the mainland, opposite to the island and fortress of Diu, and formerly itself a fort. It was known in the 16th century as the Villa dos Rumes, because Melique Az (Malik Ayaz, the Mahom. Governor), not much trusting the Rumes (i.e. the Turkish Mercenaries), "or willing that they should be within the Fortress, sent them to dwell there." (Barros, II. iii. cap. 6).

1625.—"Paga dyo e gogolla a el Rey de Cambaya treze layques om tagas . . . xii layques."—Lembrança, 34.

1638.—In Botelho, Tombo, 230, 239, we find "Alfandega de Gogualaa." 1639.—". . . 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. golá (from gol, 'round'). A store-house for grain or salt; so called from the typical form of such store-houses in many parts of India, viz. a circular wall of mud with a conical roof. [One of the most famous of these is the Golá at Patna, completed in 1786, but never used.]

[1785.—"We visited the Gola, a building intended for a public granary."—In Forbes, Or. Mem. 2nd ed. ii. 445.]

1810.—"The golah, or warehouse."—Williamson, V. M. ii. 348.

1878.—"The villagers, who were really in want of food, and maddened by the sight of those golahs stored with grain, could not resist the temptation to help themselves."—*Life in the Mofussil*, ii. 77.

**GOLD MOHR 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 Gool-mohur tree."—Atalayce, *City of Sunshine*, iii. 207.]

**GOLE**, s. The main body of an army in array; a clustered body of troops; an irregular squadron of horsemen. P.—H. ghul; perhaps a confusion with the Arab. jaut (gaut), 'a troop': [but Platts connects it with Skt. kula, 'an assemblage'].

1507.—"As the right and left are called Beranghár and Sewanghár . . . and are not included in the centre which they call ghul, the right and left do not belong to the ghul."—Baber, 227.
1809.—"When within reach, he fired a few rounds, on which I formed my men into two gholu... Both gholu attempted to turn his flanks, but the men behaved ill, and we were repulsed."—Shinner, 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 wall of front, I refrained from advancing after them."—Brigadier Lockwood, Report of 2nd Cavalry Division at Battle of Coorgat.

GOMASTA, GOMASHTAH. A Hind. from Pers. gundashah, 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 some three months; they can be advd from the Gost Masters [i.] in that Province."—Pt. St. David Conn., May 11. MS. Records in India Office.

1762.—"You will direct the gentleman, Gomastha, Muttarudies (see MOOT-SUDDY), and Moonshias, and other officers of the English Company to relinquish their farms, taduceas [see TALOOK], gunasse, and goulahs."—The Nabob to the Governor, in Van Sittert, i. 299.

1776.—"The Magistrate shall appoint some one person his gomastah or Agent in each Town."—Halhed's Code, 56.

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.

1785.—"I wrote an order to my gomastah in the factory of Hughly."—Cavassioleti's Life of Clive, iii. 448.

1817.—"The banyan hires a species of broker, called a Gomasth, at so much a month."—Mills' Hist. iii. 13.

1887.—"... (The Rajah) sent us a very good breakfast; when we had eaten it, his gomasth (a sort of secretary, at least more like that than anything else) came to say..."—Letters from Madras, 128.

GOMBOON, n.p. The old name in European documents of the place on the Persian Gulf now known as Bandar 'Abbas, or 'Abbad. The latter name was given to it when Shāh 'Abbās, after the capture and destruction of the island city of Hormuz, established a port there. The site which he selected was the little town of Gamrūn. This had been occupied by the Portuguese, who took it from the 'King of Lor' in 1612, but two years later it was taken by the Shāh. The name is said (in the Geog. Magazine, i. 17) to be Turkish, meaning 'a Custom House.' The word alluded to is probably gumrū, 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 Pars. kamrān, 'a shrimp,' or Port. camarão, meaning the same.

The first mention of Gomboon in the E. I. Papers seems to be in 1616, when Edmund Connock, the Company's chief agent in the Gulf, calls it "Gombraun, the best port in all Persia," and "that hopeful and glorious port of Gomboon." (Sainsbury, i. 484-5; [Poster, Letters, iv. 264]). There was an English factory here soon after the capture of Hormuz, and it continued to be maintained in 1768, when it was taken by the Comte d'Estaing. The factory was re-established, but ceased to exist a year or two after.

[1565.—"Bamul Gombrū, so-called in Persian and Turkish, which means Custom-house."—Mestre Afonso's Overland Journey, Ann. Maritim. e Colon. ser. 4. p. 217.]

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 Ormus in such way as might be expected, some of the old folks of Ormus prognosticating at once that in losing Comorão Ormus itself would be lost before long, seeing that the former was like a barbarian or outwork on which the rage of the Persian enemy spent itself, giving time to Ormus 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 Combra, 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 Combra].

c. 1630.—"Gumbrown (or Gomroon, as some pronounce it) is by most Persians Kar' ḍōghī called Bandar or the Port Towne... some (but I commend them not) write it Gamrou, others Gomrow, and other-some, Commorom. At all events it is of no Antiquity, rising daily out of the ruins of late glorious (now most wretched) Ormus."—Sir T. Herbert, 121.
GOMUTÍ. 385  GONG.

1673. — "The Seilors had stigmatised this place of its Excessive Heat, with this sarcastical Saying, That there was but an Inch-Deal between Gombron and Hell."—Fryer, 224.

Fryer in another place (marginal rubrio, p. 386) says: "Gombroom ware, made of Earth, the best next China." Was this one of the first attempts of manufacture of the Persian porcelain now so highly prized? ["The main varieties of this Perso-Chinese are the following:—(1) A sort of semi-porcelain, called by English dealers, quite without reason, "Gombroom 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 Gombroom was formerly a Fishing Town, and when Shaw Abbas 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 Camaron."—A. Hamilton, i. 92; [ed. 1744, i. 93].

1782. — "As this officer (Comte d'Estaing) . . . broke his parole by taking and destroying our settlements at Gombroom, and upon the west Coast of Sumatra, at a time when he was still a prisoner of war, we have laid before his Majesty a true state of the case."—In Long, 288.

GOMUTÍ. s. Malay gomutí [Scott gives gomuti]. A substance resembling horseshoe, and forming excellent cordsage (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 eschcharifera, 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 SAQWIRE.) There is a very interesting account of this palm in Rumphius, Herb. Amb., i. pl. xiii. Dampier speaks of the fibre thus:

1686. — "... There is another sort of Coire cables ... that are black, and more strong and lasting, and are made of Strings that grow like Horse-hair at the Heads of certain Trees, almost like the Coco-trees. This sort comes mostly from the Island of Timor."—i. 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 Svettenham so mark it; but no one seems to be able to point out the Chinese original." (Scott, Malayen Verbs in English, 53.)] Its well-known application is to a disk of thin bell-metal, which when struck with a mallet, yields musical notes, and is used in the further east as a substitute for a bell. ["The name gong, agong, is considered to be imitative or suggestive of the sound which the instrument produces" (Scott, loc. cit. 51).] Marcel Devic says that the word exists in all the languages of the Archipelago; [for the variants see Scott, loc. cit.]. He defines it as meaning "instrument de musique aussi appelé tam-tam"; but see under TOM-TOM. The great drum, to which Dampier applies the name, was used like the metallic gong for striking the hour. Systems of gongs variously arranged form harmonious musical instruments among the Burmese, and still more elaborately among the Javanese.

The word is commonly applied by Anglo-Indians also to the H. qantía (qanta, Dec.) or ghari, 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.

1590. — "In the morning before day the Generall did strike his Gongo, which is an instrument of War that soundeth like a Bell."—(This was in Africa, near Benguela), Adv. of Andrew Bate, in Purchas, ii. 970.

1673. — "They have no Watches nor Hour-Glasses, but measure Time by the dropping of Water out of a Brass Basin, which holds a Ghong, or less than half an Hour; when they strike once distinctly, to tell them it's the First Ghong, which is renewed at the Second Ghong for Two, and so Three at the End of it till they come to Eight; when they strike on the Brass Vessel at their liberty to give notice the Pore (see FUGHU) 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 Mindanaco) 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. 383.

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."—Olof Toreen, 248.

1817. — "War music bursting out from time to time With gong and tymbalon's tremendous chime."—Lalla Rookh, Mokanna.

Tremendous sham poetry!
1878.—"... le nom patronymique... sonna dans les salons... Comme un coup de cymbale, un de ces gongs qui sur les théâtres de féerie annoncent les apparitions fantastiques."—Aph. Daudet, Le Nabab, ch. 4.

**GOODBY,** s. A quilt; H. gudr. [The gudr, as distinguished from the *raddi* (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 matelas et les couvertures sont de soye ou de toile de coton faconnée à toutes sortes de figures et couleur. Ils appellent cela *Goudrina.*"—Pyrrard de Laval, ii. 3; [Hak. Soc. ii. 4].

1653.—"*Goudrina* est un terme Indou et Portugais qui signifie des couvertures piquées de cotton."—De la Boulaye-le-Geus, ed. 1657, p. 589.

[1819.—"He directed him to go to his place, and take a *goudhra* of his (a kind of old patched counterpane of shreds, which Fauques 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 agallocha*, Roxb.), the *mufl* of the Arabs, and generally supposed to be the *bellowium* of the ancients. It is imported from the Beyla territory, west of Sind (see *Bo. Govt. Selections* (N.S.), No. xvii. p. 396).

1526.—(Prices at Cambay). "*Guggall d'orumus* (the maund), 16 fidaas."—Lembrança, 43.

1818.—"*Gogul* is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships."—Milburn, i. 137.

**GOOJUR,** n.p. H. Gujar, Skt. Gujar-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 thiefings and robberies, 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 extensive diffusion is illustrated by their having given name to Gujarát (see **GOOZERAT**), as well as to *Gujrat* and *Gurjranwala* in the Punjab. And during the 18th century a great part of Sahânpur District in the Northern Doab was also called *Gujrat* (see Elliot's * Races*, by Beames, i. 99 seqq.).

1619.—"In the hill-country between NilaB and Behreh... and adjoining to the hill-country of Kashmir, are the Jats, *Gujers*, and many other men of similar tribes."—Memoirs of Baber, 259.

[1785.—"The road is infested by tribes of banditti called *googurs* and mawattas."—In Forbes, *Or. Mem.* 2nd ed. ii. 426.]

**GOOLAIL,** s. A pellet-bow. H. gule, probably from Skt. guda, *gula*, the pellet used. [It is the Arabic *Kaus-al-bandāb*, by using which the unlucky Prince in the First Kalandar's Tale got into trouble with the Wazir (Burton, *Arab. Nights*, i. 98).]

1650.—Busbeck speaks of being much annoyed with the multitude and impudence of kites at Constantinople: "ego interim cum *manual balista* post columnam sto, modo hujus, modo illius cædæ vel alarum, ut casus tulerit, pinnae testaceœ globis verborum, donec mortifero iuctu nonum aut alterationem percussam decusio..."—Busbq. *Epist.* iii. p. 163.

[1690.—"From the general use of pellet bows which are fitted with bowstrings, sparrows are very scarce (in Kashmir)."— *Ata*, ed. Jarrett, ii. 351. In the original *banda-i-guroh, guruh, according to Stein-gass, Dict.*, being "a ball... ball for a cannon, balista, or cross-bow."]

1600.—"O for a stone-bow to hit him in the eye."—Twelfth Night, ii. 5.

1611.—"Children will shortly take him for a wall, and set their stone-bows in his forehead."

*Beaum. & Flep.*, A *King and No King*, V.

[1870.—"The Gooolall-bans, or pellet-bow, generally used as a weapon against cows, is capable of inflicting rather severe injuries."


**GOOMLAUL, GOOLMOOL,** s. H. gol-mul, 'confusion, jumble'; gol-mul *karnd*, 'to make a mess.'

[1877.—"The boy has made such a golmol (uproar) about religion that there is a risk in having anything to do with him."—Allardice, *City of Sunshine*, ii. 106.]

**GOOMTEE,** n.p. A river of the N.W.P., rising in the Shâhjahânpur District, and flowing past the cities of Lucknow and Jaunpur, and joining the Ganges between Benares and
GOONT, s. H. gunt, gath. A kind of pony of the Himalayas, strong but clumsy.

c. 1590.—"In the northern mountainous districts of Hindustan a kind of small but strong horses are bred, which is called gùt; and in the confines of Bengal, near Kích, another kind of horses occurs, which rank between the gùt and Turkish horses, and are called tànghan (see TANGUN); they are strong and powerful."—Aes, i. 139; [also see ii. 280].

1609.—"On the further side of Ganges lyeth a very mighty Prince, called Raise Roderov, holding a mountainous Country . . . thence commeth much Muske, and heere is a great breed of a small kind of Horse, called Guntse, a true travelling scale-cliffe beast."—W. Finch, in Purchas, i. 438.

1831.—"In Casmire I shall buy, without regard to price, the best ghounte in Tibet."—Jacquetin’s Letters, E.T. i. 288.

1838.—"Give your gunt his head and he will carry you safely . . . any horse would have struggled, and been killed; these gunts appear to understand that they must be quiet, and their master will help them."—Pamph. Parkes, Wanderings of a Pilgrim, ii. 226.

GOORKA, GOORKALLY, n.p. H. Gurkhā, Gurkhālā. 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-rakha, ’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.

1787.—"I believe, Sir, you have before been acquainted with the situation of Nepal, which has long been besieged by the Goorkully Rajah.”—Letter from Chief at Patna, in Long, 596.

[’’ "The Rajah being now dispossessed of his country, and shut up in his capital by the Rajah of Gurcumil, the usual channel of commerce has been obstructed.”—Letter from Council to E.I. Co., in Verey, View of Bengal, App. 86.]

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.

(1550).—"You should do as you are told by your parents and your Guru.”—Rāmāyana of Tulsi Dās, by Grous (1783), 43.

1587.—"Grous. See quotation under OASIS.

1736.—"There was a famous Prophet of the Ethnikes, named Guru.”—Purshas, Pilgrimage, 520.

1700.—". . . je suis fort surprise de voir à la porte . . . le Pénitent au coqier, qui demandait à parler au Gourou.”—Letters Edif., x. 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 Tamil Language" (translated by E. 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, 280.

GOOBUL, s. H. gurul, goral; the Himalayan chamois; Nemorhoedus Goral of Jerdon. [Cemas Goral of Blanford (Mammalia, 516).]

1821.—"The flesh was good and tasted like that of the ghorul, so abundant in the hilly belt towards India.”—Lloyd de Gerard’s Narr., ii. 112.

1836.—"On Tuesday we went to a new part of the hill to shoot ‘guru,’ a kind of deer, which across a khud, looks remarkably small and [more like a hare than a deer].”—Lady Dufferin, Viceregal Life, 285.

GOORZEBURDAR, s. P. gurz-bardar, ‘a mace-bearer.’

1663.—"Among the Kours and the Mansebars 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.”—Berner, ed. Constable, 267.

1717.—"Everything being prepared for the Goorzeburdar’s reception.”—In Yale, Hedges’ Diary, Hak. Soc. ii. cclix.

1727.—"Goosberdar. See under HOS-BOLHOOKUM.”
Goozerat, Guzerat. n.p. The name of a famous province in Western India, Skt. Gurjiara, Gurjira-redstra, Prakrit passing into H. and Mahr. Gujrat, Gujrati, taking its name from the Gaekwar (see Guicowan) 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 T'sang passes through Kiuschi-lo, i.e. Gurjiara, but there is some difficulty as to the position which he assigns to it.—Pereins Boudah., ii. 166; [Cunningham, Arch. Rep. ii. 70 seqq.]

1288.—"Gorurut is a great Kingdom. ... The people are the most desperate pirates in existence. ..."—Marco Polo, Bk. iii. ch. 26.

C. 1300.—"Gurzerat, which is a large country, within which are Kambay, Somnat, Kankan-Tana, and several other cities and towns."—Rashkuddin, in Elliot, i. 67.

1300.—"The Sultan despatched Ulugh Khán to Maabar and Gujarut for the destruction of the idol-temple of Somnáth, on the 20th of Jamúd-i awwal, 698 H. ..."—Amir Khurús, in Elliot, iii. 74.

C. 1330.—"Jurrut." See under LAb.

1554.—"At last we made the land of Gujarut in Hindustan."—Said '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 Sainbury, i. 445 and passim.

C. 1605.—"And also the Guzatts do saile in the Portugalls shiппs in every porle of the East Indies ..."—Birdwood, First Letter Book, 85.

Gozulkhana, s. A bathroom; H. from Ar.—P. ghust-khana, of corresponding sense. The apartment so called was used by some of the Great Moghuls as a place of private audience.

1616.—"At eight, after supper he comes down to the guzelkan (v.l. guselcan), 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 Gussen Chan, where is best opportunitie to doe business, and tooke with me the Italian, determining to walk no longer in darkness, but to procure the King. ..."—Ibid. p. 543; [Hak. Soc. i. 202, Guselchan; in i. 459, Gusbel choos].

C. 1660.—"The grand hall of the Am-Kas opens into a more retired chamber, called the gosul-khana, 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 writeth a more particular Audience to his officers."—Berenger, E.T. p. 85; [ed. Constable, 265; ibid. 361 goose-khana].

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 Brindabán, which is designed on a S. Indian model. (Grousse, 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-śāstra ('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.

1602.—"The gopurams or towers of the great pagoda."—Markham, Peru and India, 408.

Gora, s. H. gorda, 'fair-complexioned.' A white man; a European soldier; any European who is not a sahib (q.v.). Plural gordl-bog, 'white people.'

[1861.—"The cavalry ... rushed into the lines ... declaring that the Gora Log (the European soldiers) were coming down upon them."—Cave Brosoun, Punjab and Delhi, i. 243.]

Gorawallah, s. H. ghorda-wala, ghord, '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.—Gurrils, apparently for ghorawalls (Gurrils would be alligators, Gavial), are allowed with the horses kept with the Hoogly Factory.—See Fort St. Geo. Cons. 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 Gorawallahs wear green and gold puggrires."—Chow-Chow, i. 151.
GORAYT. a. H. goret, goraft, [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 (goraita)
are allowed to sit on the man of grain, and
from 1 to 5 biggahs of land each."—Buchanan,
Eastern India, ii. 231.]

GORDOWER, GOORDORE, a. 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; some-
times used by natives to express any
kind of open-air assemblage of Euro-
peans for amusement. [The word is
more probably a corr. of P. girdwara,
' a patrol'; girdwara, 'all around, a
supervisor,' because such boats appear
to be used in Bengal by officials on
their tours of inspection.]
1757.—"To get two boias (see BOLIAH),
a goordore, and 87 dandies (q.v.) from the
Nazir."—Ives, 157.

GOSAIN, GOSSYNE, &c. a. H.
and Mahr. Gosain, Goshi, Gosdi, Guestin,
&c., from Skt. Gossin, 'Lord
of Passions' (lit. 'Lord of cows'), i.e.
one who is supposed to have subdued
his passions and renounced the world.
Applied in various parts of India
to different kinds of persons not neces-
sarily celibates, but professing a life of
religious mendicancy, and including
some who dwell together in convents
under a superior, and others who en-
gage 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 Gosine, 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 be writes Gosains.)
1836.—"I found a lonely cottage with a
light in the window, and being attired in
the habit of a gosain, I did not hesitate
to request a lodging for the night."—Pandu-
rang Hari, 389; [ed. 1873, ii. 275].

GOSBECK, COSBEAGUE, a. 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 Cosbeg.
Mr. Wollaston in his English-Persian
Dict. App. p. 436, among "Moneys
now current in Persia," gives "5 dinar
= 1 ghaz; also a nominal money."
The ghaz, then, is the name of a coin
(though a coin no longer), and ghaz-
begi was that worth 10 dinars.
Marsden mentions a copper coin,
called kasbeig=60 (nominal) dinars, or
about 34d. (Numism. Orient. 456.) But
the value in dinars seems to be in
error. [Prof. Browne, who referred
the matter to M. Husayn Kuli Khân,
Secretary of the Persian Embassy in
London, writes: "This gentleman states
that he knows no word ghaz-beg, or
gaz-beg, but that there was formerly
a coin called ghaz, of which 5 went to
the shahi; but this is no longer used
or spoken of." The ghaz was in use
at any rate as late as the time of
Hajji Baba; see below.]

[1615.—"The chiefest money that is current
in Persia is the Akbae, which weigheth 2
meticales. The second is the mamele, which
is half an abase. The third is the shaheb
and is a quarter of an abase. In the rial of
eight are 13 shayes. In the chetah of Venetia
20 shayes. In a shaye are 24 bitties or
cosbegos 10. A bittie is 2 tanges or 2
ymals. The Akbae, mamele and Shaheb
and bittie are of silver; the rest are of copper
like to the pissa of India."—Forster, Letters,
iii. 176.]
c. 1630.—"The Akbas is in our money
sixteen pence; Larree ten pence; Momodde
eight pence; Bittie two pence; double
Cosbeg one penny; single Cosbeg one half-
penny; Flues are ten to a Cosbeg."—Sir T.
Herbert, ed. 1638, p. 231.
1673.—"A Banyan that seemingly is not
worth a Gosbeck (the lowest coin they
have)."—Fryer, 113. See also p. 343.
10 costanages is a Shahee; 4
Shahes is one Akbas or 10d. —Ibid. 211.
"Brass money with characters,
Are a Goss, ten whereof compose a
Shahee,
A Cosbeg, five of which go to a Shahee."—
Ibid. 407.
1711.—"10 Cox, or Pice, a Copper Coin,
are 1 Shahee."—Lockyer, 241.
1727.—"1 Shahee is . . . 10 Goss or Cos-
beages."—A. Hamilton, ii. 311; [ed. 1744].
1752.—"10 costanague or Pice (a Copper
Coin) are 1 Shahes" (read Shahee).—
Brooks, p. 37. See also in Hanway, vol. i.
p. 292, Kasbegie; [in ii. 21, Kasbekie].
[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 ghaus of it."—Haji Bada, 52 seq.]

1825.—"A toman contains 100 mamoodies; a new abassee, 2 mamoodies or 4 shakkas...a shakke, 10 002 or corbangus, a small copper coin."—Miltburn, 2nd ed. p. 96.

**GOSHA.** adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman was secluded, and cannot appear in public. It is short for P. goshanishin, 'sitting in a corner'; and is much the same as parda-nishin (see PURDAH).

**GOUNG.** s. Burn. gaung; a village head man. ["Under the Thuggee were Roa-goung, or heads of villages, who aided in the collection of the revenue and were to some extent police officials." (Gazetteer of Burma, i. 460.)]

**GOUR,** s. H. gaur, gauri gade, (but not in the dictionaries). [Platts gives gaur, Skt. gaura, 'white, yellowish, reddish, pale red'] The great wild ox, Gazaurus Gaurus, Jerd.; [Boa 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. 105 seq.]

1806.—"They erect strong fences, but the buffaloes generally break them down...They are far larger than common buffaloes. There is an account of a similar kind called the Gora; one distinction between it and the buffalo is the length of the hoof."—Elphinstone, in Life, i. 156.

**GOUR,** s. Properly Can. gaud, gaur, gauda. 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. 266; Rice, Mysore, i. 579.]

1800.—"Every Tehsildary is farmed out in villages to the Gouras or head-men."—In Mu'are's Life, iii. 92.

**GOUR,** n.p. Gaur, the name of a medieval capital of Bengal, which lay immediately south of the modern civil station of Malda, and the traces of which, with occasional Mahomedan buildings, extend over an immense area, chiefly covered with jungle. The name is a form of the ancient Gauda, 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 Mahomedan invasions, and was popularly 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 Musulman dynasties. [See Ravneshwar, Gaur, its Ruins and Inscriptions, 1878.]

1556.—"But Xarcanor [Shir Khan Sur, afterwards King of Hindustan as Shir Shab] after his success advanced along the river till he came before the city of Gour 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 Rumi who were resident in the city, desiring that the King should prize them highly (d'elles fiesse cadre) as he did the Portuguese, offered their service to the King to go and prevent the enemy's lodgment, saying that he should also send the Portuguese with them."—Correa, iii. 720.

[1552.—"Gaur." See under BURRAM-POOTER.]

1563.—"The chief city of the Kingdom (of Bengal) is called Gouro. It is situated on the banks of the Ganges, and is said to be 3 of our leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height...the streets are so thronged with the concourse and traffic of people...that they cannot force their way past...a great part of the houses of this city are stately and well-wrought buildings."—Barros, IV. ix. cap. i.

1586.—"From Patanaw I went to Tanda, which is in the land of the Goure. It hath in times past been a kingdom, but is now subdued by Zelabdin Eschebar..."—R. Fitch, in Hakluyt, ii. 389.

1683.—"I went to see ye famous Ruins of a great City and Palace called [of] GOWRE...we spent 31 hours in seeing ye ruins especially of the Palace which has been...in my judgment considerably bigger and more beautiful than the Grand Seignor's Seraglio at Constantinopie or any other Palace that I have seen in Europe...Hedges, Diary, May 18; [Hak. Soc. i. 88].

**GOVERNOR'S STRAITS,** n.p. This was the name applied by the Portuguese (Estreito do Gobernador) to the Straits of Singapore, i.e. the straits
south of that island (or New Strait). The reason of the name is given in our first quotation. The Governor in question was the Spaniard Dom João da Silva.

1615. — "The Governor sailed from Manilia in March of this year with 10 galleons and 2 galleys. . . Arriving at the Straits of Sincapur, * * * * and passing by a new strait which since has taken the name of Estreito do Governador, there his galleon grounded on the reef at the point of the strait, and was a little grazed by the top of it." — Bocarro, 428.

1727. — "Between the small Carimons and Tanjong-belong on the Continent, is the entrance of the Straights of Sincapw, and was a little grazed by the top of it." — Bocarro, 428.

1780. — "Directions for sailing from Malacca to Pulo Timan through Governor's Straits, commonly called the Straits of Sincapw." — Dunn's N. Directory, 5th ed. p. 474. See also Letters Edify., 1st ed. ii. 118.

1841. — "Singapore Strait, called Governor Strait, or New Strait, by the French and Portuguese." — Horsh bourgh, 5th ed. ii. 894.

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 gau (or gow) is a measure of about 4 English miles. It is Pali gavuta, one quarter of a yojana, and that again is the Skt. garyati with the same meaning. There is in Moleshworth's Mahr. Dictionary, and in Wilson, a term gauks (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 very various, oscillating from 2$\frac{1}{2}$ to 9 miles, and even to 8 kroas (see COSS). The last valuation of the yojana would correspond with that of the gau at $\frac{1}{4}$.

c. 545. — "The great Island (Taprobane), according to what the natives say, has a length of 300 grandas, and a breadth of the same, i.e. 900 miles." — Cosmas Indicopleustes, (in Cathay, cixviii).

1622. — "From Gariotta to Tumbré 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 Gariotta to Tumbré they said was not so much as a gau of road." — P. della Valle, ii. 638; [Hak. Soc. ii. 230].

1678. — "They measure the distances of places in India by Gau and Coast. A Gau is about 4 of our common leagues, and a Coast is one league." — Yanes, ed. T. ii. 30; [ed. Bail, i. 47].

1860. — "A gau in Ceylon expresses a somewhat indeterminate length, according to the nature of the ground to be traversed, a gau across a mountainous country being less than one measured on level ground, and a gau for a loaded cooley is also permitted to be shorter than for one unburthened, but on the whole the average may be taken under four miles." — Tennent's Ceylon, 4th ed. i. 467.

GRAB, a. 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 16th 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 Solynia (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. ghorab, 'a raven,' though adopted into Mahratti and Konkani as gurdb. Jal says, quoting Reinaud, that ghorab was the name given by the Moors to the true galley, and cites Hyde for the rationale of the name. We give Hyde's words below. Amari, in a work quoted below (p. 397), points out the analogous corvetta as perhaps a transfer of ghrudb:

1181. — "A vessel of our merchants . . . making sail for the city of Tripoli (which God protect) was driven by the winds on
the shores of that country, and the crews being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a ghurab from Tripoli . . . which took and plundered the crew, and seized all the goods on board the vessel."—Arabic Letter from Usbido, Archbishop and other authorities of Fiax, to the Almodoh Caliph Abu Yakub Yusuf, in Amari, Diplom. Arabi, p. 8.

The Latin contemporary version runs thus:

"Cum quidam nostri cari cives de Siciliâ cum crumo frumenti ad Tripoli venirent, temptaste maris et vi ventorum compelli, ad portum dictum Macri devenirent; iisque aquâ deficienti, et cum pro eâ suriaâirent, Barbarocni non permiserunt eös . . . nisi prius eis de frumento venderent. Cumque invitâ, eis de frumento venderent "galæa" vestra de Tripolim armata," &c.—Ibid. p. 298.

c. 1200.—Ghuráb, Cornix, Corvus, galea.


1543.—"Jalans . . . sent us off in company with his son, on board a vessel called al-'Ukairi, which is like a ghurâb, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot."—Im Bâtuta, iv. 59.

1605.—In the Vocabulary of Pedro de Aemela, galea is interpreted in Arabic as gôrab.

1564.—In the narrative of Sidi 'Ali Kapudân, 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 ghurâbs, 6 Karâwâs (see CARAVEL) and 12 smaller ghurâbs, or galliots (see GALLEY) with oars.—In J. As., ser. 1. tomo. ix. 67-68.

[c. 1610.—"His royal galley called by them Ogate Gourabe (gourabe means 'galley,' and ogate 'royal')."—Pyrrard de Laval, Hak. Soc. i. 312.]

1660.—"Jané Beg might attack us from the hills, the ghurâbs from the river, and the men of Sihâman from the rear, so that we should be in a critical position."—Mohammed Masum, in Elliot, i. 250. The word occurs in many pages of the same history.

[1679.—"My Selfe and Mr. Gapes Grob the stern most."—In Hedges, Diary, Hak. Soc. ii. cixxiv.]


1673.—"Our Factors, having concerns in the cargo of the ships in this Road, loaded two Grobs and departed."—Fryer, 153.

1727.—"The Muscat War . . . obliges them (the Portuguese) to keep an Armada of five or six ships, besides small Frigates and Grobs of War."—A. Hamilton, i. 250; [ed. 1744, ii. 283].

1750-52.—"The ships which they make use of against their enemies are called goerâbs by the Dutch, and grobs 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 gârab on in a calm."—Olof Toreen, Voyage, 206.

1810.—"Here a fine English East India-man, there a grob, or a dow from Arabia."—Maria Graham, 142.

1872.—"Moored in its centre you saw some 20 or 30 ghurâbs (grobs) from Muscat, Baghiachs from the Persian Gulf, Kotiyahas from Kach'h, and Pittimars or Bateelas from the Konkan and Bombay."—Burton, Sind Revisited, i. 83.

GRAM, a. This word is properly the Portuguese grão, i.e. 'grain,' but it has been specially appropriated to that kind of vetch (Cicer arietinum, L) which is the most general grain—(rather pulse)—food of horses all over India, called in H. chana. It is the Ital. ceci, Fr. pois chiché, 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 oxalate of potash, and to walk through a gram-field in a wet morning is destructive to shoe-leather. The natives collect the acid.

[1513. "And for the food of these horses (exported from the Persian Gulf) the factor supplied grão." — Albuquerque, Cartas, p. 200, Letter of Dec. 4.

[1554.—(Describing Vijayanagar.) "There the food of horses and elephants consists of grão, rice and other vegetables, cooked with jagra, which is palm-tree sugar, as there is no barley in that country." — Custanheda, Bk. ii. ch. 16.

[c. 1610.—"They give them also a certain grain like lentils."—Pyram de Lavall, Hak. Soc. ii. 79.]

1702.—"... he confessions 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, t. 10.

1778.—"... Lentils, gram... mustard seed."—Halhed's Code, p. 8 (pt. ii.)

1789.—"... a small kind of pulse, universally used instead of cats."—Munro's Narrative, 85.

1793.—"... gram, which it is not customary to give to bullocks in the Carnatic."—D'Incro's Narrative, 97.

1804.—"The gram alone, for the four regiments with me, has in some months cost 50,000 pagodas."—Wellington, iii. 71.

1855.—"... they had come at a wrong season, gram was dear, and prices low, and the sale concluded in a dead loss."—Falgrose'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 brands, champagne, gram-fed mutton, charolets and hookahs."—Sir C. Napier, quoted in Bos. Smith's Life of Lt. Lawrence, i. 388.

1880.—"I missed two persons at the Delhi assemblage in 1877. All the gram-fed secretaries and most of the alcoholic chiefs were there; but the famine-haunted villagers and the delirium-shattered opium-eating Chinaman, who had to pay the bill, were not present."—Ali Baba, 127.

GRANDONIC. (See GRUNTHUM and SANSKRIT).

GRASS-CLOTH. s. This name is now generally applied to a kind of cambric from China made from the Chuma of the Chinese (Boehmaria nivea, Hooker, the Rhea, so much talked of now), and called by the Chinese sia-pu, or 'summer-cloth.' We find grass-cloths often spoken of by the 16th century travellers, and even later, as an export from Orissa and Bengal. They were probably made of Rhea or some kindred species, but we have not been able to determine this. Cloth and nets are made in the south from the Neilgherry nettle (Girardinia heterophylla, D. C.).

C. 1567.—"Cloth of herbes (panni d'erba), which is a kind of silke, which groweth among the woodes without any labour of man."—Ceeser Frederici, in Hakt. ii. 358.

1585.—"Great store of the cloth which is made from Grasse, which they call yerua" (in Orissa).—R. Fitch, in Hakt. ii. 357.

[1796.—See under BAREE.

[c. 1610.—"Likewise is there plenty of silk, as well that of the silkworm as of the (silk) Aerb, which is of the brightest yellow colour, and brighter than silk itself."—Pyram de Lavall, Hak. Soc. i. 328.]

1627.—"Their manufactories (about Balasore) are of Cotton... Silk, and Silk and Cotton Romalis... and of Herbs (a Sort of tough Grass) they make Gingham, Pinacos, and several other Goods for Exportation."—A. Hamilton, i. 397; [ed. 1744].

1815.—Milburn, in his List of Bengal Piece-Goods, has Herbs Taffaties (ii. 221).

GRASS-CUTTER, s. This is probably a corruption representing the H. ghadshoddr or ghadskat, 'the digger, or cutter, of grass'; the title of a servant employed to collect grass for horses, one such being usually attached to each horse besides the syce or horse-keeper. In the north the grasscutter is a man; in the south the office is filled by the horsekeeper's wife. Ghaskat is the form commonly used by Englishmen in Upper India speaking Hindustani; but ghasiydra by those aspiring to purer language. The former term appears in Williamson's V. M. (1810) as gausat (i. 186), the latter in Jacquemont's Correspondence as
GRASSHOPPER FALLS. 394  GRASS-WIDOW.

Grasswara. No grasscutters are mentioned as attached to the stables of Akbar; only a money allowance for grass. The antiquity of the Madras arrangement is shown by a passage in Castanheda (1552): "... he gave him a horse, and a boy to attend to it, and a female slave to see to its fodder."—(ii. 58.)

1789.—"... an Horsekeeper and Grass-cutter at two pagodas."—Munro’s Narr. 28.

1793.—"Every horse... has two attendants, one who cleans and takes care of him, called the horse-keeper, and the other the grass-cutter, who provides for his forage."—Dirom’s Narr. 242.

1848.—"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, and he was allowed to wait upon himself."—Letters from Madras, 37.

1850.—"Then there are our servants... four Saiaes and four Grasscut..."—Mrs. Mackenzie, Life in the Mission, ii. 253.

1875.—"I suppose if you were to pick up... a grass-cutter’s pony to replace the one you lost, you wouldn’t feel that you had done the rest of the army out of their rights."—The Dilemma, ch. xxxvii.

GRASSHOPPER FALLS, n.p. An Anglo-Indian corruption of the name of the great waterfall on the Shervasti 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 Geroppa, 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 discarded 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. 456, 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-wedew. The Swedish Grästinka or -enka also is used for ‘a low dissolute married woman living by herself.’ In Belgium a woman of this description is called haecke-wedew, from haecken, ‘to feel strong desire’ (to `hanker’). And so it is suggested grästinka is contracted from grädesenka, from gradig, ‘esuriens’ (greedy, in fact). In Danish Dict. grästinka is interpreted as a woman whose betrothed lover is dead. But the German Stroh-Wittwe, ‘straw-widow’ (which Flügel interprets as ‘mock widow’), seems rather inconsistent with the suggestion that gras-widow is a corruption of the kind suggested. A friend mentions that the masc. Stroh-Wittwer is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows. [The N.E.D. gives the two meanings: 1. An unmarried woman who has cohabited with one or more men; a discarded mistress; 2. A married woman whose husband is absent from her. “The etymological notion is obscure, but the parallel forms disprove the notion that the word is a ‘corruption’ of grace-widow. It has been suggested that in sense 1. gras (and G. stroh) may have been used with opposition to bed. Sense 2. may have arisen as an etymologizing interpretation of the compound after it had ceased to be generally understood; in Eng. it seems to have first appeared as Anglo-Indian.” The French equivalent, Veuve de Malabar, was in allusion to Lemierre’s tragedy, produced in 1770.]

1873.—"In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a Grass-widower, his wife being at home) had taken between them.”—Life in the Mofussil, ii. 99-100.

1879.—The Indian newspaper’s “typical official rises to a late breakfast—probably on bennings and soda-water—and dresses tastefully for his round of morning calls, the last on a grass-widower, with whom he has a tête-à-tête tiffin, where ‘pegs’ alternate with champagne.”—Sinda Letter in Times, Aug. 18.

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GRASSIA. 386 GRIFFIN, GRIFF, GRIFFISH.

1880.—"The Grass-widow in Nephelococygia."—Sir W. M. Bishop, 169.

"Pleasant times have these Indian grass-widows!"—The World, Jan. 21, 13.

GRASSIA, s. Gras (said to mean 'a mouthful') is stated by Mr. Forbes in the Râs Mâlâ (p. 186) to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given for subsistence to cadets of chieftains' families. Afterwards the term gras was also used for the black-mail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. "Thus the title of grasia, 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. 588].

[1884.—See under COOLY.]

c. 1665.—"Nous nous trouvâmes au Village de Bilper, dont les Habitans qu'on nomme Birratees, sont presque tous Voleurs."—Thevenot, v. 42.

1808.—"The Grasias have been shewn to be of different Sects, Casta, or families, viz., 1st, Cosees and their Colliarates; 2nd, Rajpoots; 3rd, Syed Musulmans; 4th, Mollelans or modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom... to be called Grasias."—Drummond, Illustrations.

1813.—"I confess I cannot now contemplate my extraordinary deliverance from the Grasias machinations without feelings more appropriate to solemn silence than expression."—Forbes, Or. Mem. iii. 393; [conf. 2nd ed. ii. 357].

1819.—"Grassia, from Grass, a word signifying 'a mouthful.' This word is understood in some parts of Mekran, Sind, and Kutch; but I believe not further into Hindostan than Jaipore."—MacLennan, in Tr. Lit. Soc. Bo. i. 270. [On the use in Central India, see Tod, Annals, i. 176; Malcolm, Central India, i. 506.]

GRAVE-DIGGER. (See BEEJOO.)

GREEN-PIGEON. A variety of species belonging to the sub.-fam. Treroninae, and to genera Treron, Cricopus, Osmotheron, 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 (ψοκρε) pigeons which they say can never be tamed or domesticated."—Aelian, De Nat. Anim. xv. 14.

1673.—"Our usual diet was (besides Plenty of Fish) Water-Fowl, Peacocks, Green Fidgeons, Spotted Deer, Sabre, Wild Hogs, and sometimes Wild Cows."—Pryer, 176.

1826.—"I say a great number of peafowl, and of the beautiful greenish pigeon common in this country..."—Heber, ii. 19.

GREY PARTRIDGE. The common Anglo-Indian name of the Hind. tilie, common over a great part of India, Ortygonis Ponticera, Gmelin. "Its call is a peculiar loud shrill cry, and has, not unaptly, been compared to the word Pateela-pateela-pateela, quickly repeated but preceded by a single note, uttered two or three times, each time with a higher intonation, till it gets, as it were, the key-note of its call."—Jerdon, ii. 566.

GRIFFEE, s. A graplin or grapnel. Lascars' language (Roebuck).

GRIFFIN, GRIFF, GRIFFISH, adj. One newly arrived in India, and unaccustomed to Indian ways and peculiarities; a Johnny Newcome. The origin of the phrase is unknown to us. There was an Admiral Griffin who commanded in the Indian seas from Nov. 1748 to June 1748, and was not very fortunate. Had his name to do with the origin of the term? The word seems to have been first used at Madras (see Boyd, below). [But also see the quotation from Beaumont & Fletcher, below.] Three references below indicate the parallel terms formerly used by the Portuguese at Goa, by the Dutch in the Archipelago, and by the English in Ceylon.
Here *orang barou* is Malay *orang-baharu*, i.e. 'new man'; whilst *Orang-lama*, 'man of long since,' is applied to old colonials. In connection with these terms we extract the following:

1790. — "Si je n'avais pas été un oorlawn, et si un long séjour dans l'Inde ne m'avoir pas accoutumé à cette espèce de flau, j'aurais certainement souffert l'impossible durant cette nuit." — Haucquer, lii. 20-27.

On this his editor notes:

"Oorlawn 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-Barn*... un homme nouvellement arrivé."

**GROUND, s.** A measure of land used in the neighbourhood of Madras. [Also called *Munny, Tam.manai.*] (See under CANYW.)

**GRUFF,** adj. Applied to bulky goods. Probably the Dutch *groot,* 'coarse.'

1889-3. — "... that for every Tunne of Saltpetre and all other *gruff* goods I am to receive nineteen pounds." — Pringle, *Diary, Ft. St. Geo.* 1st ser. vol. ii. 3-4.]

1750. — "... all which could be called Curtins, and some of the Bastions at Madras, had Warehouses under them for the Reception of Naval Stores, and other *gruff* Goods from Europe, as well as Salt Petre from Bengal." — Letter to a Propr. of the E. I. Co., p. 52.

1759. — "Which by causing a great export of rice enhances the price of labour, and consequently of all other *gruff* piece-goods and raw silk." — Long, 171.

1765. — "... also *fooled sugar,* lump *jaggir,* ginger, long pepper, and *pilpy-mol*... articles that usually compose the *gruff* cargoes of our outward-bound shipping." — Hotwell, *Hist. Events,* &c., i. 194.

1773. — "What in India is called a *gruff* (bulky) cargo." — Forrest, *Voyage to Persia,* 42.
GRUNTH. a. Panjâbi Grunth, from Skt. grantha, 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 (1469-1538) onwards. The Grunth 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 Musulmen he made it a practice in his leisure hours to translate literally or virtually, as his mind prompted him, such of their maxims as made the deepest impression on his heart. This was in the idiom of 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 Grunth.”—Seer Mutawharis, i. 89.

1753.—“Cette langue correspond à la notre Latine, parceque les seules Letrres l’apprenent; il se nomment Guirdams.”—Barroto, Rel. de la Prov. de la Malabar, 257.

1727.—“. . . their four law-books, Sama Vedam, Urukk Vedam, Edirvarna Vedam, and Adir Vedam, which are all written in the Girandams, and are held in high esteem by the Brahmins.”—Valentijn, v. (Ceylon), 386.

“Girandam (by others called Kerendam and also Suanbris) is the language of the Brahmins and the learned.”—Ibid. 386.

1753.—“Les Indiens du pays se donnent le nom de Tamules, et on sait que la langue vulgaire différente du Sanskrit, et du Grenand, 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 monitors. It must be observed, however, that approximating Indian names of lizards have helped the confusion. Thus the large monitor to which the name guana is often applied in India, is really called in Hindi godh (Skt. godhâ), Singhalesse goya. The true iguana of America is described by Ovidio in the first quotation under the name of iuana. [The word is Span. iguana, from Carib iwana, written in early writers hiuana, iyoana, iuana or yuana. See N.E.D. and Stanf. Dict.]

1585.—“There is in this island an animal called Iuana, which is here held to be amphibus (neutral), 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.—Ovidio, in Ramusio, iii. f. 156v, 157.

1550.—“We also used to catch some four-footed animals called iugana, resembling our lizards in shape . . . the females are most delicate food.”—Griolami Benzon, p. 140.

1654.—“De Lacertae quâdam specie, Incolis Iugana. Est . . . genus venenosisissimum.” &c.—Jac. Bonâ, Lib. v. cap. 5. p. 57. (See GECKO.)

1673.—“Giuana, a Creature like a Crocodil, 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 gulon, 5 or 6 feet long, and not estatable; the other called tolla gulon, 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 Kobberagina may be Cobra-guana.

1704.—"The Iguana 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, Gaunas, Lizards, 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 lomtsome of animals, not less than the toad."—Munro's Narrative, 38.

c. 1830.—"Had I known I was dining upon a guana, or large wood-lizard, I scarcely think I would have made so hearty a meal."—Tom Cringle (ed. 1893), 173.

1879.—"Captain Shaw asked the Imamun of one of the mosques of Malacaos about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those that came up the river became iguanas."—Miss Bird, Golden Chersonese, 200.

1881.—"The chief of Mudhol State belongs to the Bhonsia tribe. The name, however, has been entirely superseded by the second designation of Gharpade, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord around the body of a ghorpad or iguana."—Imperial Gazetteer, vi. 437.

1883.—"Who can look on that ana-chronism, 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..."—Thibet on My Frontier, 36.

1885.—"One of my moonshies, Jose Prethoo, a Concani of one of the numerous families descended from Xavier's convertsa, gravely informed me that in the old days iguanas were used in gaining access to besieged places; for, said he, a large iguana, sahib, is so strong that if 3 or 4 men laid hold of its tail he could drag them up a wall or tree!"—Gordon Forbes, Wild Life in Canara, 56.

GUARDAFUI, CAPE, n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so called by them as meaning, 'Take you heed!' (Gardes-vous, in fact.) But this is etymology of the species that so confidently derives 'Bombay' from Boa Bahia. Bruce, again (see below), gives dogmatically an interpretation which is equally unfounded. We must look to history, and not to the 'moral consciousness' of anybody. The country adjoining this horn of Africa, the Regio Aromatum of the ancients, seems to have been called by the Arabs Hafun, a name which we find in the Periplus in the shape of Ophoné. This name Hafun was applied to a town, no doubt the true Ophoné, which Barbosa (1516) mentions under the name of Afuni, and it still survives in those of two remarkable promontories, viz. the Peninsula of Rd. Hafun (the Chersonesus of the Periplus, the Zingis of Ptolemé, the Cape d'Afuni and d'Orfui of old maps and nautical directories), and the cape of Bard-Hafun (or according to the Egyptian pronunciation, Gard-Hafun), i.e. Guardafui. The nearest possible meaning of bard that we can find is 'a wide or spacious tract of land without herbage.'Sir R. Burton (Commentary on Cambões, iv. 489) interprets bard 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 bard.

An attempt has been made to connect the name Hafun with the Arabic af'a, 'pleasant odours.' It would then, be the equivalent of the ancient Reg. Aromatum. This is tempting, but very questionable. We should have mentioned that Guardafui is the site of the mart and Promontory of the Spices described by the author of the Periplus as the furthest point and abrupt termination of the continent of Barbaria (or eastern Africa), towards the Orient (το των ἀρωματών ἐμπόρων καὶ διερήτων τελευ- ταίων τῆς βαρβαρίας ἵπτερον πρὸς ἀναφορὰν ἀπεκδοτών). According to C. Müller our Guardafui is called by the natives Rds Aser; their Rds Jardafun being a point some 12
GUARDAFAUI, CAPE

m. to the south, which on some charts is called Rea Shenarif, and which is also the Téba of the Periplus (Geog. Gr. Minores, i. 263).

1516.—"And that the said ships from his ports (K. of Coulam's) shall not go inwards from the Strait and Cape of Guardafui, nor go to Adem, except when employed in our obedience and service... and if any vessel or Zamboue is found inward of the Cape of Guardafui it shall be taken as good prize of war."—Treaty between Lopo Soares and the K. of Coulam, in Botelho, Tombo, 33.

"After passing this place (Afunt) the next after it is Cape Guardafui, where the coast ends, and trends so as to double towards the Red Sea."—Barboza, 16.

c. 1530.—"This province, called of late Arabia, but which the ancients called Trepitrica, begins at the Red Sea and the country of the Abissines, and finishes at Magadaso... others say it extends only to the Cape of Guardafui."—Sommario de' Regni, in Ramusio, i. 325.

1558.—"Vicente Sordi, being despatched by the King, touched at the Island of Cocotora, where he took in water, and thence passed to the Cape of Guardafui, which is the most easterly land of Africa."—De Barros, i. vii. cap. 2.

1554.—"If you leave Debl from 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 Kardafun."—Sidi 'Ali Kapudan, The Mokhit, in J. As. Soc. Beng., v. 464.

... "You find such whirlpools on the coasts of Kardafun..."—The same, in his narrative, Journ. As. ser. 1. tom. ix. p. 77.

1572.—
"O Cabo vé já Aronata chamado, E agora Guardafui, dos moradores, Onde começa a boca do affamado Mar Roxo, que do fundo tama as cores."—Cambes, x. 97.

Englished by Burton:
"The Cape which Antients 'Aromatio' clepe behold, yeclpt by Moderns Guardafui; where opens the Red Sea mouth, so wide and deep, the Sea whose ruddy bed lends blushing hue."—Eitor da Silveira set out, and without any mishap arrived at the Cape of Guardafui."—Condo, IV. i. 4.

1602.—"Eitor da Silveira set out, and without any mishap arrived at the Cape of Guardafui."—Condo, IV. i. 4.

1797.—"And having now travell'd along the Shore of the Continent, from the Cape of Good Hope to Cape Guardafoy, 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 Gardafui, which has no signification in any language. But in that part of the country where it is situated, it is called Gardefun and means the Straits of Burial, the reason of which will be seen afterwards."—Bruce's Travels, i. 315.

[1825.—"... we soon obtained sight of Cape Gardafui... It is called by the natives Ras Asure, and the high mountain immediately to its south is named Gibe Jordafon... Keeping about nine miles off shore we rounded the peninsula of Hafon... Hafon appears like an island, and belongs to a native Somaull prince..."
—Owen, Narr. i. 353.

GUAVA, a. This fruit (Psidium Guayava, L., Ord. Myrtaceae; Span. guayava, Fr. goyavi, [from Brazilian guayaba, Stanf. Dict.], Guayabo pomifera Indica of Caspar Bauhin, Guayava of Joh. Bauhin, strangely appears by name in Elliot's translation from Amir Khosrú, who flourished in the 13th century: "He who has placed only guavas and quinces in his throat, and has never eaten a plantain, will say it is like so much jujube" (iii. 556). This must be due to some ambiguous word carelessly rendered. The fruit and its name are alike American. It appears to be the guaiabo of Oviedo in his History of the Indies (we use the Italian version in Ramusio, iii. f. 141v). There is no mention of the guava in either De Orta or Acosta. Amrud, which is the commonest Hindustani (Pers.) name for the guava, means properly 'a pear'; but the fruit is often called safarí dm, 'journey mango' (respecting which see under ANANAS). And this last term is sometimes vulgarly corrupted into suparti dm (areca-mango!). In the Deccan (according to Moodeen Sheriff) and all over Guzerat and the Central Provinces (as we are informed by M.-Gen. Keatinge), the fruit is called jám, Mahr. jamba, which is in Bengal the name of Syzygium jambolanum (see JAMOON), and in Guzeráti jadmird, which seems to be a factitious word in imitation of amrud.

The guava, though its claims are so inferior to those of the pine-apple (indeed except to stew, or make jelly, it is nobis judicibus, an utter impostor), [Sir Joseph Hooker annotates: "You never ate good ones!"] must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the Ain (i. 64) as served at Akbar's table; though when the guava
is named among the fruits of Tūrān, doubts again arise as to the fruit intended, for the word used, amrādat, is ambiguous. In 1688 Dampier mentions guavas at Archin, 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.”—Girod. Benoni, p. 88.

1658.—There is a good cut of the guava, as guayaba, in Fiso, 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 Guava Trees of the greatest variety, and their Fruit the largest and best tasted I have met with.”—Dampier, ii. 107.

1685.—“The Guava . . . when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear.”—Ibid. i. 222.

c. 1750-60.—“Our guides too made us distinguish a number of goyava, and especially plum-trees.”—Grose, i. 20.

1764. — “A wholesome fruit the ripened guava yields, Boast of the housewife.”

Grainger, Bk. i.

1843.—“On some of these extensive plains (on the 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 arrived at it, the date of our first quotation. The name is probably gabr (dindar-i-gabr), implying its being of infidel origin.

c. 1590.—“Mirza Jani Beg Sultān made this agreement with his soldiers, that every one who should bring in an enemy’s head should receive 500 gabars, every one of them worth 12 mirā . . . of which 72 went to one tanka.”—Tārīkh-i-Tāhirī, in Elliot, i. 287.

1711. — “Rupees are the most current Coin; they have Venetians, Gubbers, Mugerbees, and Pagodas.”—Lockyer, 201.

1782.—“Gold and Silver Weights:

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**Brooks, Weights and Measures.**

**Gubbow,** v. To bully, to dumbfound, and perturb a person. Made from ghabrā, the imperative of ghabrān. The latter, though sometimes used transitively, is more usually neuter, ‘to be dumbfounded and perturbed.’

**Gudda,** s. A donkey, literal and metaphorical. H. gadda: [Skt. gadd-abha, ‘the roarer’]. The coincidence of the Scotch cuddy has been attributed to a loan from H. through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname Cuddy (for Cuthbert), like the English Neddy, similarly applied. [So the N.E.D. with hesitation.] A Punjab proverbial phrase is gaddān khūrki, “Donkeys’ rubbing” their sides together, a sort of ‘claw me and I’ll claw thee.’

**Guddy, Gudde,** s. H. gaddi, Mahr. gaddi. ‘The Throne.’ Properly it is a cushion, a throne in the Oriental sense, i.e. the seat of royalty, “a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the great man reclines” (Wilson). “To be placed on the guddas” 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 guddees.”—Broughton, Letters from a Mahratta Camp, ed. 1882, 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 hād, or natural cubit, to the English yard. In the Ain [ed. Jarrett, ii. 58 seqq.] Abul Fazl details numerous gaz which had been in use under the Caliphs or in India, varying from 18 inches English (as calculated by
still goes on at Pondicherry.] These are presumably the Negroes-tucher of Baldaeus (1672), p. 154.

[1675.—"Guinea-stuffs," in Birdwood, ut supra.]

1726.—We find in a list of cloths purchased by the Dutch Factory at Porto Novo, Guinea Lyvraat, and Negro-Kleederen ('Guinea linens and Negro's clothing').—See Valentijn, Chorom. 9.

1813.—"The demand for Surat piece-goods has been much decreased in Europe . . . and from the abolition of the slave trade, the demand for the African market has been much reduced . . . Guinea stuffs, 44 yards each (per ton) 1200 (pieces)."—Mills, i. 289.

1878.—"The chief trades of Pondicherry are, spinning, weaving and dyeing the cotton stuffs known by the name of Guinessas."—Garatia, Man. of S. Arcot, 426.

GUINEA-DEER, s. An old name for some species of Chevrotain, in the quotation probably the Tragulus membina or Mouse Deer (Bianford, Mammalia, 555).

[1755.—"Common deer they have here (in Ceylon) in great abundance, and also Guinea Deer."—Ives, 57.]

GUINEA-FOWL. There seems to have been, in the 16th century, some confusion between turkeys and Guinea-fowl. See however under TURKEY. The Guinea-fowl is the Melaugris of Aristotle and others, the Afro avis of Horace.

GUINEA-PIG, s. This was a nickname given to midshipmen or apprentices on board Indiamen in the 18th century, when the command of such a vessel was a sure fortune, and large fees were paid to the captain with whom the youngsters embarked. Admiral Smyth, in his Sailor's Handbook, 1867, defines: 'The younger midshipmen of an 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 guinea-pigs."—Macintosh, Travels, quoted in Carlyle, Old Days, i. 73.]

GUINEA-WORM, s. A parasitic worm (Pilaria Medicinis) 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. Maturga, 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 (O. P. Gazetteer, 176, Sleeman, Rambles, &c., ed. V. A. Smith, i. 94). It is the reptilia, reptilia of Central Asia (Schuyler, Turkistan, 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. c. 113.—"Those about the Red Sea who are stricken with a certain malady, as Agatharchides relates, besides being afflicted with thirst, fever, and other symptoms, of which one is that small snake-like worms (σπακρωτοι) eat through the legs and arms, and peep out, but when touched instantly shrink back again, and winding among the burns produce intolerable burning pains."—In Dubner's ed. of Plutarch, iv. 872, v. 1. Table Discussions. Bk. VIII. Quest. ix. 3.

1600.—"The worms in the legs and other parts of the body are not only one that goeth to these Countreys, but some are troubled with them and some are not."—(a full account of the disease follows).—Desc. of Guinea, in Purchas, ii. 963.

1630.—"But for their water ... I may call it Aqua Mortis ... it engenders small long worms in the legs of such as use to drink it ... by no potion, no unguent to be remedied: they have no other way to destroy them, but by rowing them about a pin or peg, not unlike the trouble of Thesibor."—Sir T. Herbert, p. 128.

1645.—"... nor obliged to drink of those naughty waters ... full of nastiness of so many people and beasts ... that do cause such fevers, which are very hard to cure, and which breed also certain very dangerous worms in the legs ... they are commonly of the bigness and length of a small Vial; string ... and they must be drawn out little by little, from day to day, gently winding them about a little twig about the bigness of a needle, for fear of breaking them."—Bernier, E.T. 114; [ed. Constable, 365].

1774.—"See an account of this pest under the name of "le per des vers" (Vena Medinæmisa)," in Niebuhr, Desc. de l'Arabie, 117. The name given by Niebuhr is, as we learn from Kaempfer's remarks, arak Medis, 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 naroon, or guinea-worm, has blanched his cheek and made him a cripple."—Tod, Annals, ed. 1864, ii. 743.

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 gamak, '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.]

1869.—"... 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 Schouten, Reislogi naer en door Oost-Indië, 4th ed. 1775, i. 56. In the Dutch version, "en het geruas van de gomgomen der Indiëkers." The French of 1707 (i. 92) has "au bruit du canon, des trompettes, des tambour et des gomgomen Indiennes."

1731.—"One of the Hottentot Instruments of Music is common to several Negro Nations, and is called both by Negroes and Hottentots—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, a Hind. ganj, 'a store, store-house, market.'

1762. — See under GOMASTA.

1772. — "Gunge, a market principally for grain." — Verelst, View of Bengal, Gloss. s.v.

[1858. — "The term Gunge signifies a range of buildings at a place of traffic, for the accommodation of merchants and all persons engaged in the purchase and sale of goods, and for that of their goods and of the shopkeepers who supply them." — Slemman, Journey through Oudh, i. 278.]

GUNJA, a Hind. ganjah, 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.)

[1813. — "The natives have two proper names for the hemp (Cannabis sativa), and call it Ganja when young, and Siddhi when the flowers have fully expanded." — Buchanan, Eastern India, ii. 885.]

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 d. Flüchter, 498.

GUNNY, GUNNY-BAG, a. From Skt. gopi, 'a sack'; Hind. and Mahr. goz, gosi, '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. Jute is a common Hind. name for the stuff. [With this word Sir G. Birdwood identifies the forms found in the old records — "Gunny Stuffs (1871)." "Ginny stuffs," "Guinea stuffs," "Gunny" (Rep. on Old Records, 26, 38, 39, 294); but see under GUINEA-CLOTHES.]

1590. — "Siroor Ghoraghat produces raw silk, gunnys, and plenty of Tanghion horses." — Gladwin's Ayen, ed. 1800, ii. 9; [ed. Jarrett, ii. 123. (But here, in the original, the term is parookh-i-fatiband.)

1863. — "Besides the aforesaid articles Gouzy-sacks are collected at Patioli." — Hazari (3), 14.

1711. — "When Sugar is pack'd in double Gunays, the outer Bag is always valued in Contract at 1 or 1½ Shacker." — Lockyer, 244.

1726. — In a list of goods procurable at Duatterom: "Gouzy-sakken (Gunny bags)." — Valentinj, Chor. 40.

1727. — "Sheldon ... put on board some rotten long Pepper, that he could dispose of in no other Way, and some damaged Gunnyes, which are much used in Persia for embaling Goods, when they are good in their kind." — A. Hamilton, ii. 15; [ed. 1744].

1764. — "Baskets, Gunny bags, and dabbers ... Rs. 24." — In Long, 384.

1785. — "We enclose two parvanes ... directing them each to despatch 1000 gunnies of grain to that person of mighty degree." — Tippoos Letters, 171.

1835. — "The land was so covered with them (gloves) 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. Oster, p. 37. (American work.)

GUNTA, a. Hind. gane, 'a bell or gong.' This is the common term for expressing an European hour in modern Hindustani. [See PANDY.]

15 GUP, a. Idle gossip. P. — H. gap, 'prattle, tattle.' The word is perhaps an importation from Târân. Vámberi gives Orient. Turki gip, gîb, 'word, saying, talk'; which, however, Pavot de Courteille suggests to be a corruption from the Pers. guftân, 'to say'; of which, indeed, there is a form guftan. [So Platta, who also compares Skt. jālopa, 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... amusement than hearing the 'gup-gup,' or gossip of the place."—Mrs. Sherwood's Autobiog. 357.

1878.—"The first day of mourning goes by the name of gup, i.e. commemorative talk."—Schuyler's Pakistan, i. 151.

GUREEBPURWAR, GUREEB-NUWAUZ, ss. Ar.—P. Ghariyapurwar, Ghariuhuwa, used in Hind. as respectful terms of address, meaning respectively 'Provider of the Poor' 'Cherisher of the Poor!'

1726.—"Those who are of equal condition bend the body somewhat towards each other, and lay hold of each other by the beard, saying Grah-amans, i.e. I wish you the prayers of the poor."—Valentijn, Chron. 109, who copies from Van Twist (1643), p. 55.

1824.—"I was appealed to by both parties, the soldiers calling on me as 'Gureeep purwar,' the Goomasha, not to be outdone, exclaiming 'Donai, Lord Sahib! Donai! Rajah!'" (Read Dooij and see DOAI).—Heber, i. 266. See also p. 279.

1867.—"'Protector of the poor!' he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave!' An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her old benglee. (Iwat is my Oori).—Bhadrar, pp. 137-140.

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 garhādā, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, Gurjauts or garhādā, which is like 'fortesia.' [In the quotation below, the writer seems to think it a name of a class of people.] This manner of denominating such tracts from the isolated occupation by fortified posts seems to be very ancient in that part of India. We have in Ptolemy and the Periplus Dusares or Dassares, apparently representing Skt. Dakarṇa, quasi dakāra riṇa, 'having Ten Forts,' which the lists of the Brhat Sanhitā show us in this part of India (J.R. As. Soc., N.S., v. 83). The forest tract behind Orissa is called in the grant of an Orissa king, Nava Koti, 'the Nine Forts' (J.A.S.B. xxxiii. 84); and we have, in this region, further in the interior, the province of Chattragarh, '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 Ghurjants, or hill chiefs..."—Hamilton, Description of Hindustan, ii. 32.

GURJU.

a. A little fort; Hind. garh. Also Gurt, i.e. garh, 'a fort.'

b. See GURJU.

GUTTA PERCHA.

1698.—"... many of his Heathen Nobles, only such as were befriended by strong Gurt, or Fastnesses upon the Mountains..."—Fryer, 165.

1786.—"... The Zemindars in 4 gur-nahs 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 Ghurree."—Forbes, Ras Móda, ed. 1878, p. 521.

GUTTA PERCHA, a. This is the Malay name Gutah Perti, i.e. 'Sap of the Percha,' Dichopis Gutta, Benth: (Isomandra Gutta, Hooker; O.N. Sapotaceae). Dr. Oxley writes (J. Ind. Archiv. i. 22) that percha is properly the name of a tree which produces a spurious article; the real gutta p. is produced by the tabau. [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 *Percha* 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 or two 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 *Iasandra 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 uncered. 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. 298-9.

"**GUZZY**, s. Pers. and Hind. *gazi*; perhaps from its having been woven of a *gas* (see GUDGE) in breadth. A very poor kind of cotton cloth.

1701.—In a price list for Persia we find: "*Gassies Bengalees*."—*Valentijn*, v. 303.

1784.—"It is suggested that the following articles may be proper to compose the first adventure (to Tibet):... *Gussies*, or coarse Cotton Cloths, and Otterskins."—*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 *Gurka* and *Gussies*."—Forbes Watson, *Textile Manufactures*, 83.]

**GWALIOR**, n.p. Hind. *Guddla*. 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 Mahatta family of Sindhis, 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 1868, by a party of the 26th 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 Sindhis. From 1858 it was retained in our hands, but in December 1885 it was formally restored to the Maharaja Sindhis.

The name of the fortress, according to Gen. Cunningham (*Archaeol. Survey*, ii. 335), is derived from a small Hindū shrine within it dedicated to the hermit *Gudi* or *Gudda-pag*, after whom the fortress received the name of *Guali-dwar*, contracted into *Guali*.

[1302.—"From Kanaúj, in travelling south-east, on the western side of the Ganges, you come to *Jagatpūt*, at a distance of 30 parasangs, of which the capital is *Kajurīha*. In that country are two forts of *Guddli* and *Kalinar*...."—*At-Bīrštān*, in *Elliot*, i. 57-8.

1196.—The royal army marched "towards *Gālīwār* 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...."—*Husain Nameš*, in *Elliot*, ii. 227.

[1340.—"The castle of *Gālītār*, of which we have been speaking, is on the top of a high hill, and appears, so to speak, as if it were itself cut out of the rock. There is no other hill adjoining; it contains reservoirs

*"The two companies which escaladed were led by Captain Bruce, a brother of the Abyssinian traveller. "It is said that the spies were sent out to Popham by a coward, and that the whole of the attacking party were supplied with grass shoes to prevent them from slipping on the ledges of the 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 after; there is no timber to be seen in it, except that of the gates."—Tom Bataua, ii. 193.

1526.—"I entered Guallar by the Hati-pul gate. They call an elephant addi, and a gate pdl. On the outside of this gate is the figure of an elephant, having two elephant drivers on it. . . ."—Baber, p. 388.

[c. 1690.—"Guallar is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and water of this place are both esteemed good. It has always been celebrated for fine singers and beautiful women. . . ."—Ayes, Gladwin, ed. 1800, ii. 38; ed. Jarrett, ii. 181.]

1610.—"The 31 to Gwalieri, 6 c., a pleasant City with a Castle. . . . On the West side of the Castle, which is a steep craggy cliff of 6 c. compass at least (diver say eleven). . . . From hence to the top, leads a narrow stone caseway, walled on both sides; in the way are three gates to be passed, all exceeding strong, with Courts of guard to each. At the top of all, at the entrance of the last gate, standeth a mighty Elephant of stone very curiously wrought. . . ."—Finch, in Purchas, i. 428-7.

1616.—"23. Gwalier, the chief City so called, where the Mogul hath a very rich Treasury of Gold and Silver kept in this City, within an exceeding strong Castle, wherein the King's Prisoners are likewise kept. The Castle is continually guarded by a very strong Company of Armed Souldiers."—Terry, ed. 1655, p. 356.

[c. 1665.—"For to shut them up in Gousaleor, which is a Fortress where the Princes are ordinarily kept close, and which is held impresible, 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 Gousaleor is the place where they secure Princes and great Noblemen. Gousaleor being to the Empire by foul-play, caused all the Princes and Lords whom he mistrusted, to be seiz'd one after another, and sent them to the Fortress of Gousaleor; but he suffer'd them all to live and enjoy their estates. Aureng-zeb his Son acts quite otherwise; for when he sends any great Lord to this place, at the end of nine or ten days he orders him to be poison'd; and this he does that the people may not exclaim against him for a bloody Prince."—Tattieurt, E.T. ii. 32; [ed. Ball, i. 63].

GYAL (properly GAYAL), [Skt. go, 'an ox'], a. A large animal (Gavisus frontalis, Jerd., Bos f. Blanford, Mammalia, 487) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mislims of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called Mithan.

[c. 1590.—In Arakan, "cows and buffaloes there are none, but there is an animal which has somewhat of the characteristics of both, piebald and particoloured whose milk the people drink."—Ats, ed. Jarrett, ii. 119.]

1824.—"In the park several uncommon animals are kept. Among them the Ghylal, an animal of which I had not, to my recollection, read any account, though the name was not unknown to me. It is a very noble creature, of the ox or buffalo kind, with immensely large horns. . . ."—Heber, i. 34.

1886-87.—"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 Fuziah and I were looking to our arms when Adupah said, 'It is only the gyalal calling; Sahib! Look, the dawn is just breaking, and they are opening the village gates for the beasts to go out to pasture.' "

"These gyalals 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.

GYELONG, a. A Buddhist priest in Tibet. Tib. dGyel-long, t.e. beggar of virtue, i.e. a bhikshu or mendicant friar (see under BUKE); 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."—Bogle, in Martham's Tibet, 25.

GYM-KHANA, a. 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 Rûkî in 1861, when a gymkhana was instituted there. It is a factitious word, invented, we believe, in the Bombay Presidency, and probably based upon gend-khana (ball-house) ; the name usually given
in Hind. to an English racket-court. It is applied to a place of public resort at a station, where the needful facilities for athletics and games of sorts are provided, including (when that was in fashion) a skating-rink, a lawn-tennis ground, and so forth. The gym may have been simply a corruption of gend shaped by gymnastics, [of which the English public school short form gym passed into Anglo-Indian jargon]. The word is also applied to a meeting for such sports; and in this sense it has travelled already as far as Malta, and has since become common among Englishmen abroad. [The suggestion that the word originated in the P.—H. jamda't-khana, 'a place of assemblage,' is not probable.]

1877. — "Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a gynkhana 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 Gynkhana at Rangoon as a sort of establishment [sic] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F——tells us is flavoured with naughtiness, people may do strange things, but they do not dine at Gynkhana."—Ibid. July 2.

1881. — "R. E. Gynkhana at Malta, for Polo and other Ponies, 2oth June, 1881."—Heading in Royal Engineer Journal, Aug. 1, p. 159.

1888. — "I am not speaking of Bombay people with their clubs and gynkhanas 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:

c. 250. — "There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly."—De Nat. Anim., xvi. 24.

c. 1690. — "There is also a species of oxen called gaini, small like gat (see GOONT) horses, but very beautiful."—Atis, i. 149.

[1829.—"... I found that the said tiger had feasted on a more delicious morsel,—a nice little Ghines, a small cow."—Mem. of John Shipp, iii. 182.]

1882.—"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. Parkes, Wanderings of a Pilgrim, i. 251.

H

HACKERY, s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages (drawn by bullocks) for personal transport. In Broughton's Letters from a Maharatta Camp (p. 156; [ed. 1892, p. 117]) the word is used for what in Upper India is commonly called an ekka (q.v.), or light native pony-carriage; but this is an exceptional application. Though the word is used by Englishmen almost universally in India, it is unknown to natives, or if known is regarded as an English term; and its origin is exceedingly obscure. The word seems to have originated on the west side of India, where we find it in our earliest quotations. It is probably one of those numerous words which were long in use, and undergoing corruption by illiterate soldiers and sailors, before they appeared in any kind of literature. Wilson suggests a probable Portuguese origin, e.g. from acarretar, 'to convey in a cart.' It is possible that the mere Portuguese article and noun a carreta might have produced the Anglo-Indian hackery. Thus in Correa, under 1513, we have a description of the Surat hackeries; "and the carriages (as carretas) in which he and the Portuguese travelled, were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (as carretas) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground" (ii. 369).

But it is almost certain that the origin of the word is the H. chakka, '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 chikara, 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, 33. [For these swift oxen, see quot. from Forbes below, and from Aelian under GYNEE.]

1690.—"Their Hackeries likewise, which are a kind of Coach, with two Wheels, are all drawn by Oxen."—Osington, 264.

1711.—"The Streets (at Surat) are wide and commodious; otherwise the Hackeries, which are very common, would be an Inconvenience. These are a sort of Coaches drawn by a Pair of Oxen."—Lockyer, 259.

1742.—"The bridges are much worn, and out of repair, by the number of Hackeries and other carriages which are continually passing over them."—In Wheeler, iii. 262.

1756.—"The 11th of July the Nawab arrived in the city, and with him Bundo Sing, to whose house we were removed that afternoon in a Hackery."—Holwell, in Wheeler's Early Rings, 249.

c. 1760.—"The hackness 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 roues), on les passe sur une double sangle" (see ANGEL).—Haufray, ii. 173.

1798.—"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."—Statorius, tr. by Wilcox, iii. 296.

1811.—Solvyns draws and describes the Hackery in the modern Bengali sense.

"Il y a cependant quelques endroits où l'on se sert de charrettes couvertes à deux roues, appelées hickeres, devant lesquelles on attelle des bœufs, et qui servent à voyager."—Editor of Haufray, Voyages, ii. 3.

1819.—"Travelling in a light hackeree, at the rate of five miles an hour."—Forbes, Or. Mem. iii. 376; [2nd ed. ii. 352; in i. 150], hackeries, ii. 283, hackreas]. Forbes's engraving represents such an ox-carriage as would be called in Bengal a bâli (see BYLES).

1829.—"The genuine vehicle of the country is the hackery. This is a sort of woe
tent, covered more or less with tinsel and scarlet, and bells and gilding, and placed upon a clumsy two-wheeled carriage with a pole that seems to be also a kind of boot, as it is at least a foot deep. This is drawn by a pair of white bullocks."—Mem. of Col. Mountain, 2nd ed., 94.

1830.—"Native gentlemen, driving fast trotting oxen in little hackery carts, hastened home from it."—Tennant's Ceylon, ii. 140.

[HADDY, a. A grade of troops in the Mogul service. According to Prof. Blochmann (Ains, i. 20, note) they corresponded to our "Warranted officers."]

"Most clerks of the Imperial offices, the painters of the Court, the foremen in Akbar's workshops, &c., belonged to this corps. They were called Ahadis, or single men, because they stood under Akbar's immediate orders." And Mr. Irvine writes: "Midway between the nobles or leaders (man-sabdd) with the horsemen under them (tubind) on the one hand, and the Akhmd (see EBZABM), or infantry, artillery, and artificers on the other, stood the Ahadi, or gentleman trooper. The word is literally 'single' or 'alone' (A. ahad, '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 tubind; but as they were horsemen, they stood equally apart from the specialised services included under the remaining head of Akhmd." (J. R. As. Soc., July 1896, p. 545.)

[c. 1590.—"Some soldiers are placed under the care and guidance of one commander. They are called Ahadis, because they are fit for a harmonious unity."—Ains, ed. Blochmann, i. 231.

[1618.—"The Prince's Haddy . . . betrayed me."—Sir T. Ros, Hak. Soc. ii. 388.

[1817.—"A Haddy 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. 800.]

HADGEE, a. Ar. Ḥājī, a pilgrim to Mecca; from Ḥāj, the pilgrimage, or visit to a venerated spot. Hence Ḥājī and Ḥājī used colloquially in Persian and Turkish. Prof. Robertson Smith writes: "There is current confusion about the word Ḥājī. It is originally the participle of Ḥāj, 'he went on the Ḥajj.' But in modern use Ḥājī is used as part., and Ḥājī 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-Hojji Soleimân,' or the like. The incorrect form Hajji is however used by Turks and Persians."

[1609.—"Upon your order, if Hoğhee Caresen so please, I purpose to delive him 25 pigs of lead."—Dawers, Letters, i. 26.]

[c. 1810.—"Those who have been to Arabia . . . are called Agy."—Pyrrard de Lanal, Hak. Soc. i. 186.]

[c. 1655.—"Aureng-Zebe once observed perhaps by way of joke, that Sultan Sujâk was become at last an Agy or pilgrim."—Bernier, ed. Constable, 113.]

[1673.—"Hodge, a Pilgrimage to Mecca.
(See under A MUCK.)

1685.—"Hodges acquired this title from his having in his early years made a pilgrimage to Hođde (or the tomb of Mahommâde at Mecca)."—Holwell, Hist. Events, &c., i. 59.]

[c. 1833.—"The very word in Hebrew Khog, which means 'festival,' originally meant 'pilgrimage,' and corresponds with what the Arabs call hatch . . ."—Travels of Dr. Wolff, i. 156.]

HÁKIM, s. H. from Ar. hâkim, 'a judge, a ruler, a master'; 'the authority.' The same Ar. root hâm, briddling, restraining, judging,' supplies a variety of words occurring in this Glossary, viz. Hâkim (as here); Hakim (see HUCKEM); Hâm (see HOOKUM); Hîmat (see HICKMAT).

[1611.—"Not standing with his greatness to answer every Hâcânnan, which is as a Governor or petty King."—Dawers, Letters, i. 158. In ibid. i. 175, Hackann is used in the same way.]

1686.—"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.]

HALÁLOCORE, s. Lit. Ar.—P. hâllâ-khôr, 'one who eats what is lawful,' [hâllâ 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, "Hâllâkhâr, i.e. one who eats that which the ceremonial law allows, is a euphemism for hardâmkhâr, one who eats forbidden things, as pork, &c. The word hâllâkhâr 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 sdegno tanto, che poco mancò che per dispetto non la desse per forza in matrimonio ad uno della raza che chiamano halâl chor, quasi dice 'mangia leoto,' cioè che ha per lecito di mangiare ogni cosa.'" (See other quotation under HAREM).—P. della Valle, i. 525; [Hak. Soc. i. 54.]

1638.—". . . are obliged to purify themselves, whatever is the case."

1656.—"These who in the forepart of the Indes, the appellative Halâlocour, c'est à dire celui qui se donne la liberté de manger de tout ce qu'il lui plaît, ou, selon quelques uns, celui qui mange ce qui est de fâcheux gagné. Et ceux qui approuvent cette dernière explication, disent qu'autrefois Halâlocours s'appellent Haramours, mangeurs de Viande défendue."—Thenenot, v. 190.

1673.—"That they should be accounted the Offscum of the People, and as base as the Hollocours (whom they account so, because they defile themselves by eating forbidden things, &c.)—Fryer, 28; [and see under BOY, b.]

1690.—"The Halâchours . . . are another Sort of Indians at Suratf the most contemptible, but extremely necessary to be there."—Ovington, 382.

1763.—"And now I must mention the Hallachores, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unhappy wretches, destined to misery from their birth. . . ."—Reflexions, &c., by Luke Sraffen, Esq., 7-8.

It was probably in this passage that Burns (see below) picked up the word.

1783.—"That no Hollocore, Dara, or Chandala caste, shall upon any consideration come out of their houses after 9 o'clock in the morning, lest they should taint the air, or touch the superior Hindoos in the streets."—Maharatta Proclamation at Barock, in Forbes, Or. Mem. iv. 292.

1836.—"When all my schoolfellows and youthful companions (those misguided few excepted who joined, to use a Gentoo phrase, the Hallachores of the human race) were striking off with eager hope and earnest intent, in some one or other of the many paths of a busy life, I was 'standing idle in the market-place.'"—Letter of Robert Burns, in A. Cunningham's ed. of Works and Life, vi. 68.
1788.—The Indian Vocabulary also gives Hallacore.

1810.—"For the meaner offices we have a Hallacor or Chandela (one of the most wretched Pariahs)."—Maria Graham, 31.

HALÁLLCUR. V. used in the imperative for infinitive, when it manner prescribed to Mahommedans, when it is to be used for food.

[1855.—"Before breakfast I bought a moderately sized sheep for a dollar. Shaykh Hamid 'halale' (butchered it according to rule. ..."—Burton, Pilgrimage, ed. 1883, i. 255.]

1883.—"The diving powers of the poor duck are exhausted. ...I have only ... to seize my booty, which has just enough of life left to allow Peer Khan to make it halal, by cutting its throat in the name of Allah, and diverting the webs of its feet."—Tribe on My Frontier, 167.

HALF-CASTE, a. A person of mixt European and Indian blood. (See MUSTEEs; EURASIAN.)

1789.—"Mulatooses, or as they are called in the East Indies, half-castes."—Muaro's Narrative, 61.

1798.—"They (the Mahatta Infantry) are commanded by half-caste 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."—Dirom, Narrative, ii.

1809.—"The Padre, who is a half-cast Portuguese, informed me that he had three districts under him."—Ed. Valenti., 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 and Desdemona, depend on this blackness. Fachter makes him a half-caste."—G. H. Lewes, On Actors and the Art of Acting.

HANGER, a. The word in this form is not in Anglo-Indian use, but (with the Scotch whinger; Old Eng. whinyard, Fr. cangiar, &c., other forms of the same) may be noted here as a corruption of the Arab. khanjar, 'a dagger or short falchion.' This (vulg. cinjur) is the Indian form. [According to the N.E.D. though 'hanger' has sometimes been employed to translate khanjar (probably with a notion of etymological identity) there is no connection between the words.] The khanjar in India is a large double-edged dagger with a very broad base and a slight curve. [See drawings in Egerton, Handbook of Indian Arms, pl. X. Nos. 504, 506, &c.]

1574.—"Patrick Spreull ... being persweit be John Beil Chepman ... in invadyng of him, and stryking him with ane whinger ... through the quhill the said Johnes neis was woundit to the effusion of his blude."—Eats. from Records of the Burgh of Glasgow (1876), p. 2.

1801.—"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.

[1810.—"The islanders also bore their arms, viz., alfanges (al-khanjar) or scimitars."—Fyrrard de Laval, Hak. Soc. i. 43.]

1685.—"Gangeard est en Turq, Persan et Indistanni vn poignard ouvrier."—De la Boullaye-le-Gouz, ed. 1667, p. 589.

1672.—"... il s'estoit emporté contre elle jusqu'à un tel excès qu'il lay avoit porté quelques coups de Cangiar dans les mamelles. ..."—Journal d'Ant. Galland, i. 177.

1673.—"... hanger de diamants ..."—App. to do. li. 189.

1676.—"His pistol next he cock'd anew And out his nuthbrown whinyard drew."—Hudibras, Canto iii.

1884.—"The Souldiers do not wear Hangers or Scimitars like the Persians, but broad Swords like the Switzers. ..."—Tavernier, E.T. ii. 65; [ed. Ball, i. 157].

1712.—"His Escy ... was presented by the Emperor with a Hindoostany Cındjder, or dagger, set with fine stones."—Valcnisja, iv. (Suratt., 286.

[1717.—"The 23rd ultimo, John Surman received from his Majesty a horse and a Cunder. ..."—In Wheeler, Early Records, 183.]

1781.—"I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust hanger with a little pistol in the hilt, to hang by my side."—Lord Minto, in Life, i. 56.

"...Lost out of a buggie on the Road between Barnagar and Calcutta, a steel mounted Hanger with a single guard."—Ricky's Bengal Gazette, June 30.

1888.—"... by favorable, the carpet-spreaders class, a large cangiar, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office."—Wills, Modern Persia, 326.
HANSALERI, s. Table-servant's Hind. for 'horse-radish'; "A curious corruption, and apparently influenced by saleri, 'celery'; (Mr. M. L. Dames, in Panjab N. and Q. ii. 184).

HANSIL, s. A hawser, from the English (Roebuck).


HARAKIRI, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as "happy 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,' kiri, 'to cut.'

[1688.—"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 Cuye; som say to cut his bellie, others say to be shaven a priest and to rememne there the rest of his daie."—Cocks's Diary, i. 164.
[1617.—"The King demanded 800 tais from Schoeque Dono, or else to cut his belly, whom, not having it to pay, did it."—Ibid. 337, see also ii. 392.
[1874.—See the elaborate account of the rite in Milford, Tales of Old Japan, 2nd ed. 329 seqq. For a similar custom among the Karens, see M'Mahon, Karens of the Golden Chersonese, 294.]

HARAMZADA, s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Ar.—P. harshm- 
ada, 'son of the unlawful.' Harum is from a root signifying 'sacred' (see under HAREM), and which appears as Hebrew in the sense of 'devoting to destruction,' and of 'a ban.' Thus in Numbers xxi. 3: "They utterly destroyed them and their cities; and he called the name of the place Hormah." [See Encyc. 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. 261.]

HAREM, s. Ar. haram, harim, i.e. isecer, 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 emau- rurent e mantes dames en furent veves... e maintes autres dames ne furent a tos jor- mès en plores et en larmes: ce furent les meres et les araines de homes qe hi mo- rurent."—Marco Polo, in Old Text of Soc. de Géographie, 251.
[1623.—"Non so come sciai Selim ebbe notizia di lei e s'innamorò. Vole condurla nel suo harem o gyraeco, e teneva quivi approccio di sé come una delle altre concu- bine; ma questa donna (Nurmahal) che era beena modo astuta... riavv."
[1655.—"P. della Valle, ii. 526; [Hak. Soc. i. 58.]
[1660.—"This Duke here and in other serailios (or Haraas as the Persians term them) has above 300 concubines."—Herbert, 159.
[1766.—"In the midst of the large Gallery is a Nich in the Wall, into which the King descends out of his Harem by a private pair of Stairs."—Taunton, E.T. ii. 49; [ed. Ball, i. 101.
[1772.—"On the Ganges also lies a noble fortress, with the Palace of the old Emperor of Hindostan, with his Harem or women's apartment..."—Valentijn, v. 168.
[1777.—"The King... took his Wife into his own Haraan or Seraglio..."—A. Hamilton, ed. 1744, i. 171.
[1812.—"Adjoining to the Chel Sitoon is the Harem; the term in Persia is applied to the establishments of the great, zenana is confined to those of inferior people."—Morier, Journee through Persia, &c., 106.]

HARRY, s. This word is quite obsolete. Wilson gives Harì 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 FYKE.) 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 Hummummes. 2 0 0
HANNY. 412 HAVILDAR.

4 Manjees . . . . . 10 0 0
5 Dandes (see DANDY) . . . 8 0 0
5 Harrys . . . . . 8 0 0

List of Men’s Names, &c., immediately in the Service of the Honble. the United Comp. in their Factory of Fort William, Bengall, November, 1706 (MS. in India Office).

[1753.—Among the expenses of the Mayor’s Court at Calcutta we find: “A hatty . . . Rs. 1.”—Long, 49.

1754.—“A Hatty or water-wench....” (at Madras).—Ives, 60.

[...] “Harrisy are the same at Bengal, as Fruts (see FARASH) are at Bombay. Their women do all the drudgery at your houses, and the men carry your Palanquin.”—Ibid. 26.

In a tariff of wages recommended by the Zemindars of Calcutta, we have: “Hatty-woman to a Family... 2 Rs.”—In Seton-Karr, i. 95.

1768-71.—“Every house has likewise... a harry-maid or maharanee (see MATRANEE) who carries out the dirt; and a great number of slaves, both male and female.”—Steverinus, i. 528.

1781.—“2 Harries or Sweepers... 6 Rs. **

2 Booties... 8 Rs.”

Establishment... under the Chief Magistrate of Barrack, in Appendix to NARR. of Insurrection there, Calcutta, 1782.

[1813.—“He was left to view a considerable time, and was then carried by the Harys to the Golgotha.”—Forbes, Or. Mem. 2nd ed. ii. 131.]

HATTY, s. Hind. hāthī, the most common word for an elephant; from Skt. hāṭṣī, ‘the hand,’ and hasti, ‘the elephant,’ come the Hind. words hāth and hāthī, with the same meanings. The analogy of the elephant’s trunk to the hand presents itself to Pliny:

“Mandunt ore; spirant et bibunt odor-anturque haud inproprie appellata manus.”—viii. 10

and to Tennyson:

“... camels kneel
Unbidden, and the brutes of mountain buck
That carry kings in castles, bow’d black knees
Of homage, ringing with their serpent hands,
To make her smile, her golden ankle-bells.”—Merlin and Vivien.

c. 1526.—“As for the animals peculiar to Hindustān, one is the elephant, as the Hindustānīs call it Hathi, which inhabits the district of Kalpi, the more do the wild elephants increase in number. That is the tract in which the elephant is chiefly taken.”—Baber, 315. This notice of Baber’s shows how remarkably times have changed. No elephants now exist anywhere near the region indicated. [On elephants in Hindustan, see Blockman’s Anst., i. 618.]

[1838.—“You are of course aware that we habitually call elephants Hotties, a name that might be safely applied to every other animal in India, but I suppose the elephants had the first choice of names and took the most appropriate.”—Miss Eden, Up the Country, i. 269.]

HATTYCHOK, s. Hind. hāthī-chak, servant’s and gardener’s Hind. for the globe artichoke; [the Jerusalem artichoke is hāthīchak]. This is worth producing, because our word (artichoke) is itself the corruption of an Oriental word thus carried back to the East in a mangled form.

HAUT, s.

a. Hind. hāth, (the hand or forearm, and hence) ‘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.

[1810.—“... in the measurements made by order of the collectors, I am assured, that the only standards used were the different Kas’is’ 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. hāt, Skt. ḫattā, ‘a market held on certain days.’

[1800.—“In this Carnatic... there are no fairs like the hants of Bengal.”—Buchanan, Mysore, i. 19.

[1818.—“The Hindoos have also market days (hāṭās), when the buyers and sellers assemble, sometimes in an open plain, but in general in market places.”—Ward, Hindoos, i. 161.]

HAVILDAR, s. Hind. havildār. A seyop 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. havaldād, or havildād, ‘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 Maharrats 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 *hawdla*, 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 Chinapetnam. 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 Avidlar or Divan's People, or any other imposition for ever."—*Fort St. George Comn.,* April 11, in *Notes and Ext.,* No. 1. 25.

1673.—"We landed at about Nine in the Morning, and were civilly treated by the Customer in his Choultry, till the Havildar could be acquainted of my arrival."—*Fryer,* 123.

[1680.—"Avadal.* See under JUNGA-MEER.*

1696.—"... the havildar of St. Thomé and Pulcast."—*Wheeler,* i. 306.

1763.—"Three avaldars (avaldares) or receivers."—India Office MSS. Conselho, *Ultramarina,* vol. i.

1775.—"One or two Hirecas, one Havildar, and a company of sepoys..."—*Jeez,* 67.

1824.—"Curree Mutsueh was, I believe, a Havildar in the Company's army, and his sword and sash were still hung up, with a vast unpleasing vanity, over the desk where he now presided as catechist."—*Heber,* i. 149.

**HAVILDAE'S GUARD.** a. 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.

**HAZEBE.** a. 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 *hazrī*, 'muster,' from the Ar. *ḥāzrī*, 'ready or present.' (See *CHOTA-HAZEBE*.)

[1832.—"The Sheeaks prepare hazre (breakfast) in the name of his holiness Abblas Allee Ullum-burda, Hosein's stepbrother; i.e. they cook *polaco, roce, curries,* &c., and distribute them."—*Herberts, Canoon-c-Islam,* ed. 1868, p. 188.]

**HENRY KENDRY,** n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging to Kolaba District. The names, according to Ph. Anderson, are Haneri and Khaneri; in the Admy. chart they are Oonari, and Khundari. They are also variously written (the one) Hundry, Onder, Hunary, Henery, and (the other) Kundra, Cundra, Cunary, Cunerey, Kenery. The real names are given in the Bombay Gazetteer as Undari and Khanderi. Both islands were piratically occupied as late as the beginning of the 19th century. Khanderi passed to us in 1818 as part of the Peshwa's territory; Undari lapsed in 1840. [Sir G. Birdwood (*Rep. on Old Records,* 83), describing the "Consultations" of 1778, writes: "At page 69, notice of 'Sevageev' fortifying 'Hendry Kendry,' the twin islets, now called Henery (i.e. Vondari), 'Mouse-like,' Kenery (i.e. Khaneri), i.e. 'Sacred to Khandaroo.'" The former is thus derived from Skt. *undarā, undura,* 'a rat;' the latter from Mahr. *Khanderu,* 'Lord of the Sword,' a form of *Siva.*]

1673.—"These islands are in number seven; viz. Bombay, Cannanore, Trumby, Elephanto, the Putachoos, Muchumbay, and Keraieau, with the Rock of Henry Kenry."...—*Fryer,* 61.

1681.—"Although we have formerly wrote you that we will have no war for Hendry Kendry, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often 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 Sadas, and the other is fortified by the Sevagee, and is now in the Hands of Cannasse Angria."—A. Hamilton, i. 243; [ed. 1744].

c. 1780.—"At the harbor's mouth lie two small fortified rocks, called *Heenara* and *Canara.* These were formerly in the hands of Angria, and the Sidas, or Moors, which last have long been dispossessed of them."—*Grose,* i. 58.


1630.—"The Herbood or ordinary Churchman."—*Lord's Display,* ch. viii.

**HICKMAT,** a. Ar. *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 Rūnpārāyan. The name is properly **Hijilt**; but it has gone through many strange phases in European records.

1658.—"...The first of these rivers (from the E. side of the Ghauta) 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 *Oguna*, and the more southerly *Benkora*, and when they combine they are called *Ganga*; and this river discharges into the illustrious stream of the Ganges between the two places called *Angell* and *Pichola* in about 22 degrees."—*Barros*, i. ix. 1.

1666.—"...An haven which is called *Angell* in the Country of Oriza."—*Fitch*, in *Hasti*. ii. 389.

1666.—"...Chanock, on the 15th December (1666) ... burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hughley and the island of *Ingelee*."—*Owne* (reprint), ii. 12.

1726.—"**Hingell**."—*Valintijn*, v. 158.

1727.—"...inhabited by Fishers, as are also *Ingelee* and *Kedgerou* (see *HIDGELEE*)—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 *Ingelee* should be washed black, the great tree at the place cut down, and the buoys removed."—*In Long*, 153.

1784.—"Ships laying at *Kedgeres*, *Ingelee*, or any other parts of the great River."—*In Seton-Karr*, i. 37.

**HILSA**, s. Hind. *hilat*, Skt. *tīśa*, *tīśa*; a rich and savoury fish of the shad kind (*Chyopa tīśa*, *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 *hīla*, but not so rich. The

*hīla* is a sea-fish, ascending the river to spawn, and is taken as high as Delhi on the Jumna, as high as Mandalay on the Irawadi (Day). It is also taken in the Guzerat rivers, though not in the short and shallow streams of the Concan, nor in the Deccan rivers, from which it seems to be excluded by the rocky obstructions. It is the special fish of Sind under the name of *palla*, and monopolizes the name of fish, just as salmon does on the Scotch rivers (Dr. Macdonald's *Acct. of Bombay Fisheries*, 1883).

1639.—"...A little Island, called *Apo-

fingua* (*Ape-Fingua*) ... inhabited by poor people who live by the fishing of *shad* (*que vive de la pescaaria dos saveds*)."—*Pinto* (orig. cap. xviii.), *Cogan*, p. 22.

1613.—"...Na quella costa maritime occi-
dental de Viontana (*Ujong-Tana*, Malay Peninsula) habitavio Selate pescaadores que não tinham outro trato ... savo de sua 

pescarya de *saves*, donde se aproveitavão 
das ovas chamado *Turabo* passados por 

salmeura."—*Brita de Godinho*, 22. [On this Mr. Skeat points out that "Selates pescaadores" must mean "Fisheermen of the 

*Strait*" (Mal. *selat*, "strait"); and when he calls them "*Turabo*" he is trying to reproduce the Malay name of this, *telubot* (pron. *trubo*).]

1810.—"...The *hilsah* (or sable-fish) seems to be midway between a mackerel and a salmon."—*Williamson*, *V. M.* ii. 154-5.

1813.—*Forbes* calls it the *sable* or *salmon-

fish*, and says "it a little resembles the European fish (salmon) from which it is named."—*Or. Mem.* i. 53; [2nd ed. i. 36].

1824.—"The fishery, we were told by 

these people, was of the 'Hilsa' or 'Sable-

fish'..."—*Heber*, ed. 1844, i. 81.

**HIMALYA**, n.p. This is the common pronunciation of the name of the great range

"Whose snowy ridge the roving Tartar 

bounds," properly *Himaly*, 'the Abode of 

Snow'; also called *Himavat*, 'the 

Snowy'; *Himagiri* and *Himakila*; 

*Himádl*, *Himakata*, &c., from various 

forms of which the ancients made 

*Imaus*, *Emóds*, &c. Pliny had got 

somewhere the true meaning of the 

name: "... a montibus Hemidis, 

quorum promontorium *Imaus* vocatur 

*Hemias* significante..." (vi. 17).

We do not know how far back the use of the modern name is to be found. [The references in early Hindu litera-

ture are collected by *Atkinson* (*Hima-
HINDÉE. 415  HINDOO KOOSH.

layam Gasetter, ii. 273 seqq.).] We do not find it in Baber, who gives Siwálak as the Indian name of the mountains (see SIWÁLIK). The oldest occurrence we know of is in the Aṅ, which gives in the Geographical Tables, under the Third Climate, Koh-i-Hímálaḥ (orig. ii. 36); [ed. Jarrett, iii. 69]. This is disguised in Gladwin's version by a wrong reading into Kerdemalé (ed. 1800, ii. 367).* This form (Hímálaḥ) is used by Major Rennell, but hardly as if it was yet a familiar term. In Elphinstone's Letters Himálaḥ 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 Himálaḥ."—Elphinstone, to Major Close, in Life, ii. 139; see also i. 336, where it is written Himalálah.

HINDÉE, s. This is the Pers. adjectival 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 outkirts. The earliest literary work in Hindi is the great poem of Chand Bardai (c. 1200), which records the deeds of Prithirája, the last Hindu sovereign of Delhi. [On this literature see Dr. G. A. Grierson, The Modern Vernacular Literature of Hindustán, in J.A.S.B. Part I., 1886.] The term Hinduwi appears to have been formerly used, in the Madras Presidency, for the Maráthi language. (See a note in Sir A. Arbuthnot's ed. of Munro's Minutes, i. 133.)

HINDÉIK, HINDERÉK, 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 Peshevar are of Indian origin, but speak Pashtoo as well as Hindké."—Elphinstone, Caubul, i. 74.]

HINDOO, n.p. P. Hindá. A person of Indian religion and race. This is a term derived from the use of the Mahomedan conquerors (see under INDIA). The word in this form is Persian; Hind is that used in Arabic, e.g.

c. 940.—"An inhabitant of Mansúra in Sind, among the most illustrious and powerful of that city . . . had brought up a young Indian or Sindian slave (Hindí aw Sindí)."—Maydú, vi. 264.

In the following quotation from a writer in Persian observe the distinction made between Hindú and Hindí:

c. 1290.—"Whatever live Hindí fell into the King's hands was pounded into bits under the feet of elephants. The Musulmáns, who were Hindís (country born), had their lives spared."—Amír Khosrú, in Eddér, 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 Musulman or Indú?'":—García, f. 1375.

1663.—"Les Indous gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schita (Sita), et les autres personnes illustres de l'antiquité."—De la Boulaye-Geou, ed. 1657, 191.

Hindú is often used on the Peshawar frontier as synonymous with bunya (see under BANYAN). A soldier (of the tribes) will say: 'I am going to the Hindu,' i.e. to the bunya of the company.

HINDOO KOOSH, n.p. Hindú-Kúsh; a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the Caucasus of the historians of Alexander, who crossed and recrossed it somewhere not far from the
longitude of that city. The real origin of the name is not known; [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.

1504.—"The country of Kábul is very strong, and of difficult access. .. Between Belkh, Kunduz, 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."—Babar, p. 139.

1584.—"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.

1665.—"Le dernier parti est la plus connue: c'est celle que l'on appelle Indostan, et dont les bornes naturelles au Couchant et au Levant, sont le Gange et l'Indus."—Thévenot, v. 9.

1667.—"It has been from old time divided into two parts, viz. the Eastern, which is India beyond the Ganges, and the Western India within the Ganges, now called Indostan."—Baldaeus, 1.

1770.—"By Indostan is properly meant a country lying between two celebrated rivers, the Indus and the Ganges. .. A ridge of mountains runs across this long tract from north to south, and dividing it into two equal parts, extends as far as Cape Comorin."—Raynal (fr.), i. 84.

1783.—"In Macassar Indostan is called Neerree Telinga."—Forrest, V. to Mergui, 82.

1803.—"I feared that the dawk direct through Hindostan would have been stopped."—Wellington, ed. 1837, ii. 209.

1824.—"One of my servants called out to them, 'Aha! dande folk, take care! You are now in Hindostan! The people of this country know well how to fight, and are not afraid.'—Heber, i. 124. See also pp. 268, 269.

In the following stanza of the good bishop's the application is apparently the same; but the accentuation is excruciating—'Hindostan,' as if rhyming to 'Boston.'
HINDOSTANEE. 417  HINDOSTANEE.

HINDOSTANEE. a. Hindustani, properly an adjective, but used substantively in two senses, viz. (a) a native of Hindustan, and (b) Hindustani sabáni (the language of that country); but in fact the language of the Mahomedans of Upper India, and eventually of the Mahomedans of the Deccan, developed out of the Hindi dialect of the Doab chiefly, and of the territory round Agra and Delhi, with a mixture of Persian vocables and phrases, and a readiness to adopt other foreign words. It is also called Ooroo, i.e. the language of the Urdu (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.) “Indistani est vn Mahometan noir des Indes, ce nom est composé de Indus, Indien, et stan, habitation.”—De la Boullaye-le-Gous, 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 Ambassador’s house, who had such a freedom and liberty of speech, that she would sometimes scold, brawl, 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 in Hindostan (for which they have no proper Character, the written Language being called Basyaga, which is a mixture of Persian and Scavonian, as are all the dialects of India.”—Fryer, 201. This intelligent traveller’s reference to Scavonian 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 Mr. St. Gen, they renew the offer of a reward of 220, for proficiency in the Gento or Indian 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 Ext., No. 1. 22.

1685.—“...so applied myself to a Portuguese mariner who spoke Indostan (ye current language of all these Islands)” [Maldives].—Hedges, Diary, March 9; [Hak. Soc. i. 191].

1697.—“Questions addressed to Khodja Movaad, Ambassador from Abyssinia.

4.—“What language he, in his audience made use of? “The Hindustani language (Hindostanes teel), 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 Hindorstand or Moorish Language.”—In Yule, Hedges’ Diary, Hak. Soc. ii. cxlvii.

1726.—“The language here is Hindustan or Moor (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 Indostan Language, which is the established Language spoken in the Mogul’s large Dominions.”—A. Hamilton, ii. 188; [ed. 1744, ii. 182].

1745.—“Benjamin Schulshi Missionary Evangelici, Grammatica Hindostanica... Editti, et de suscipienda barbaricarium linguarum curam praestat est D. Jo. Henr. Callenborg, Halae Saxoniae.”—Title from Catalogue of M. Garcin de Tassy’s Books. 1879. 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 Persian languages, which are the only tongues used in the Courts of the Mahomedan Princes.”—Orme, i. 144 (ed. 1808).

1772.—“Manuscripts have indeed been handed about, ill spelt, with a confused mixture of Persian, Indostan, and Bengal.”—Preface to Hadley’s Grammar, xi. (See under MOORS.)

1777.—“Alphabetum Grammhamicum seu Indostannum.”—Roman. a

1778.—“Grammatica Indostana.—A mais Vulgar—Que se practica no Imperio do gran Mogul—Offerceda—Aos muitos Reverendos—Padres Missionarios—Do dito Imperio. Em Roma MDCCLXXVIII—Na Estamperia da Sagrada Congregacao—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’Hindostani, qui ne servira jamais à rien quand je serai retourné en Europe, est difficile.”—V. Jacquemont, Correspondance, i. 96.

1844.—“Hd. Quarters, Kurrachee, 12th February, 1844. The Governor unfortunately does not understand Hindoostanesee, nor Persian, nor Mahrrata, 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 tongue as they conveniently can, instead of those he generally receives—namely, papers written in Hindostanee larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurrachee; if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England."—*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 Factorises from wrighting words in this language and refraining it its sounds, though in books of Coppies we are many which by wante of tymes for perusal wee cannot rectifie or express."—*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 Acustomed many years to English speech."

*R. B. Brown*, *Aurora Leigh.*

**HING.** s. Asafoetida. Skt. *hingu,* Hind. *hing,* Dakh. *hingu.* A repulsively smelling gum-resin which forms a favourite Hindoo 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* (*Purana Narthex, Boiss.*) and *Scorodosma foetidum,* Bunge; (*F. asafoetida, Boiss.*) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the *asafoetida* of commerce. Yet the plant producing it has been described and drawn by Kaempfer, who saw the gum-resin collected in the Persian Province of Läristan (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 *σπικον* 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 Jaschki-ana,* Vatke, of Kashmir and Turkistan. The *hing* of the Bombay market is the produce of *F. alliacea,* Boiss. [See *Watt, Econ. Dict.* iii. 328 seqq.]

c. 646.—"This kingdom of Tsao-kin-tsha (Tsåūkita?) has about 7000 ǐi of compass, the compass of the capital called Ho-si-na (Ghama) is 30 ǐi. . . . The soil is favourable to the plant *Yo-Kia* (Curcuma, or turmeric) and to that called *Hing-kin.*"—*Pélerins Boudd.,* ii. 187.

1563.—"A Portuguese in Binsagar had a horse of great value, but which exhibited a deal of fitfulness, and on that account the King would not buy it. The Portuguese cured it by giving it this ymgu mixt with flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with ymgu, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, *nectar*). Whereupon the Portuguese made answer *sotto voce* and in Portuguese: 'Better call it the food of the devils!'"—*Garcia,* f. 215. The Germans do worse than this Portuguese, for they call the drug *Teneles derck,* i.e. *diaboli non cibus sed stercus!*

1856.—"I went from Agra to Satagam (see CHITTAGON) 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 *Hakl.* ii. 386.

1611.—"In the Kingdom of Gujaret and Cambaya, the natives put in all their food *Ingu,* which is *Asafoetida.*"—*Teixeira, Relaciones,* 29.


1888.—"Le Hinghe, que nos droguistes et apoticares appellent *Asa foetida,* vient la plus part de Perse, mais celle que la Province d'Vtrar (†) produit dans les Indes est bien meilleur."—*Mandelo,* 230.

1673.—"In this Country *Asa Foetida* is gathered at a place called Descom; some deliver it to be the Juice of a Cane or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stucc called *Hing,* tincture of the Province of Curwen; but this latter is that the Indians perfume themselves with, mixing it in all their Pulse, and make it up in Wafers to correct the Windness of their Food."—*Fryer,* 239.

1689.—"The Natives at Suratt are much taken with *Asa Foetida,* which they call *Hin,* and mix a little with the Cakes that they eat."—*Ovington,* 397.

1712.—"... *Asa foetida* a strong obtinent ponde-rosean, instar repeae solidam candidissi- mamque, pleasam suci pinguis, albissima,
fostidissimi, porraeae odorare nares horridi
ferientis; qui ex ea collectus, Persis Indisque
Hingh. Europaeas Asa festis appellatur."—

1726.—"Hing or Asa Festis, otherwise
called Devil's-dung (Diuvelsdrel)."—Valen-
tijus, iv. 146.

1857.—"Whilst riding in the plain to the
N.E. of the city (Candahar) we noticed
several assafetida plants. The assafetida,
called hing or hing by the natives, grows
wild in the sandy or gravelly plains that
form the western part of Afghanistain. 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."
p. 270.

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 Pulayar
(see POLEA). "Their name is derived
from the fact that they are allowed
to come only as far as the eaves (ira)
of their employers' houses." (Logan,
Malabar, i. 148.)]

1510.—"La sorta more (or Gentili) le
chiamano Hirava, o questi seminano e rac-
cogliano il riso."—Varthema (ed. 1517, f.
430).

[HIRRAWEN, s. The Musulman
pilgrim dress; a corruption of the Ar.
thâm. Burton writes: "Al-thâm,
literally meaning 'prohibition' or
'making unlawful,' equivalent to our
'mortification,' is applied to the cere-
mony of the toilette, and also to the
dress itself. The vulgar pronounce
the word 'herâm,' or 'Pehram.' It is
opposed to thîlî, 'making lawful,' or
'returning to laical life.' The further
from Mecca it is assumed, provided
that it be done 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 Pitta, when the
Hajes, 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 hirra-
wen or large white wrappers. ..."—Forbes,
Or. Mens. ii. 101, 2nd ed.]

HOBSON-JOBSON, s. A native
festival excitement; a tamasha (see
TUMASHA); but especially the Moh-
arram 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 surround-
ings, with whom it probably originated,
and with whom it is by no means
obsolete, as we once supposed. My
friend Mr. John Troter tells me that
he has repeatedly heard it used by
British soldiers in the Punjab; and
has heard it also from a regimental
Moonshây. It is in fact an Anglo-
Saxon version of the wallings of the
Mahommedans as they beat their
breasts in the procession of the Moh-
arram—"Ya Hassan! Ya Hossein!"
It is to be remembered that these
observations are in India by no means
confined to Shi'as. Except at Luck-
now and Murshidabad, the great ma-
jority of Mahommedans in that country
are professèd Sunnis. Yet here is a
statement of the facts from an unex-
ceptionable authority:

"The commonalty of the Mussulmans,
and especially the women, have more regard
for the memory of Hasan and Husein, than
for that of Muhammad and his khalîfs. The
hersie of making Ta'ziyas (see TAZEEA)
on the anniversary of the two latter imáms, 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, espe-
cially the Mahrattas. The Muharram is celebrated
throughout the Dekhan and Malwa, with
greater enthusiasm than in other parts of
India. Grand preparations are made in
every town on the occasion, as if for a festi-
val of rejoicing, rather than of observing
the rites of mourning, as they ought. The
observance of this custom has so strong a
hold on the mind of the commonalty of the
Mussulmans that they believe Muhammad-
anism to depend merely on keeping the
memory of the imáms in the above manner."—
Mir Sháhid 'Ali, in J.R. As. Soc. xiii.
369.

We find no literary quotation to
exemplify the phrase as it stands.
[But see those from the Orient. Sporting
Mag. and Nineteenth Century below.]
Those which follow show it in the
process of evolution:

1618.—"... e particularmente delle
donne che, battendosi il petto e facendo
gesti di grandissima compassione replicano
spesso con gran dolore quelli ultimi versi di
certi loro cantici: Vah Hussein! soih
Hussin!"—P. della Valle, i. 552.
c. 1890.—"Nine days they wander up and down (shaving all that while neither head nor beard, nor seeming joyful), incessantly calling out Hassan, Hussan! in a melancholy note, so long, so fiendish, that many can neither howl longer, nor for a month's space recover their voices."—Sir T. Herbert, 261.


1865.—"... ainsi j'eus tout le loisir dont j'eus besoin pour y voir célébrer la Fête de Hussain Fils d'Al'y. ... Les Mores de Golconde le célébrent avec encore beaucoup plus de folies qu'en Perse ... d'autres font des danses en rond, tenant des épées nées la pointe en haut, qu'ils touchent les uns contre les autres, en criant de tout leur force Hussain."—Thevenot, v. 320.

1873.—"About this time the Moors solemnize the Exequies of Hossein Gosseen, a time of ten days Mourning for two Unfortunate Champions of theirs."—Fryer, p. 108.

"... On the Days of their Feasts and Jubilees, Gladiators were approved and licensed; but feeling afterwards the Evil that attended that Liberty, which was chiefly used in their Hossy Gassy, any private Grudge being then openly revenged: it never was forbid, but it passed into an Edict by the following King, that it should be lawfull to Kill any found with Naked Swords in that Solemniety."—Ibid. 357.

1710.—"And they sing around them Sancem Sancem."—Ornate Conquizado, vol. ii.; Conquistada, i. Div. 2, sec. 58.]

1720.—"Under these promising circumstances, the time came round for the Musulman feast called Hossein Jussem ... better known as the Mohurrun."—In Wheeler, ii. 347.

1726.—"In their month Moharram they have a season of mourning for the two brothers Hassan and Hossein. ... They name this mourning-time in Arabic Askur, or the 10 days; but the Hollanders call it Jaksom Bakson."—Valentijn, Choro. 107.

1738.—"It was the 14th of November, and the festival which commemorates the murder of the brothers Hassain and Jassain happened to fall out at this time."—Orme, i. 195.

1773.—"The Moors likewise are not without their feasts and processions ... particularly of their Hassan Hassan ..."—Ives, 28.

1829.—"Them paper boxes are purty looking consens, but then the folks makes sich a noise, firing and trumpeeting and shouting Hobson Jobson, Hobson Jobson."—Oriental Sporting Mag., reprint 1878, i. 129.

1880.—"The ceremony of Husen Hasen ... here passes by almost without notice."—Raffles, Hist. Java, 2nd ed. ii. 4.

1882.—"... 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 J'a Aliz! Ya Aliz! Ya Hassun! Shah Hassun! Shah Hassun! Doolika! Doolika! (bridegroom!) ...; Haess dost! Haess dost! (alas, friend! ...) Ruhees! Ruhees! (Stay! Stay!). Every two of these words are repeated probably a hundred times over as loud as they can bawl out."—Jaffar Shuref, Quaasoon-e-Islam, tr. by Herklots, p. 173.

1888.—"... a long procession ... followed and preceded by the volunteer mourners and breast-bearers shouting their cry of Hosoes-o-e-n Has-o-e-san Hoossen-o-e-n Ha-o-e-san, and a simultaneous blow is struck vigorously by hundreds of heavy hands on the bare breasts at the last syllable of each name."—Wills Modern Persia, 282.

[1902.—"The Hobson-Jobson." By Miss A. Goodman-Freer, in The Nineteenth Century and After, April 1902.]

HODGITT, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic Hujat, 'evidence.' Hujat, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant. [Molesworth, Mahr. Dict., gives "Hujot, Ar., a Government acknowledgment or receipt."

[1871.—"... the Kadoe attends, and writes a document (hoggiet-el-buke) 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. 233.]

HOG-BEAR, s. Another name for the sloth-bear, Melursus ursinus (Blanford, Mammalia, 201). The word does not appear in the N.E.D.

[1896.—"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 Pad or Hindustan. The name is nearly the same as that which Cosmas (c. 545) applies to an animal (Xoraphados) 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
HONG-plum. 421

HONG. 433

manner; hence its popular appellation."—Jerdon, Mammals, 283.

[1885.—"Two hog-deer were brought forward, very curious-shaped animals that I had never seen before."—Lady Dufferin, Visegrad Life, 146.]

HOG-plum. 8. The austere fruit of the amal (Hind.), Spindias mangifera, Pers. (Ord. Terebinthaceae), is sometimes so called; also called the wild mango. It is used in curries, pickles, and tarts. It is a native of various parts of India, and is cultivated in many tropical climates.

1852.—"The Karens have a tradition that in those golden days when God dwelt with men, all nations came before him on a certain day, each with an offering from the fruits of their lands, and the Karens selected the hog's plum for this oblation; which gave such offence that God cursed the Karen nation and placed it lowest. . . ."—Mason's Burma, ed. 1860, p. 461.

HOKOCHOW, HOKSIEU, AUCHIEO, etc., n.p. These are forms which the names of the great Chinese port of Fuh-chau, the capital of Fu-kien, takes in many old works. They, in fact, imitate the pronunciation in the Fu-kien dialect, which is Hok-chau; Fu-kien similarly being called Hok-kien.

1895.—"After they had travelled more than half a league in the suburbs of the citty of Aucheo, they met with a post that came from the court."—Mendosa, ii. 78.

1616.—"Also this day arrived a small China bark or some from Hokochow, laden with silk and stuffs."—Cocks, i. 219.

HOME. In Anglo-Indian and colonial speech this means England.

1837.—"Home always means England; nobody calls India home—not even those who have been here thirty years or more, and are never likely to return to Europe."—Letters from Madras, 92.

1895.—"You may perhaps remember how often in times past we debated, with a seriousness becoming the gravity of the subject, what article of food we should each of us respectively indulge in, on our first arrival at home."—Waring, Tropical Resident, 161.

So also in the West Indies:

c. 1850.—"'Oh, your cousin Mary, I forgot—fine girl, Tom—may do for you at home yonder' [all Creoles speak of England as home, although they may never have seen it]."—Tom Cringle, ed. 1863, 238.

HONG. s. The Chinese word is hong, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ("Foreign Hongs"), and to those of the so-called. "Hong Merchants." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called 'The Hong.' The monopoly seems to have been first established about 1790-30, and it was terminated under the Treaty of Nanking, in 1842. The Hong merchants are of course not mentioned in Lockyer (1711), nor by A. Hamilton (in China previous to and after 1700, pubd. 1727). The latter uses the word, however, and the rudiments of the institution may be traced not only in this narrative, but in that of Ibn Batuta.

c. 1850.—"When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity. . . ."—Ibn Batuta, iv. 265-6.

1727.—"When I arrived at Canton the Hapoa (see HOPPO) ordered me lodgings for myself, my Men, and Cargo, in (a) Haung or Inn belonging to one of his Merchants . . . and when I went abroad, I had always some Servants belonging to the Haung to follow me at a Distance."—A. Hamilton, ii. 227; [ed. 1744].

1782.—"... l'Oreou (see HOPPO) . . . s'embarque en grande cérémonie dans une gaière pavoisée, emmenant ordinairement avec lui trois ou quatre Hamistes."—Sonnerat, ii. 288.

... Les loges Européennes s'appellent hams."—Ibid. 246.

1783.—"It is stated indeed that a monopolising Company in Canton, called the Cohong, had reduced commerce there to a desperate state."—Report of Com. on Affairs of India, Burke, vi. 481.

1797.—"A Society of Hong, or united merchants, who are answerable for one another, both to the Government and the foreign nations."—Sir G. Staunton, Embassy to China, ii. 565.

1852.—"The Hong merchants (collectively the Co-hong) of a body corporate, date from 1720."—The Funkhouse at Canton, p. 34.
Cohong is, we believe, though speaking with diffidence, an exogamous union between the Latin co- and the Chinese hong. [Mr. G. T. Gardner confirms this explanation, and writes: “The term used in Canton itself is invariable: ‘The Thirteen Hong,’ or ‘The Thirteen Firms’; and as these thirteen firms formed an association that had at one time the monopoly of the foreign trade, and as they were collectively responsible to the Chinese Government for the conduct of the trade, and to the foreign merchants for goods supplied to any one of the firms, some collective expression was required to denote the co-operation of the Thirteen Firms, and the word Cohong, 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-Sce Teng, or Hong-Mei-Teng, or Hong boats are from thirty to forty feet in length, and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting room for eight or ten persons. Abaft the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post.”—Gray, China, ii. 275.]

HONG KONG, n.p. The name of this flourishing settlement is hiang-kiang, ‘fragrant waterway’ (Bp. Moule).

HONORE, ONORE, n.p. Honvar, 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. Honaruru, homru, ‘gold,’ mru, ‘village.’] Vincent has supposed it to be the Nāūpa of the Periplus, “the first part of the pepper-country Διμπρακ,”—for which read Διμπρακ, 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 Nāūpa must have been Cannanore, or Pudopotana, a little south of the last. [The Madras Gloss. explains Nāūpa as the country of the Nairs.] The long defence of Honore by Captain Torriano, of the Bombay Artillery, against the forces of Tipippo, in 1783-1784, is one of the most noble records of the Indian army. (See an account of it in Forbes, Or. Mem. iv. 109 seqq.; [2nd ed. ii. 465 seqq.]).

c. 1843.—“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 Kurān al-‘Azm 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 Malešir pay the Sultan . . . a fixed annual sum from fear of his maritime power.”—Ibn Batuta, iv. 65-67.

1516.—“. . . there is another river on which stands a good town called Honor; the inhabitants use the language of the country, and the Malabars call it Poun-arum (or Pounaram, in Ramnái); here the Malabars carry on much traffic. . . . In this town of Onor are two Gentoos or seamen patronised by the Lord of the Land, one called Timoja and the other Raogi, each of whom has 5 or 6 very big ships with large and well-armed crews.”—Barbosa, Lisbón, ed. 291.

1553.—“This port (Onor) and that of Baticalas . . . belonged to the King of Bismaga, and to this King of Onor his tributary, and these ports, less than 40 years before were the most famous of all that coast, not only for the fertility of the soil and its abundance in provisions . . . but for being the ingress and egress of all merchandize for the kingdom of Bismaga, 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, HOOGLEY, n.p. Properly Hugli, [and said to take its name from Beng. holla, ‘the elephant grass’ (Typha angustifolia)]; a town on the right bank of the Western Delta Branch of the Ganges, that which has long been known from this place as the Hoogly River, and on which Calcutta also stands, on the other bank, and 25 miles nearer the sea. Hoogly was one of the first places occupied
by Europeans in the interior of Bengal; first by the Portuguese in the first half of the 16th century. An English factory was established here in 1640; and it was for some time their chief settlement in Bengal. In 1688 a quarrel with the Nawab led to armed action, and the English abandoned Hoogly; but on the arrangement of peace they settled at Chatanati (Chuttanutty), now Calcutta.

[3.1590.—"In the Sarkar of Satgong, there are two ports at a distance of half a lacs from each other; the one is Satgong, the other Hugli: the latter the chief; both are in possession of the Europeans."—Ais. ed. Jarrett, ii. 128.]

1618.—"After the force of dom Francisco de Meneses arrived at Sundiva as we have related, there came a few days later to the same island 3 sanguirios, right well equipped with arms and soldiers, at the charges of Manuel Viegas, a householder and resident of Ougolim, or Porto Pequeno, where dwelt in Bengal many Portuguese, 80 leagues up the Ganges, in the territory of the Mogor, under his ill faith that every hour threatened their destruction."—Bocarro, Decada, 476.

c. 1632.—"Under the rule of the Beldia a party of Frank merchants... came trading to Satgong (see PORTO PEQUENO); one for above that place they occupied some ground on the bank of the estuary... In course of time, through the ignorance and negligence of the rulers of Bengal, these Europeans increased in number, and erected substantial buildings, which they fortified... In due course a considerable place grew up, which was known by the name of the Port of Hugli... These proceedings had come to the notice of the Emperor (Shah Jehan), and he resolved to put an end to them..."—Abdul Hamid Lahiri, in Elliot, vii. 31-32.

1644.—"The other important voyage which used to be made from Cochim was that to Bengal, when the port and town of Ougolim were still standing, and much more when we had the Porto Grande (q.v.) and the town of Dinaor; this used to be made by so many ships that often in one monsoon there came 50 or more from Bengalla to Cochim, all laden with rice, sugar, jaggery, 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 4,000 ducats. But since these two possessions were lost, and the two ports were closed, there go barely one or two vessels to Oriza."—Bocarro, M.S., f. 315.

1666.—"The rest they kept for their service to make Bowers of them; and such Christians as they were themselves, bringing them up to robbing and killing; or else they sold them to the Portugese of Goa, Ceilam, St. Thomas, and others, and even to those that were remaining in Bengal at Ougolim, who were come thither to settle themselves there by favour of Jehan-Gurun, the Grandfather of Aurang-Zebe..."—Bermier, E.T. 64; [ed. Constable, 176].

1727.—"Hoogly is a Town of large Extent, but ill built. It reaches about 2 Miles along the River’s Side, from the Chinhurd before mentioned to the Bandel, a Colony formerly mentioned by the Portuguese, but the Mogol’s Foudaor governs both at present."—A. Hamilton, ii. 19; [ed. 1744].

1758.—"Ugul est une forteresse des Maures... Ce lieu était le plus considérable de la contrée, des Européens qui remontent le Gange, lui ont donné le nom de rivière d’Ugul dans sa partie inférieure..."—D’Anville, p. 64.

**HOOGLY RIVER.** n.p. See preceding. The stream to which we give this name is formed by the combination of the delta branches of the Ganges, viz., the Baughrett, Jalinghee, and Matahanga (Bhagirathi, Jalangi, and Matlahanga), known as the Nuddea (Nadiya) Rivers.

**HOOKA,** a. Hind. from Arab. hukkah, properly a round casket. The Indian pipe for smoking through water, the elaborated **hubble-bubble** (q.v.). That which is smoked in the hooka is a curious compound of tobacco, spice, molasses, fruit, &c. [See Baden-Powell, Panjub Productions, i. 290.] In 1840 the hooka was still very common at Cuttack dinner-tables, as well as regimental mess-tables, and its hubble-bubble was heard from various quarters before the cloth was removed—as was customary in those days. Going back further some twelve or fifteen years it was not very uncommon to see the use of the hooka kept up by old Indians after their return to Europe; one such at least, in the re-collection of the elder of the present writers in his childhood, being a lady who continued its use in Scotland for several years. When the second of the present writers landed first at Madras, in 1860, there were perhaps half-a-dozen Europeans at the Presidency who still used the hooka; there is not one now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up. [Mrs. Mackenzie writing in 1880...]

...
HOOLUCK, s. Beng. ḭaḷak? The word is not in the Dicts., [but it is possibly connected with utāk, Skt. utāka, 'an owl,' both bird and animal taking their name from their wailing note]. The black gibbon (Hylobates hoolock, Jerd.; [Blanford, Mammalia, 5]), not unfrequently tamed on our E. frontier, and from its gentle engaging ways, and plaintive cries, often becoming a great pet. In the forests of the Kasia Hills, when there was neither sound nor sign of a living creature, by calling out hoo! hoo! one sometimes could wake a clamour in response from the 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."—Backman's Kunkpoor, in Eastern India, iii. 563.
1888.—"Our only captive this time was a howling monkey, a shy little beast, and very rarely seen or caught. They have black fur with white breasts, and go about usually in pairs, swinging from branch to branch with incredible agility, and making the forest resound with their strange cachinatory cry. . . ."—T. Lewis, A Fly on the Wheel, 374.

1884.—"He then . . . describes a gibbon he had (not a historian nor a book, but a specimen of Hool]y, a monkey) who must have been wholly delightful. This engaging anthropoid used to put his arm through Mr. Sterndale's, was extremely clean in his habits ('which,' says Mr. Sterndale thoughtfully and truthfully, 'cannot be said of all the monkey tribe'), and would not go to sleep without a pillow. Of course he died of consumption. The gibbon, however, has a pet has one weakness, that of 'bowling in a piercing and somewhat hysterical fashion for some minutes till exhausted.'—Saty. Review, May 31, on Sterndale's Nat. Hist. of Mammalia of India, &c.

HOOLY, s. Hind. holf (Skt. holkal), [perhaps from the sound made in singing]. The spring festival, held at the approach of the vernal equinox, during the 10 days preceding the full moon of the month Phalguna. It is a sort of carnival in honour of Krishna and the milkmaids. Passers-by are chaffed, and drenched with yellow liquids from squirting pots. Songs, mostly obscene, are sung in praise of Krishna, and dances performed round fires. In Bengal the feast is called dol jatra, or 'Swing-craddle festival.' [On the idea underlying the rite, see Fraser, Golden Bough, 2nd ed. iii. 306 seq.]

c. 1590.—"Here is also a place called Cheramutty, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner."—Gluckin's Ayeen Akbery, ii. 34 ; [ed. Jarrett, ii. 173].

1871.—"In Feb. or March they have a feast the Romans call Carnival, the Indians 'Hoolie.'"—Faulk, Hedges' Diary, Hak. Soc. ii. ccxiv.

1873.—". . . their Hooly, which is at their other Seed-Time."—Fryer, 180.

1877.—"One (Feast) they kept on Sight of a New Moon in February, exceeded the rest in ridiculous Actions and Expense; and this they called the Feast of Woolly, who was . . . a fellow in a War with some Giants that infested Sind. . . ."—A. Hamilton, i. 128 ; [ed. 1744, i. 129].

1880.—"I have delivered your message to Mr. H. about April day, but he says he understands the memorial part of 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. Halket to W. H. Hamilton, in Cal. Rev., xxvi. 98.

1809.—". . . We paid the Mubra Raj (Sindia) the customary visit at the Hoolies. Everything was prepared for playing; but at Captain C.'s particular request, that part of the ceremony was dispensed with. Playing the Hoolies 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 DHAWEK) tree."—Broughton's Letters, p. 87 ; [ed. 1892, p. 65 seq.].

HOON, a. A gold Pagoda (coin), q.v. Hind. houn, "perhaps from Canar. honnu (gold)."—Wilson. [See Rice, Mysore, i. 801.]

1847.—"A wonderfully large diamond from a mine in the territory of Golkonda had fallen into the hands of Kutch-Mulk; whereupon an order was issued, directing him to forward the same to Court; when its estimated value would be taken into account as part of the two lacs of huns which was the stipulated amount of his annual tribute."—Indurty Khus, in Elliot, vii. 84.

1879.—"In Exhibit 320 Ramji engages to pay five hons (= Rs. 20) to Vithoba, besides paying the Government assessment."—Bombay High Court Judgment, Jan. 27, p. 121.

HOONDY, s. Hind. hundi, hundav; Mahr. and Guj. hund. A bill of exchange in a native language.

1810.—"Hoonides (i.e. bankers' drafts) would be of no use whatever to them."—Williamson, V. M. ii. 580.

HOONIMAUN, s. The great ape; also called Lungoor.

1863.—"Harmand est un singe que les Indois tiennent pour Saint."—De la Boulaye-de-Gous, p. 541.

HOOWA. A peculiar call (hùwa) used by the Singalese, and thence applied to the distance over which this call can be heard. Compare the Australian coo-ee.

HOPPER, s. A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten chupatties (q.v.) of Upper India. It is the Tamil appam, [from appu, 'to clap with the hand.' In Bombay the form used is ap.]
commanded to give him certaine cakes, made of the flower of Wheate, which the Malabars do call Apes, and with the same honnie."—Custard (by N. L.), f. 38.

1606.—"Great dishes of apas."—Gouvea, f. 48c.

1672.—"These cakes are called Apens by the Malabars."—Baldens, Adjodery (Dutch ed.), 39.

c. 1690.—"Ex iis (the chestnuts of the Jack fruit) in sole sciatica farinam, ex caveat placenta, apas dictas, convicinent."—Rheede, iii.

1707.—"Those who bake oppers without permission will be subject to severe penalty."—Thesavaleme (Tamil Laws of Jaffna), 700.

[1826.—"He sat down beside me, and shared between us his coarse brown apas."—Pandurang Hari, ed. 1873, i. 81.]

1860.—"Appas (called hoppers by the English) . . . supply their morning repast."—Tennent's Ceylon, ii. 161.

HOPPO, s. The Chinese Superintendant of Customs at Canton. Giles says: "The term is said to be a corruption of Hoo po, the Board of Revenue, with which office the Hoppo, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction. [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 staid about a Week, and found no Merchants come near me, which made me suspect, that there were some undesahle dealings between the Hoppos and his Chape, 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, hoppa, or first inspector of customs . . . came to see us to-day."—Obeck, i. 359.

1752.—"La charge d' Opoo répondu à celle d'intendant de province."—Sonnertal, ii. 236.

1797.—". . . the Hoppo or mandarine more immediately connected with Europeans."—Sir G. Staunton, i. 239.

1842 (1).—"The term hoppo is confined to Canton, and is a corruption of the term ho-i-po-ko, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—Wills 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. 18.]

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 misspelled to the officer in question."—The Funckue 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 ghordwalla (see GORAWALLAH).

1555.—"There in the rest of the Cophine made for the nones thei bewrwe one of his diestern lemmans, a waiting manne, a Cooke, a Horse-keeper, a Lacoue, a Butler, and a Horse, whiche thei al at first strangle, and thruste in."—W. Watremans, Fardale of Ficcions, N. I.

1609.—"Watermen, Lackeyes, Horse-keepers."—Hawkins, in Purchas, i. 216.

1673.—"On St. George's Day I was commanded by the Honourable Gerald Awngier . . . to embarque on a Bombaime Boat . . . waited on by two of the Governour's servants . . . an Horsekeeper . . ."—Fryer, 123.

1698.—". . . followed by his boy . . . and his horsequer."—In Wheeler, i. 300.

1829.—"In my English buggy, with lamps lighted and an English sort of a nag, I might almost have fancied myself in England, but for the black horsekeeper alongside of me."—Mem. of Col. Mountain, 57.

1837.—"Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the horsekeeper . . . to wipe them off for him."—Letters from Madras, 50.

HORSE-RADISH TREE, s. This is a common name, in both N. and S. India, for the tree called in Hind. sahjand; Moringa pterygosperma, Gaertn., Hyperanthra Moringa, Vahl. (N. O. Moringaceae), in Skt. sabhdnjana. Sir G. Birdwood says: "A marvellous tree botanically, as no one knows in what order to put it; it has links with so many; and it is evidently a 'head-centre' in the progressive development of forms." The name is given because the scraped root is used in place of horse-radish, which it closely resembles in flavour. In S. India the same plant is called the Drumstick-tree (q.v.), from the shape of the long slender fruit, which is used as a vegetable, or in curry, or made into a native pickle.
“most nauseous to Europeans” (Punjab Plants). It is a native of N.W. India, and also extensively cultivated in India and other tropical countries, and is used also for many purposes in the native pharmacopoeia. [See MYROBALAN.]

HOSBOLHOOKUM, &c. Properly (Ar. used in Hind.) hasb-ul-hukum, literally ‘according to order’; these words forming the initial formula of a document issued by officers of State on royal authority, and thence applied as the title of such a document.

[1678.—“Had it bin another King, as Shajehawn, whose phirmaund (see PIRMAUN) and hasbulhookums were of such great force and binding.”—In Yule, Hedges’ Diary, Hak. Soc. ii. xi27.]

" . . . the other given in the 10th year of Oranzeeb, for the English to pay 2 per cent. at Surat, which the Mogul interpreted by his order, and Husbul Hookum (lit est, a word of command by word of mouth) to his Devan in Bengal, that the English were to pay 2 per cent. custom at Surat, and in all other his dominions to be custom free.”—Pt. St. Geo. Cons. 17th Dec., in Notes and Esks, Pt. I. pp. 97-98.

1702.—“The Nabob told me that the great God knows that he had over a hearty respect for the English . . . saying, here is the Hosbulhookem, which the king has sent me to seize Factories and all their effects.”—In Wheeler, i. 387.

1727.—“The Phirmawnd is presented (by the Goosberdaar (Goorkbodar), or Hosbalhookum, or, in English, the King’s Messenger) and the Governor of the Province or City makes a short speech.”—A. Hamilton, i. 280; [ed. 1744, i. 233].

1757.—“This Treaty was conceived in the following Term I. Whatever Rights and Privileges the King had granted the English Company, in their Phirmaund, and the Hosbulhooreums (sic), sent from Delhi, shall not be disputed.”—Mem. of the Revolution in Bengal, pp. 21-22.

1759.—“Hosbul-hookum (under the great seal of the Nabob Visier, Ulmah Maleck, Nizam al Mulack Bakdahur. Be peace unto the high and renowned Mr. John Spencer.”—In Cambridge’s Acts of the War, &c., 229.

1761.—“A grant signed by the Mogul is called a Phirmaund (farmān). By the Mogul’s Son, a Nushawn (aishda). By the Nabob a Perwanna (parwana). By the Visier, a Housebul-hookum.”—Ibid. 228.

1799.—“Besides it is obvious, that as a great sun might have been drawn from that Company without affecting property . . . or running into his golden dream of coquets on the Ganges, or visions of Stamp duties, Perwannas, Disticks, Kisthundees and Husbulhookums.”—Burke, Obs. 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 dry hot westerly winds prevail, and such aids to coolness as the tatty and thermanidote (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. havadāj. A great chair or framed seat carried by an elephant. The original Arabic word havadāj is applied to litters carried by camels.

c. 1668.—“At other times he rideth on an Elephant in a Mik-dember or Hauze . . . the Mik-dember being a little square House or Turret of Wood, is always painted and gilded; and the Hauze, which is an Oval seat, having a Canopy with Pillars over it, is so likewise.”—Bernier, E.T. 119; [ed. Constable, 370].

c. 1785.—“Colonel Smith . . . reviewed his troops from the houdar of his elephant.”—Carraccioli’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 hauz, háthi par jìn
Jaldi bhāg-gāyā, Warin Hastin!
Kornail Munsil!”

which may be rendered with some anachronism in expression:

“Horses with howdahs, and elephants saddled
Off heiter skelter the Sahibs skodaddled.”

[1805.—“Hauze, howda.” See under AMBAREE.]

1851.—“And when they talked of Elephants, And riding in my Howder,
(So it was called by all my aunts)
I pronder grew and pronder.”

H. M. Parker, in Bengal Annual, 119.
1856.—"But she, the gallant lady, holding fast
With one soft arm the jewelled howdah's
side,
Still with the other circles tight the babe
Sore smitten by a cruel shaft ..."

The Banyan Tree, a Poem.

1863.—"Elephants are also liable to be
disabled ... ulcers arise from neglect or
carelessness in sitting on the howdah."—
Sat. Revieue, Sept. 6, 312.

HUBBA. s. A grain; a jot or tittle.
Ar. habba.

1786.—"For two years we have not received
a hubba on account of our tankaw, though
the ministers have annually charged a lac of
rupees, and never paid us anything."—In

[1836.—"The habbeh (or grain of barley)
is the 46th part of dirhem, or third of a
keorat ... or in commerce fully equal to
an English grain."—Lane, Mod. Egypt.,
ii. 326.]

HUBBLE-BUBBLE. s. An ono-
motopoeia applied to the hooka in its
rudimentary form, as used by the
masses in India. Tobacco, or a mix-
ture containing tobacco amongst other
things, is placed with embers in a
terra-cotta chillum (q.v.), from which
a reed carries the smoke into a coco-
nut shell half full of water, and the
smoke is drawn through a hole in the
side, generally without any kind of
mouth-piece, making a bubbling or
gurgling sound. An elaborate descrip-
tion is given in Terry's Voyage (see
below), and another in Govinda Sa-
manta, i. 28 (1872).

1616.—"... they have little Earthen
Pots ... having a narrow neck and an
open round top, out of the belly of which
comes a small spout, to the lower part of
which spout they fill the Pot with water:
then putting their Tobacco loose in the top,
and a burning coal upon it, they having first
fastened a very small strait hollow Cane or
Reed ... within that spout ... the Pot
standing on the ground, draw that smok-
into their mouths, which first falls upon the
Superficies of the water, and much discoures
it. And this way of taking their Tobacco,
they believe makes it much more cool and
wholesome."—Terry, ed. 1695, p. 393.

c. 1650.—"Tobacco is of great account
here; not strong (as our men love), but
weake and leafe; suckt out of long canes
call'd hubble-bubbles ..."—Mr. T.
Herbert, 28.

1673.—"Coming back I found my trouble-
some Comrade very merry, and packing up
his Household Stuff, his Bang bowl, and
Hubble-bubble, to go along with me."—
Fryer, 127.

1678.—"... bolstered up with embroi-
dered Cushions, smoaking out of a silver
Hubble-bubble."—Fryer, 151.

1997.—"... Yesterday the King's
Dewan, and this day the King's Buxee ...
arrived ... to each of whom sent two
bottles of Rosé 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 Bubble."—Sotyus, tom. iii.

1888.—"His (the Dyak's) favourite pipe
is a huge Hubble-bubble."—Wallace, Nat.
Archiv., ed. 1890, p. 80.

HUBSHEE. n.p. Ar. Habashi, P.
Habshi, 'an Abyssinian,' an Ethiopian,
a negro. The name is often specifically
applied to the chief of Jünira on the
western coast, who is the descendant of
an Abyssinian family.

1298.—"There are numerous cities and
villages in this province of Abash, and many
merchants."—Marco Polo, 2nd ed. ii. 425.
[c. 1346.—"Habahia." See under
COLOMBO.]

1553.—"At this time, among certain
Moors, who came to sell provisions to the
ships, had come three Abashis (Abarisj)
of the country of the Prester John ..."—
Barros, i. iv. 4.

[1612.—"Sent away the Thomas towards
the Habash coast."—Dawers, Letters, i. 166;-
"The Habash shore."—Ibid. i. 131.
[c. 1661.—"... on my way to Gonder,
the capital of Habesh, or Kingdom of
Ethiopia."—Bernier, ed. Contable, 2.]

1673.—"Cowis Cawn, an Hobay or Ar
abian Coffey (Caffer)."—Fryer, 147.

1681.—"Habessins ... nunc passim
nominatur; vocabulo ab Arabibus indito,
quibus Habash colonivm vel mixturam
gentium denotat."—Ludolfi, Hist. Aethiop.
lib. i. c. i.

1750-60.—"The Moors are also fond of
having Abyssinian slaves known in India by
the name of Hobay Coffrees."—Grose,
i. 148.

1789.—"In India Negroes, Habissinians,
Nobis (i.e. Nubians) &c. &c. are promis-
cuously called Habashes or Habissians,
although the two latter are no negroes; and
the Nobies and Habashes differ greatly from
one another."—Note to Sir Mutaqerin,
iii. 36.

[1813.—"... the master of a family
adopts a slave, frequently a Haffhee
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
Hubbesh.}
"I understood that the name was specific for that description of pony amongst the traders." —Note by Sir Joseph Hooker.

**Huck.** Properly Ar. ḥākk. A just right; a lawful claim; a perquisite claimable by established usage.

[1868. — "The difference between the bazaar price, and the amount price of the article sold, is the δουλεια of the Dullal (Deloll)." — Confessions of an Orderly, 50.]

**Huckeem.** s. Ar.—H. ḥakīm; a physician. (See note under HAKIM.)

1822.—"I, who was thinking little or nothing about myself, was for a time 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 Ḥakīm Abū'l-feṭah. The word ḥakīm 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.

1873.—"My Attendance is engaged, and a Million of Promises, could I restore him to his Health, laid down from his Wives, Children, and Relations, all who (with the Citizens, as I could hear going along) pray to God that the Ḥakīm Fringe, the Frank Doctor, might kill him..."—Fryer, 312.

1837.—"I had the native works on Materia Medica collated by competent Hakemns and Moonshees." — Rogers, Hindoo Medicine, 29.

**Hullia.** s. Canarese Holeya; the same as Puleya (Pulayan) (q.v.), equivalent to Pariah (q.v.). ["Holeyas field-labourers and agricest serfs of S. Canara; Pulayan being the Malayalam and Paravany the Tamil form of the same word. Brahmans derive it from hole, 'pollution'; others from hola, 'land' or 'soil,' as being thought to be autochthones" (Sturrock, Man. of S. Canara, i. 173). The last derivation is accepted in the Madras Gloss. For an illustration of these people, see Richter, Man. of Coorg, 112.]

1817.—"... a Hullia or Pariar King." — Wilks, Hist. Sketches, i. 151.

1874.—"At Melkotta, the chief seat of the followers of Rāmānya [Ramānūja] Acharyya, and at the Brahman temple at Balour, the Hullias or Parayars have the right of entering the temple on three days in the year, specially set apart for them." — M. J. Waugh, in Ind. Antiq. iii. 191.

**Hulwa.** s. Ar. ḥalwa and ḥalaww is generic for sweetmeat, and the word is in use from Constantinople to Calcutta. In H. the word represents a particular class, of which the ingredients are milk, sugar, almond paste, and ghee flavoured with cardamom. "The best at Bombay is imported from Muskat." (Birdwood.

1672.—"Ce qui estoit plus le plaisant, c’estoit un homme qui précédloit le corps des confituriers, lequel avait une chemise qui luy descendoit aux talons, toute couverte d’alors est à dire, de confiture." — Jours d’Ant. Galland, 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 cry of the seller of a kind of sweetmeat ('halaww'), composed of treacle fried with some other ingredients, is 'For a nail! O sweetmeat!... children and servants often steal the items... from the house... and give them to him in exchange. ..."—Lane, Mod. Egypt., ed. 1871, ii. 15.

**Hummaul.** s. Ar. hammadh, 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 camalun — It. 'facchino,' a relic of the Saracen occupation. In Andalusia ahmal now means a man who lets out a baggage horse; and the word is also used in Morocco in the same way (Dossy).

c. 1350.—"Those rusticus whom they call camallus (camallos), whose business it is to carry burdens, and also to carry men and women on their shoulders in litter, such as are mentioned in Canticles: 'Per culum facit sibi Solomon de lignis Libani,' whereby is meant a portable litter such as I used to be carried in at Zeyton, and in India." — John de Marignolli, in Claudius, &c., 366.

1654.—"To the Xabandar (see SBA BUNIDE) at Ormus for the vessels employed in discharging stores, and for the amals who serve in the custom-house." — S. Botelho, Tombo, 108.

1691.—"His honour was carried by the Amaals, i.e. the Palankyn bearers 12 in number, sitting in his Palakyn." — Valention, v. 266.

1711.—"Hamilage, or Cooley-hire, at 1 cos (see GOSEBECK) for every maund Tabreeb." — Tariff in Lockyer, 243.

1750-60.—"The Hamals or porters, who make a livelihood of carrying goods to and from the warehouses." — Grose, i. 120.

1809.—"The palanquin-bearers here are called hamals (a word signifying carrier) ... these people come chiefly from the Mahratta country, and are of the cowhide or agricultural caste." — Maria Graham, 2.
1813.—For Hamauls at Bussora, see Milburn, i. 126.

1840.—"The hamals groaned under the weight of their precious load, the Apostle of the Ganges" (Dr. Duff to wit).—Smith's Life of Dr. John Wilson, 1878, p. 282.

1877.—"The stately iron gate enclosing the front garden of the Russian Embassy was betted 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', khar, '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 Hurkero), for the first 60 years of last century, or thereabouts.

1747.—"Given to the Incarax 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 Daosca is in the utmost confusion on account of... advices of a large force of Mahrattas coming by way of the Sunderbunds, and that they were advanced as far as Sunbara Col, when first descried by their Hurcaras."—In Long, 4.

1757.—"I beg you to send me a good aloara who understands the Portuguese language."—Letter in Ives, 159.

"Hircara or Spies."—Ibid. 161; [and comp. 67].

1761.—"The head Hoscarr returned, and told me this as well as several other secrets very useful to me, which I got from him by dint of money and some rum."—Letter of Capt. Martin White, in Long, 290.

[1772.—"Hercara..." (See under DALOVET.)]

1780.—"One day upon the march a Hircarr 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 Bokerdun."—Letter of A. Wellesley, ibid. 348.

c. 1810.—"We were met at the entrance of Tipoo's dominions by four hircarras, or soldiers, whom the Sultan sent as a guard to conduct us safely."—Miss Edgeworth, Lame Jerees. Miss Edgeworth has oddly misused the word here.

1813.—"The contrivances of the native halcarra 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. hartiata, hartat, hartat, yellow arsenic,orpiment.

c. 1347.—Ibn Batuta seems oddly to confound it with camphor. "The best (camphor) called in the country itself halDarla, which is what attains the highest degree of cold."—iv. 241.

c. 1759.—"... harta and Cotch, Earth-Oil and Wood-Oil..."—List of Burmese Products, in Dalrymple's Or. Reptr. i. 109.

HUZARA, n.p. This name has two quite distinct uses.

(a.) Pers. Hazdrā. 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. hāzdrā, 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors were called hāzdras, and if we accept the belief that the Hazdras of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol people of Wakhān, &c., must have been a later transfer. [See the discussion by Bellew, who points out that "amongst themselves this people never use the term Hazdrā 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 Hasara, Takdari, and all the other tribes having seen this, quietly submitted to his authority.”—Tarikh-i-Nama, in Elliot, i. 303. For Takdari we should probably read Nakudari; and see Marco Polo, Bk. I. ch. 18, note on Nigudaris.

c. 1505.—Kabul “on the west has the mountain districts, in which are situated Karnaot and Ghur. This mountainous tract is at present occupied and inhabited by the Hasara and Nakediri tribes.”—Baber, p. 138.

1506.—“Mirza Ababeker, the ruler and tyrant of Kasghar, had seized all the Upper Hasara of Badakhshan.”—Erakine’s Baber and Humayne, i. 287. “Hasjooyt badakht. The upper districts in Badakhshan were called Hasara.” Erakine’s note. He is using the Tarikh Rashid. But is not the word Hasara here, the clans, used elliptically for the highland districts occupied by them?

[c. 1590.—“The Hasara are the descendants of the Chaghatai army, sent by Manku Khan to the assistance of Hulak Khan. They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf.”—Ats, 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 Hasara in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit Abhisadra, and figuring in Potlemy, Arrian and Curtius as the kingdom of King Abisar. (See M’Grindle, Invasion of India, 69.)

Huzoor, s. Ar. huzur, ‘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 huzrat and huzri are used in kindred senses as in the examples.]

[1787.—“You will send to the Huzoor an account particular of the assessment payable by each ryot.”—Parsona of Tipopoo, in Logan, Malabar, ill. 125.

[1813.—“The Mahratta cavalry are divided into several classes: the Husserat, or house-
IMAUM. 432 IMPALE.

1516.—"Hydralcan." See under SABAIO.

1546.—"Treatido de controto que ho Gouvernador Dom Joao de Crasto fuez com o Idaiozr, que dantes se chamavu Idaicho."—Tombo, in Subsidios, 38.

1623.—"And as those Governors grew weary of obeying the King of Daquen (Deccan), they conspired among themselves that each should appropriate his own lands ... and the great-grandfather of this Adelham who now reigns was one of those captains who revolted; he was a Turk by nation and died in the year 1536; a very powerful man he was always, but it was from him that we twice took by force of arms this city of Goa. ..."—Garcia, f. 35n. [And comp. Linschoten, Hak. Soc. ii. 199.]

N.B.—It was the second of the dynasty who died in 1536; the original Adil Khan (or Sabaio) died in 1510, just before the attack of Goa by the Portuguese.

1594-5.—"There are three distinct States in the Dakhin. The Nizam-ul-Mulkya, Adil Khaniya, and Kutb-ul-Mulkya. The settled rule among them was, that if a foreign army entered their country, they united their forces and fought, notwithstanding the disensions and quarrels they had among themselves. It was also the rule, that when their forces were united, Nizam-ul-Mulk commanded the centre, Adil Khan the right, and Kutb-ul-Mulk the left. This rule was now observed, and an immense force had been collected."—Akbar-Nama, in Elliot, vi. 181.

IMAUM, a. Ar. Imam, 'an exemplar, a leader' (from a root signifying 'to aim at, to follow after'), a title technically applied to the Caliph (Khalifa) or 'Vicegerent,' or Successor, who is the head of Islam. The title is also given—in its religious import only—to the heads of the four orthodox sects ... and in a more restricted sense still, to the ordinary functionary of a mosque who leads in the daily prayers of the congregation? (Dr. Badger, Omdm, App. A.). The title has been perhaps most familiar to Anglo-Indians as that of the Princes of Omen, or "Imauns of Muscat," as they were commonly termed. This title they derived from being the heads of a sect (Ibadiyya) holding peculiar doctrine as to the Imamate, and rejecting the Caliphate of Ali or his successors. It has not been assumed by the Princes themselves since Sa'id bin Ahmad who died in the early part of last century, but was always applied by the English to Saiyid Sa'id, who reigned for 52 years, dying in 1856. Since then, and since the separation of the dominions of the dynasty in Oman and in Africa, the title Imam has no longer been used.

It is a singular thing that in an article on Zanzibar in the J. R. Geo. Soc. vol. xxiith, by the late Col. Sykes, the Sultan is always called the Imauum, [of which other examples will be found below].

1673.—"At night we saw Muscat, whose vast and horrid Mountains no Shade but Heaven does hide. ... The Prince of this country is called Imaum, who is guardian at Mahomet's Tomb, and on whom is devolved the right of Caliphship according to the Ottoman belief."—Fryer, 220.

[1758.—"These people are Mahomedans of a particular sect ... they are subject to an Iman, who has absolute authority over them."—Hawsoy, iii. 67.]

[1901.—Of the Bombay Kojas, "there were only 12 Imans, the last of the number ... having disappeared without issue."—Times, April 12.]

IMAUMABBA. a. This is a hybrid word Imdm-bdrd, in which the last part is the Hindi bdrd, 'an enclosure,' &c. It is applied to a building maintained by Shi'a communities in India for the express purpose of celebrating the mahurrum ceremonies (see HOBBSON-JOBSON). The sepulchre of the Founder and his family is often combined with this object. The Imambarah of the Nawab Asaf-ud-daula at Lucknow is, or was till the siege of 1858, probably the most magnificent modern Oriental structure in India. It united with the objects already mentioned a mosque, a college, and apartments for the members of the religious establishment. The great hall is "conceived on so grand a scale," says 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 Imaumberra."—Miss Eden, Up the Country, i. 87.]

IMPALA. 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 was be very serviceable to traders."—The Governor of Fort William to the Nawab; in Long, 389.

1768-71.—"The punishments inflicted at Batavia are excessively severe, especially
such as fall upon the Indians. Impalement is the chief and most terrible."—Satorinus, i. 288. This writer proceeds to give a description of the horrible process, which he witnessed.

INAUM, ENAUM, s. Ar. in'äm, 'a gift' (from a superior), 'a favour,' but especially in India a gift of rent-free land: also land so held. In'amādār, the holder of such lands. A full detail of the different kinds of in'am, especially among the Mahattas, will be found in Wilson, s.v. The word is also used in Western India for buckhsheesh (q.v.). This use is said to have given rise to a little mistake on the part of an English political traveller some 30 or 40 years ago, when there had been some agitation regarding the in'am lands and the alleged harshness of the Government in dealing with such claims. The traveller reported that the public feeling in the west of India was so strong on this subject that his very palanquin-bearers at the end of their stage invariably joined their hands in supplication, shouting, "In'am! In'am! Sahib!"

INDIA, INDIES, n.p. A book might be written on this name. We can only notice a few points in connection with it.

It is not easy, if it be possible, to find a truly native (i.e. Hindu) name for the whole country which we call India; but the conception certainly existed from an early date. Bhadravatavarsa 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'āang and the other Chinese pilgrims. The Aṣoka 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 Kalyāṇa, 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.) Sīnda, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call Sīndh. By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persia Hindā, and so passed on to the Greeks and Latins, viz. 'Sīndō for the people, 'Sīndus for the river, 'Sīndik and India for the country on its banks. Given this name for the western tract, and the conception of the country as a whole to which we have alluded, the name in the mouths of foreigners naturally but gradually spread to the whole. Some have imagined that the name of the land of Nōd ('wandering'), to which Cain is said to have migrated, and which has the same consonants, is but a form of this; which is worth noting, as this idea may have had to do with the curious statement in some medieval writers (e.g. John Marignolli) that certain eastern races were "the descendants of Cain." In the form Hindu [Hindus, see Encycl. Bibl. ii. 2169] India appears in the great cuneiform inscription on the tomb of Darius Hyntaspes near Persepolis, coupled with Gaddra (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(ā)vā, or perhaps rather Ḥiddā (see also Perētul below). The first Greek writers to speak of India and the Indians were Hecataeus of Miletus, Herodotus, and Ctesias (B.C. c. 500, c. 224).
Malabar India Parva, and India Inferior.

There was yet another, and an Oriental, application of the term India to the country at the mouth of the Tigris and Euphrates, which the people of Basra still call Hind; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obillah in that region with the Havila of Genesis. (See Cathay, &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, Chander-nagore, and Réunion?

As regards the West Indies, this expression originates in the misconception of the great Admiral himself, who
in his memorable enterprise was seeking, and thought he had found, a new route to the 'Indias' by sailing west instead of east. His discoveries were to Spain the Indies, until it gradually became manifest that they were not identical with the ancient lands of the east, and then they became the West-Indies.

**INDIAN** is a name which has been carried still further abroad; from being applied, as a matter of course, to the natives of the islands, supposed of India, discovered by Columbus, it naturally passed to the natives of the adjoining continent, till it came to be the familiar name of all the tribes between (and sometimes even including) the Esquimaux of the North and the Patagonians of the South.

This abuse no doubt has led to our hesitation in applying the term to a native of India itself. We use the adjective **Indian**, but no modern Englishman who has had to do with India ever speaks of a man of that country as 'an Indian.' Forrest, in his *Voyage to Mergia*, 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' (Ἰνδιας) acquired a notable specific application. viz. to an elephant driver or *mahout* (q.v.).

**B.C. c. 486.**—"Says Darius the King: By the grace of Ormazd these (are) the countries which I have established my power over them. They have brought tribute to me. That which has been said to them by me they have done. They have obeyed my law. Medea... Arachotia (Haranuatiae), Sattagydia (Thalagysh), Gandaria (Gadra), India (Hindus)..."—On the Tomb of Darius at Nakhahi-Rustam, see Rawlinson's Herod. iv. 250.

**B.C. c. 440.**—"Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom anything is known, the Indians dwell nearest to the east, and the rising of the Sun."—Herodotus, iii. c. 98 (Rawlinson).

**B.C. c. 300.**—"India then (γι' τολω' Ἰ'νδωρ) being four-sided in plan, the side which looks to the Orient and that to South, the Great Sea compasseth; that towards the Arctic is divided by the mountain chain of Himadra from Scythia, inhabited by that tribe of Scythians who are called Saka; and on the fourth side, turned towards the West, the Indus marks the boundary, the biggest or nearly so of all rivers after the Nile."—*Megasthenes*, in Diodorus, ii. 35. (From Müller's Fragm. Hist. Græc., ii. 402.)

**A.D. c. 140.**—"Τὰ δὴ ἀπὸ τοῦ Ἰνδῶν πρῶτα ἱερά, τούτῳ μετὰ τοῦ ἵππου Ἰνδῶν γῆς, καὶ Ἰνδολ ὧνε τονῷ."—Arrian, Indica, ch. ii.

**c. 590.**—"As for the land of the Hind it is bounded on the East by the Persian Sea (i.e. the Indian Ocean), on the W. and S. by the countries of Iskām, and on the N. by the Chinese Empire... The length of the land of the Hind from the government of Mokrān, the country of Mansūra and Bodha and the rest of Sind, till thou comest to Kannūj and thence passest on to Tobbat (see TIBET), is about 4 months, and its breadth from the Indian Ocean to the country of Kannūj about three months."—Istakhri, pp. 6 and 11.

**c. 650.**—"The name of Tien-chu (India) has gone through various and confused forms... Anciently they said Shin-tu; whilst some authors called it Hien-tou. Now conforming to the true pronunciation one should say Ba-tu."—Hven Tsang, in Phil. Bouddh., ii. 57.

**c. 944.**—"For the nonce let us confine ourselves to summary notices concerning the kings of Sind and Hind. The language of Sind is different from that of Hind..."—Mag'idi, i. 381.

**c. 1020.**—"**India (Al-Hind)** is one of those plains bounded on the south by the Sea of the Indians. Lofty mountains bound it on all the other quarters. Through this plain the waters descending from the mountains are discharged. Thou wilt examine this country with thine eyes, if thou wilt regard the rounded and worn stones which are found in the soil, however deep thou mayest dig;—stones which near the mountains, where the rivers roll down violently, are large; but small at a distance from the mountains, where the current slackens; and which become mere sand where the currents are at rest, where the waters sink into the soil, and where the sea is at hand—then thou wilt be tempted to believe that this country was at a former period only a sea which the debris washed down by the torrents hath filled up..."—*Al-Birūnī*, in *Reinhard's Extracts*, Journ. As. ser. 4, 1844.

"**Hind** is surrounded on the East by Chīn and Māchina, on the West by Sind and Kābul, and on the South by the Sea."—Ibid. in Elliot, i. 45.

**1205.**—"The whole country of Hind, from Persābaur to the shores of the Ocean, and in the other direction, from Siwāgān to the hills of Chīn..."—Hām Nizāmī, in Elliot, ii. 236. That is, from Peshawar in the north, to the Indian Ocean in the south; from Sebāwan (on the west bank of the Indian) to the mountains on the east dividing from China.

**c. 1600.**—"**Hudu** quae est India extra et intra Gangem."—*Hist. Mundī* (in Hebrew), by Abr. Perīsoi, in Hyde, *Synagoga Dissert.*, Oxon, 1767, i. 75.
extends from Maabar (the Oxus) the said Amh Lansadom amved at this great River ~t province, and you must know that from Commandel is hacked by snowy mountains. It is wide

The distinct Indias.
c. 650.—"The circumference of the Five Indies is about 30,000 ri; 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."—H. T. song, in Pél. Boud., ii. 58.

1208.—"India the Greater is that which extends from Maabar to Kasmocor (i.e. from Coromandel to Mekran), and it contains 13 great kingdoms. . . . India the Lesser extends from the Province of Champe to Mufflip (i.e. from Cochín-China to the Kistna Delta), and contains 8 great Kingdoms. . . . Abash (Abysinia) is a very great province, and you must know it constitutes the Middle India."—Marco Polo, Bk. iii. ch. 34, 35.

1326.—"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 Tordera I will say this, that I have not indeed seen its many marvels, not having been there. . . ."—Friedrich Jordanius, 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 Term (Termo diabetic), and this used to belong to India Minor, but now belongs to the empire of Samarkand, having been conquered by Tamurbeck."—Clavijo, § 8ii. (Markham, 119).

Indies.
c. 1601.—"He does smile his face into more lines than are in the new map with the augmentation of the Indias."—Travels 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.

1626.—". . . 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 petrolzq par dans les Indes, and whom, to my astonishment, I found residing at the Cape of Good Hope."—Haji, Baba, Introd. Epistle, ed. 1838, p. ix.

India of the Portuguese.
c. 1557.—"Di qui (Colan) a Cao Comer si fanno sette guad miglia, e qui si finisce la costa dell'India."—Cele. Federici, in Rassauo, iii. 390.

1588.—"At the end of the course of Cambaia beginneth India and the lands of Damma and Cuncaum . . . from the island called Das Vagias (read Vagias) . . . which is the right coast that in all the East Countries is called India. . . . Now you must understand that this coast of India beginneth at Damaun, or the Island Das Vagias, and stretched South and by East, to the Cape of Comoris, where it endeth."—Laschotes, ch. ix. x.; [Hak. Soc. i. 92. See also under ABADA].

1610.—"Il y a grand nombre des Portugais qui demeurent à ports de cette costa de Bengale . . . ils n'osent retourner en l'Inde, pour quelques fautes qu'ils y ont commis."—Pyrd. de Laval, i. 239; [Hak. Soc. i. 384].

1615.—"Sociorum literis, qui Mogoris Regiam insolunt auditum est in India de celeberrimo Regno illo quod Saracenii Catalogum vocant."—Trigautius, De Christian Expeditione apud Sinas, p. 134. 1564.—(Speaking of the Dama district above Bombay. . . . The fruits are nearly all the same as those you get in India, and especially many Mangus and Cassaras (!), which are like chestnuts."—Bocarro, MS.

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 Sevaje."—Notes and Extra., Pt. i. 2.

1173.—"The Portugues . . . might have subdued India by this time, had not we fallen out with them, and given them the
first Blow at Ormuz... they have added some Christians to those formerly converted by St. Thomas, but it is a loud Report to say all India."—Pryce, 137.

1831.—In a correspondence with Sir R. Morier, we observe the Portuguese Minister of Foreign Affairs calls their Goa Vicerey "The Governor General of India."

India of the Dutch.

1876.—The Dorian "is common throughout all India."—Filet, Plant-Kwading Woodendock, 196.

Indies applied to America.

1653.—"And please to tell me... which is better, this (Radix Chiniae) or the gewacto 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. 432-440.
"Mid israelum ic was... mid strum and indum, and mid egypyanum."

In Guest's English Rhythms, ii. 86-87.

But it may be queried whether indum is not here an error for india... the converse error that to supposed to have been made in the printing of Othello's death-speech—

"of one whose hand like the base Judas threw a pearl away."

Indian used for Mahout.

B.C. 116-106.—"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, besides the Indian that ruled them."—I. Maccabees, vi. 37.

B.C. c. 150.—"Of Beasts (i.e. elephants) taken with all their Indians there were ten; and of all the rest, which had thrown their Indians, he got possession after the battle by driving them together."—Polybius, Bk. i. ch. 40; see also iii. 46, and xi. 1. It is very curious to see 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-son castellum immunes fluvio Indo ventum est; cui fecerat nomen Indus ab elephantabo dejectus."—Livy, Bk. xxxviii. 14. This Indus or "Indian" river, named after the Mahout thrown into it by his elephant, was somewhere on the borders of Phrygia.

A.D. c. 210.—"Along with this elephant was brought up a female one called Nikais. 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."—Biphistone, in Life, i. 367.

INDIGO, a. The plant Indigofera tinctoria, L. (N.O. Leguminoseae), and the dark blue dye made from it. Greek τιντως. This word appears from Hippocrates to have been applied in his time to pepper. It is also applied by Dioscorides to the mineral substance (a variety of the red oxide of iron) called Indian red (F. Adams, Appendix to Dunbar's Lexicon). [Liddell & Scott call it "a dark-blue dye, indigo." The dye was used in Egyptian mummy-cloths (Wilkinson, Ancient Egypt, ed. 1878, ii. 163.)]

A.D. c. 60.—"Of that which is called τιντως 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 craftmen 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 clearing to the somme that gathereth about canes and reeds: whiles it is unned or ground, it looketh blakke; but being dissolved it yealdeth a woonderfull lovely mixture of purple and azur... Indico is valued at 20 denarii the pound. In physicke there is use of this Indico; for it doth amasse swellings that doe stretch the skin."—Pliny, by Ph. Holand, ii. 531.

c. 80-90.—"This river (Synthus, 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 (τιντως μωρα, i.e. Indigo).—Periplus, 38, 39.

1288.—(At Coilum) "They have also abundance of very fine indigo (ynde). 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.
1684.—"Indigo from Zindi and Cambais."—Barrett, in Hakt. ii. 413.

[1605-8.]—"... for all which we shall buy Rice, Indico, Lapes Bezar which there are in abundance are to be had."—Birdwood, First Letter Book, 77.

[1609.]—"... to buy such Comodities as they shall find there as Indico, of Laher (Lahore), here worth viij. the pound Serchem and the best Belondri."—Ibid. 287. Serchem is Sarkej, the Seraice of Forbes (On Memoirs) 2nd ed. ii. 284) near Ahmedabad; Sir G. Birdwood with some hesitation identifies Belondri with Valabhi, 20 m. N.W. of Bhavnagar.

[1610.—"Anil or Indigo, which is a violet-blue dye."—Pyrrard &mbld

287. 248r.

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INTERLOPER. 439  ISLAM.

[1689.—"The Agent having notice of an Interloper lying in Titticorn Bay, immediately sent for ye Councill to consult about it. . . ."—Pringle, Diary of Ft. St. Geo. 1st ser. i. 69.]

"The Spirit of Commerce, which sees its drifts with eagle's eyes, formed associations at the risk of trying the consequence at last . . . since the statutes did not authorize the Company to seize or stop the ships of these adventurers, whom they called Interlopers."—Orme's Fragments, 127.

1683.—"If God gives me life to get this Phirmand into my possession, ye Honble. Compy. shall never more be much troubled with Interlopers."—Hodges, Diary, Jan. 6; [Hak. Soc. i. 62.]

"May 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Douglass came to ye factory, and being sent for, were asked Whether they did now, or ever intended, directly or indirectly, to trade with any Interlopers that shall arrive in the Bay of Bengal?"

"Mr. Littleton answered that, 'he did not, nor ever intended to trade with any Interloper.'"

"Mr. Nedham answered, 'that at present he did not, and that he came to gett 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 gett here he would not scruple to send it home upon any Interloper.' And having given their respective answers they were dismissd."—Ibid. Hak. Soc. i. 90-91.

1694.—"Whether ye soldiers 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 2 or 3 bales ye are packt they immediately send on board."—MS. Letter from Edw. Hurn at Hugley to the Rt. Worship: Charles Fort Esq. Agent for Affairs of the Rt. Honble. East India Comp. in Bengal, &c. (9th Sept.). M.S. Record in India Office.

1719.—". . . their business in the South Seas was to sweep those coasts clear of the French Interlopers, which they did very effectually."—Shelvocke's Voyage, 29.

"I wish you would explain yourself; I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no Interloper."—Robinson Crusoe, Pt. ii.

1730.—"To Interloper [of inter. L. between, and usurp. 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, fort en usage parmi les Compagnies des Pays du Nord, comme l'Angleterre, la Hollande, Hambourg, le Danemark, &c. Il signifie un vaisseau d'un particulier qui pratique et frequente les Côtes, et les Havres ou Porte de Mer fortes, pour y faire un commerce clandestin, au prejudice des Compagnies qui sont autorisées elles seules à le faire dans ces memes lieux. . . . Ce mot se prononce comme s'il eust etoit Enterloper. Il est emprunte de l'Anglois, de inter qui signifie entreer et entreprendre, et de Looper, Courrier."—Savary des Bruslions, Dict. Univ. de Commerce, Nouv. ed., Copenhagen, a.v. c. 1812.—"The fault lies in the clause which gives the Company power to send home interlopers . . . and is just as reasonable as one which should forbid all the people of England, except a select few, to look at the moon."—Letter of Dr. Carey, in William Carey, by James Culross, D.D., 1851, p. 165.

IPECAUANHA (WILD), a. 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 Menisa ferrea, L. (N.O. Clusiaceae), Hind. nagkeur; and in the Burmese provinces to Xylos dolabriformis, Benth.

I-SAY. The Chinese mob used to call the English soldiers Asiaus 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 Akse! Akse! a tradition from the Portuguese Aquis! 'Here!' In Java the French are called by the natives Orang deesdong, i.e. the dites-donc people. (See Fortune's Two Visits to the Tea Countries, 1853, p. 59; and Notes and Queries in China and Japan, ii. 175.)

[1883.—"The Sepos were . . . invariably called 'Achas.' Acha or good is the constantly recurring answer of a Sepoy when spoken to. . . ."—Fisher, Three Years in China, 143.]

IBEKAT, a. Ratlines. A marine term from Port. escada (Roebuck).

[ISLAM, a. Infn. of Ar. salam, 'to be or become safe'; the word generally used by Mahomedans for their religion.

[1616.—"Dated in Achen 1025 according to the rate of Islam."—Poster, Letters, iv. 125.]
ISTOOP, s. Oakum. A marine term from Port. estopa (Roebuck).

ISTUBBUL, a Thia usual Hind. word for 'stable' may naturally be im ned to be a corruption of the word. But it really Ar., though that no doubt came in old times from the Latin tabulum through some Byzantine Greek form.

ITZBOO, s. A Japanese coin, the smallest silver denomination. Isi-bu, 'one drachm.' [The N.E.D. gives its, isbe, 'one,' bū, 'division, part, quarter'.] Present value about 1s.

IZAM MALUCO, n.p. We often find this form in Correa, instead of Nizamaluco (q.v.).

JACK, s. Short for Jack-Sepoy; in former days a familiar style for the native soldier; kindly, rather than otherwise.

1853.—"... he should be leading the Jacks."—Oakfield, ii. 66.

JACK, s. The tree called by botanists Artocarpus integrifolia, L. fil., and its fruit. The name, says Drury, is "a corruption of the Skt. word Tschakka, 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 Tkaka (chakka) as the Malayāl. name, and from this no doubt the Portuguese took jaca and handed it on to us. "They call it," says Garcia Orta, "in Malavar jm, in Canarese and Guzerati panas" (f. 111). "The Tamil form is sakkē, the meaning of which, as may be adduced from various uses to which the word is put in Tamil, is 'the fruit abounding in rind and refuse.'" (Letter from Bp. Caldwell.)

We can hardly doubt that this is the fruit of which Pliny writes: "Major alia pomo et suavitate prae-utilentior; quo sapiientiores Indorum vivunt. (Foliu alia avium imitaturn longitudine trium cubitum, latitudine duum). Fructum e corticis insitit admirabilis succi dulciscede; ut uno quaternos satiet. Arbori nomen palae, pomo arienzae; plurima est in Sydracise, expeditionum Alexandri termino. Est et alia similis huic; dulcius 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 asoresaid; and whereof the Indian Sages and Philosophers do ordinarily live. The leaf resembleth birds' wings, carrying three cubite in length, and two in breadth. The fruit it putth forth at the bark, having within it a wonderfull pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree's name is Pala, and the fruit is called Ariena. Great plenty of them is in the country of the Sydraci, the utmost limit of Alexander the Great his expeditions and voyages. And yet there is another tree much like to this, and beareth a fruit more delectable that this Ariena, albeit the guts in a man's belly it wringeth and breeds the bloudie flx" (i. 361). Strange to say, the fruit thus described has been generally identified with the plantain: so generally that
(we presume) the Linnaean name of the plantain *Musa sapientium,* was founded upon the interpretation of this passage. (It was, I find, the excellent Rumphius who originated the erroneous identification of the *阿里亚* with the plantain). Lassen, at first hesitatingly (I. 283), and then more positively (ii. 678), adopts this interpretation, and seeks *阿里亚* in the Skt. ग्रीना. The shrivelled Gildemeister does the like, for he, *sans phrase,* uses *阿里亚* as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the *Uno quadratius 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 (*sapientum*), when one fruit was enough for four of them (v. 676, 677). 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 inaffable. 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 sapientium.* And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one. Here are the passages of Theophrastus:—

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets; the length is about two cubits..." (3) There is another tree the fruit of which is long, and not straight but crooked, and sweet to the taste. But this gives rise to colic and dysentery ("*Αλλοι τε έτιν όρ ο γαρ κατό μακρος και οίκε εθόθ άλλα σκόλως, έσθηθανος δε γυνικις. Όσοι ες τη ιαλε δημνις ήρει και δυσεπιβανα...") 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 *芒果* (q.v.). The terms long and crooked would, perhaps, answer better to the plantain, but hardly the unwholesome effect. As regards the *Uno quadratius 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. *philasa,* or *panasa.* Or it may be merely *p'ala,* '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: 'Phat hai khudawand!"—'It is a fruit, my lord!' *阿里亚* looks like *hiranya,* 'golden;' which might be an epithet of the *jack,* but we find no such specific application of the word.

Omitting Theophrastus and Pliny, the oldest foreign description of the
JACK

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 *Patan-vat* (Patanvat, *Patan* or *Pana*), according to great quantities, is held in high esteem. These fruits are as big as a pumpkin; when ripe they are of a reddish yellow. Split in two they disclose inside a quantity of little fruits as big as crane's eggs; and when these are broken there exudes a juice of reddish-yellow colour and delicious flavour. Sometimes the fruit hangs on the branches, as with other trees; but sometimes it grows from the roots, like the fo-ting (Radix Chiniae), which is found under the ground." — *Jiten*, iii. 75.

C. 1528. — "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 *Bhoqui* [a corruption of Malayal. varikka, 'superior fruit'], quite as big and as sweet, but not of the same species. These fruits never grow upon the twigs, for these are not able to bear their weight, but only from the main branches, and even from the trunk of the tree itself, down to the very roots." — Friar Jordanus, 13-14.

A unique MS. of the travels of Friar Odoric, in the Palatine Library at Florence, contains the following curious passage:

C. 1580. — "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 odor and very savoury; the fruit is called *chabassu*. The name is probably corrupt (perhaps *chasesi*). But the passage about oiling the hands and lips is aptly elucidated by the description in Barza'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. 1385. — "The Shaki and Barki. This name is given to certain trees which live to a great age. Their leaves are like those of the walnut, and the fruit grows direct out of the stem of the tree. The fruits borne nearest to the ground are the bark; they are sweeter and better-flavoured than the Shaki . . . . . etc. (much to the same effect as before)." — Ibn Batutah, iii. 127; see also iv. 228.

C. 1530. — "There is again another wonderful tree called Chake-Barkite, as big as an oak. Its fruit is produced from the trunk, and not from the branches, and is something marvellous to see, being as big as a great lamb, or a child of three years old. It has a hard rind like that of our pine-cones, so that you have to cut it open with a hatchet; inside it has a pulp of surpassing flavour, with the sweetness of honey, and of the best Italian melon; and this also contains some 500 chestnuts of like flavour, which are capital eating when roasted." — John de' Marignolli, in *Cathay, &c.*, 383.

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 such a kernel within, of a highly 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 *Cauha* (i.e. *Chachi* or *Tzacho*). — Nicolò de' Conti.

The description of the leaves . . . . "folius da modum palmi intercinsis" — 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 *mangifera*). We have translated from Poygras's Latin, as the version by Mr. Winter Jones in *India in the XVth Century* is far from accurate.

1530. — "Another is the *kadhil*. This has a very bad look and flavour (odour !). It looks like a sheep's stomach stuffed and made into a haggis. It has a sweet sickly taste. Within it are stones like a flibert. . . . . The fruit is very adhesive, and on account of this adhesive quality many rub their mouths with oil before eating them. They grow not only from the branches and trunk, but from its root. You would say that the tree was all hung round with haggises!" — Leyden and Erskine's *Baber*, 325. Here *kadhil* represents the Hind. name *ka'hal*. 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: *Gachh mën Ka'hal, homk mën tel!* "You have oiled your lips while the jack still hangs on the tree!" We may observe that the call of the Indian cuckoo is in some of the Gangetic districts rendered by the natives as *Kathal pakka! / Ka'hal pakka! 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 Calangute. . . . ." — Archiv. Port. Orient., fasc. 5, No. 88.]

C. 1590. — "In Sircoar Hajyipoor there are plenty of the fruits called *Kathul* and
Buddhal; some of the first are so large as to be too heavy for one man to carry."—
of the Persian text he reads bârkal, (and so in Jarrett's trans. (ii. 152), which is a Hind.
name for the Artocarpus Lakoocha of Roxb.

1562. — "R. What fruit is that which is as big as the largest (cocon) nut?

"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 visous 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 Malabar jâcas; in Canaran and Guzerati pânda. . . . The tree is a great and tall one; and all fruits grow from the wood of the stem, right up to it, and not on the branches like other fruits."—Garcia, f. 111.

[1568.—"A certain fruit that in Malabar is called jâca, in Canara and Guzerate Panar and Panaax, by the Arabians Panax, by the Persians Panaz."—Linschoten, Hak.
Soc. ii. 20.
[c. 1610.—"The Jack is a tree of the height of a chestnut."—Pyrard de Laval,
Hak. Soc. ii. 386.]

[1623.—"We had Ziaoes, a fruit very rare at this time."—P. della Valte, Hak.
Soc. ii. 284.]

1673.—"Without the town (Madras) grows their Rice . . . Jaws, a Coat of Armour over it, like an Hedge-hog's, guards its weighty Fruit."—Fryer, 40.

1810. — "The jack-wood . . . at first yellow, becomes on exposure to the air of the colour of mahogany, and is of as fine a grain."—Maria Graham, 101.

1878.—"The monstrous jack that in its eccentric bulk contains a whole magazine of tastes and smells."—Ph. Robinson, In My Indian Garden, 49-50.

It will be observed that the older authorities mention two varieties of the fruit by the names of shaki and bârkt, or modifications of these, different kinds according to Jordanus, only from different parts of the tree according to Ibn Batuta. P. Vincenzo Maria (1672) also distinguishes two kinds, one of which he calls Giacha Barca, the other Giacha pâpa 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 the fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by plump and succulent pulp of delicious honey flavour, being the wârâka; that of the other, filled with softer and more sabby pulp of inferior flavour, being the Tujakapu."

More modern writers seem to have less perception in such matters than the old travellers, who entered more fully and sympathetically into native tastes. Drury says, however, "There are several varieties, but what is called the Honey-jack is by far the sweetest and best."

"He that desireth to see more hereof let him read Ludovicus Romanus, in his fifth Booke and fifteene Chapter of his Navigations, and Christopherus a Costa in his cap. of Iaca, and Gracia ab Horto, in the Second Booke and fourth Chapter," saith the learned Paludanes . . . And if there be anybody so unreasonable, so say we too—by all means let him do so! [A part of this article is derived from the notes to Jordanus by one of the present writers. We may also add, in aid of such further investigation, that Paludanes 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, 8. 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 châkal. But the Pers. shâghâl is close, and Skt. gîrâla, 'the howler,' is probably the first form. The common Hind. word is gîdgar, ['the greedy one,' Skt. grîdha]. The jackal takes the place of the fox as the object of hunting 'meets' in India; the indigenious fox being too small for sport.

1554.—"Non procul inde audio magnum clamorem et vulg hominum irridientium insultaniumque voces. Interrogò quid sit; . . . narrat nisi ululatum esse bestiarum, quas Turcas Giaclas vocant . . ."—Bosio, Epist. i. p. 75.

1615.—"The inhabitants do nightly house their goats and sheep for fears of Jacaals (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vaults."—Sandon, Relation, &c., 205.

1618.—". . . these jackalls seem to be wild Dogs, who in great companies run up and down in the silent night, much
disquieting the peace thereof, by their most hideous noyse."—Terry, ed. 1666, p. 371.

1658.—"Le schakal est un espece de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit criant trois ou quatre fois a certaines heures."—De la Boulaye-le-Gous, ed. 1657, p. 254.

1672.—"There is yet another kind of beast which they call Jackals; they are horribly greedy of man's flesh, so the inhabitants beset the graves of their dead with heavy stones."—Baldaeus (Germ. ed.), 422.

1673.—"An Hallish concert of Jackals (a kind of Fox)."—Fryer, 53.

1681.—"For here are many Jackals, which catch their Hones, some Tigers that destroy their Cattle; but the greatest of all is the King; whose endeavour is to keep them poor and in want."—Knox, Ceylon, 87. On p. 20 he writes Jacobs.

1711.—"Jackals are remarkable for Howling in the Night; one alone making as much noise as three or four Cur Dogs, and in different Notes, as if there were half a Dozen of them got together."—Lockyer, 382.

1810.—Colebrooke (Keays, ii. 109, [Life, 155]) spells shakal. But Jackal was already English.

c. 1816.—"The Jackal's troop, in their'd cry, Bayed from afar, complainedly."—Siege of Corinth, xxxiii.

1880.—"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, Linna., 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 chakarti. There are three qualities of copal in the Zanzibar market. 1. Sandarusi m'ti, or 'Tree Copal,' gathered directly from the tree which exudes it (Trachylobium Mossambicense). 2. Chakdzi or chakadzi, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine Sandarusi, or true Copal (the Anima of the English market), which is also fossil, but of ancient production, and bears more than twice the price of 1 and 2 (see Sir J. Kirk in J. Linn. Soc. [Botany] for 1871). Of the meaning of chakdzi 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 jahdaz, 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 Kāthiāwār Peninsula, where stands the temple of Dwarka (q.v.). Also applied by the Portuguese to the Gulf of Cutch. (See quotation from Camoens 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.

1625.—(Melcheyzaz) "holds the revenue of Crystna, which is in a town called Zague, where there is a place of Pilgrimage of gentooes which is called Crynny. . . ."—Lembrança das Covas da India, 35.

1678.—"From the Dur estuary to the Point of Jaquete 38 leagues; and from the same Jaquete, which is the site of one of the principal temples of that heathenism, with a noble town, to our city Diu of the Kingdom of Guzarat, 58 leagues."—Barros, i. ix. 1.

1655.—"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."—Sails 'Ali, p. 17.

[1656. — "Passed the point of Jaqueta, where is that famous temple of the Reabutos (see RAJFOOT)."—Barros, IV. iv. 4.]

1726.—In Valentyn's map we find Jaqueta marked as a town (at the west point of Kāthiāwār) and Encade da Jaqueta for the Gulf of Cutch.

1727.—"The next sea-port town to Baud, 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. 183; [ed. 1744].

1813.—"Jigat Point . . . on it is a pagoda; the place where it stands was formerly called Jigat More, but now by the Hindoes Dorees (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. . . ."—Millburn, i. 150.

1841.—"Jigat Point called also Dwarka, from the large temple of Dwarka standing near the coast."—Horsburgh, Directory, 5th ed., i. 480.

JADE, s. The well-known mineral, so much prized in China, and so wonderfully wrought in that and
JADE.

other Asiatic countries; the yashm of the Persians; nephrite of mineralogists.

The derivation of the word has been the subject of a good deal of controversy. We were at one time inclined to connect it with the yada-tash, the yada stone used by the nomads of Central Asia in conjuring for rain. The stone so used was however, according to P. Hyakinth, quoted in a note with which we were favoured by the lamented Prof. Anton Schiefner, a bezoar (q.v.).

Major Raverty, in his translation of the Tabakat-i-Nasiri, in a passage referring to the regions of Tukharistan and Bamiyan, 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, bejaddah [jade], and other [precious] things" (p. 421). On bejaddah his note runs: "The name of a gem, by some said to be a species of ruby, and by others a species of sapphire; but jade is no doubt meant." This interpretation seems however chiefly, if not altogether, suggested by the name; whilst the epithets compounded of bejada, as given in dictionaries, suggest a red mineral, which jade rarely is. And Prof. Max Muller, in an interesting letter to the Times, dated Jan. 10, 1880, states that the name jade was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards piedra de ijada, because it was supposed to cure pain in the groin (Sp. ijada); for like reasons to which it was called lapis nephriticus, whence nephrite (see Bailey, below). Skewt, s.v. says: "It is of unknown origin; but probably Oriental. Prof. Cowell finds yedā a material out of which ornaments are made, in the Divyavadana; but it does not seem to be Sanskrit." Prof. Muller's etymology seems incontrovertible; but the present work has afforded various examples of curious etymological coincidences of this kind. [Prof. Max Muller's etymology is now accepted by the N.E.D. and by Prof. Skewt in the new edition of his Concise Dict. The latter adds that ijada is connected with the Latin ika.]

JAFNA, JAFNAPATAM, n.p.

The very ancient Tamil settlement, and capital of the Tamil kings on the singular peninsula which forms the northermost part of Ceylon. The real name is, according to Emerson Tennent, Yalpannan, 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 Yathippadam, from yash-patham, 'a lute-player'; "called after a blind minstrel of that name from the Chola country, who by permission of the Singhaless king obtained possession of Jaffa, then uninhabited, and introduced there a colony of the Tamil people." "

JADOOGUB, s. Properly Hind. jadūghar, '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 Shaitan khana (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 Tamil-velita-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, JAFNAPATAM, n.p.

"A kind of green stone, which the Spaniards call Piedras hijadas, and we use for sphenic stones."—Raleigh, Discov. Guiana, 24 (quoted in N.E.D.).]

1790. — "Jade, a greenish Stone, bordering on the colour of Olive, esteemed for its Hardness and Virtue by the Turks and Poles, who adorn their fine Sabres with it; and said to be a preservative against the nephritic Colick."—Bailey's Eng. Dict. a.v.

JADOO, s. Hind. from Pers. jada, Skt. ydvu; conjuring, magic, hocus-pocus.

1926.—"'Pray, sir,' said the barber, 'is that Sanscrit, or what language!' 'May be it is jadoo,' I replied, in a solemn and deep voice."—Pandurang Hari, ed. 1873, i. 127.

JAFNA, JAFNAPATAM, n.p.

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JAGGERY, s. Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (Phoenix sylvestris, Roxb.), Hind. kha'jir, 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 (k'ital 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. sarkard, Konkani sakard, [Malayal. chakkad, whence it passed into Port. jagara, jagra].

1516.-"Sugar of palm, which they call xagara."—Babarok, 69.
1553.—Exports from the Maldives "also of fish-oil, coco-nuts, and jagara, which is made from these after the manner of sugar."—Barros, Dec. III. liv. iii. cap. 7.
1561.—"Jagro, which is sugar of palm-trees."—Corres, Lensas, t. 2, 592.
1563.—"And after they have drawn this pot of swa, if the tree gives much they draw another, of which they make sugar, prepared either by sun or fire, and this they call jagra."—Garcia, f. 67.

JAGHEER, JAGHIRE, s. Pers. jaghr, lit. 'place-holding.' A hereditary assignment of land and of its rent as annuity.

[c. 1590.—"Fart'mdn-i-zabirs are issued for ... appointments to jaghrs, without military service."—Ais, i. 261.
[1617.—"Hie quittes divers small Jaggers to the King."—Sir T. Roe, Hak. Soc. ii. 449.]

1616.—"... Not to speak of what they finger out of the Pay of every Horseman, and of the number of the Horsemen; which certainly amount to very considerable Pensions, especially if they can obtain good Jah-ghir, that is, good Lands for their Pensions."—Berney, E.T. 68; [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 Jagars, or diocese of another."—Fryer, 120.
1768.—"Jageal, an Annuity."—Ibid. Index, vi.
1807.—"The Turi or fermented juice, and the Jegory or ininsipated juice of the Palmira tree ... are in this country more esteemed than those of the wild date, which is contrary to the opinion of the Bengaleese."—F. Buchanan, Myore, &c., i. 5.
1860.—"In this state it is sold as jaggery in the bazaar, at about three farthings per pound."—Tennent's Ceylon, iii. 524.

JAGHEER, JAGHEER, s. Pers. jaghr, lit. 'place-holding.' A hereditary assignment of land and of its rent as annuity.
JAGHEERDAAR. 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."—Footo, The Nabob, i. 1.

We believe the traditional stage pronunciation in these passages is Jag hire (assonant in both syllables to Quag Ware); this is also the pronunciation given in some dictionaries.

1778.—"... Jaghires, which were always rents arising from lands."—Orms, ed. 1803, ii. 52.

1809.—"He was nominally in possession of a larger jaghire."—Ed. Valenti, 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 1755, nearly agrees to the former Collectorate of Chingalput and present Collectorate of Madras.

In the following reference is to the Jirghah or tribal council of the Pathan tribes on the N.W. frontier.

1813.—"... in the Mahatta empire the principal Jaghirdars, or nobles, appear in the field. ..."—Forbes, Or. Mem. 2nd ed. i. 328.

1826.—"The Resident, many officers, men of rank... Jaghirdars, Brahmins, and Pundits, were present, assembled round my father."—Pandurang Hari, 399; [ed. 1878, ii. 269].

1883. —"The Siks administered the country by means of jagheerdaars, and paid them by their jagheers; the English administered it by highly paid British officers, at the same time that they endeavoured to lower the land-tax, and to introduce grand material reforms."—Bowsworth Smith, L. of Ed. Lawrence, i. 378.

JAIL-KHANA, a. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.

JAIN, a. and adj. The non-Brahmanical sect so called; believed to represent the earliest heretics of Buddhism, at present chiefly to be found in the Bombay Presidency. There are a few in Mysore, Canara, and in some parts of the Madras Presidency, but in the Middle Ages they appear to have been numerous on the coast of the Peninsula generally. They are also found in various parts of Central and Northern India and Behar. The Jains are generally merchants, and some have been men of enormous wealth (see Colebrooke's Essays, i. 378 seqq.; [Lassen, in Ind. Antig. 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), [in particular of the Digambara or 'sky-clad,' naked branch]. (Burnell, S. Indian Palaeography, p. 47, note.)

[a. 1590.—"Jaina. The founder of this wonderful system was Jina, also called Arhat, or Arhat."—Ains, ed. Jarrett, iii. 188.]

JALEEBOTE, a. Jalobot. A marine corruption of jolly-boat (Robsuck). (See GALLEVAT.)

JAM, a. Jâm. a. A title borne by certain chiefs in Kutch, in Kathiawar, and on the lower Indua. The derivation is very obscure (see Elliot, i. 495). The title is probably Bilach 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 Sindh. As far as I know, it is used as a title, not by Baloches, but by indigenous tribes of Râjput or Jât origin, now, of course, all Musulmans. The Jâm of Las Bela belongs to a tribe of this nature known as the Jâmhât. 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 Udânâ. It is also an honorific title among the Mochis of Dera Ghâzi Khân town."

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b. A nautical measure, Ar. ṣămū or ṣaṃū. It occurs in the form ṣaṃū in a quotation of 1614 under JAK. 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 ṣaṃū the first section of the 111d. chapter explains as follows: ‘The ṣaṃū is either the practical one (ṭūrti), or the rhetorical (ṣītīlāḥ—but this the acute Prinsep suggests should be ṣaltīlāḥ, 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 altrablic) is the 8th part of an inch (ṣītāh) in the ascension and descent of the stars; ... an explanation which helps me not a bit to understand the true measure of a ṣaṃū, in the reckoning of a ship’s course.” Prinsep then elucidates this: The ṣaṃū 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 PUVUB.). 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, ṣaṃū is possibly a corruption. Again, the ṣābā or inch, and the ṣaṃū 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 ṣābā ‘was very nearly equal to 96’ and the ṣaṃū to 12’. Prinsep had also found on enquiry among Arab mariners, that the term ṣaṃū 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).

1013.—“J’ai déjà parlé de Sérira (read Sarbasa) qui est située à l’extrémité de l’île de Lâmer, à cent-vingt ṣaṃū de Kala.”—Aṣhā-i-Hind, ed. Van der Lüth & Marcel Deric, 170.

“Un marin m’a rapporté qu’il avait fait la traversée de Sérira (Sarbasa) à la Chine dans un Sambouq (see SAMBOK). ‘Nous avions parcouru,’ dit-il, ‘un espace de cinquante ṣaṃū, lorsqu’une tempête fonât sur notre embarcation.... Ayant fait de nouveau les 200 ṣaṃū, nous remîmes à la voile vers le Senf, suivant ce instructions, et nous y abordâmes sans et saufs, après un voyage de quinze ṣaṃū.”—Ibid. pp. 190-91.

1554.—“26th VOYAGE from Calicut to Kardafan.” (see GUARDAFUI). “...you run from Calicut to Kolō’i (i.e. Kalpeni, one of the Laccadive Isd.) two saṃūs in the direction of W. by S., the 8 or 9 saṃūs W.S.W. (this course is in the 9 degree channel through the Laccadives), then you may rejoice as you have got clear of the islands of Pail, from thence by W. and N.N.W. till the pole is 4 inches and a quarter, and then true west to Kardafan.”

“27th VOYAGE, from Dīā to Malacca.” “Leaving Did you go first S.S.E. till the pole is 5 inches, and side then towards the land, till the distance between you and the ship is six saṃūs; from thence you steer S.S.E. ... you must not side all at once but by degrees, first till the fērkdsāf (β and γ in the Little Bear) are made by a quarter less than 8 inches, from thence to S.E. till the fērkdsāf are 7½ inches, from thence true east at a rate of 18 saṃūs, then you have passed Ceylon.”—The Mohit, in J.A.S.B. v. 465.

The meaning of this last route is: “Steer S.S.E. till you are in 8° N. Lat. (lat. of Cape Comorin); make then a little more easterly, but keep 72 miles between you and the coast of Ceylon till you find the β and γ of Urs Minor have an altitude of only 12° 94’ (i.e. till you are in N. Lat. 6° or 5°), and then steer due east. When you have gone 216 miles you will be quite clear of Ceylon.”

1825.—“We cast anchor under the island of Kharg, which is distant from Cais, which we left behind us, 24 gম. Gম is a measure used by the Arab and Persian pilots in the Persian Gulf; and every gম is equal to 3 leagues; insomuch that from Cais to Kharg we had made 72 leagues.”—P. della Valle, ii. 316.

JAMBOO, JUMBOO, a. The Rose-apple, Eugenia jambos, L. Jambosa vulgaris, Decand.; Skt. jamb, Hind. jām, jambā, jamrul, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name jambā is applied in some parts of India to the exotic guava (q.v.), as well as to other species of Eugenia; including the jāmun (see JAMOON), with which the rose-apple is often confused in books. They are very different fruits, though they have both been classed by Linnaeus under the genus Eugenia (see further remarks under JAMOON). [Mr. Skeat notes that the word is applied by the Malays both
to the rose-apple and the guava, and Wilkinson (Dict. s.v.) notes a large number of fruits to which the name *jambhí* is applied.

Garcia de Orta mentions the rose-apple under the name *Lambos*, and says (1568) that it had been recently introduced into Goa from Malacca. This may have been the *Eugenia Malaccensis*, L., which is stated in Forbes Watson's Catalogue of nomenclature to be called in Bengal *Malaka Jambris*, and in Tamil *Malaka maram* i.e. 'Malacca tree.' The Skrt. name *jambhí* is, in the Malay language, applied with distinguishing adjectives to all the species.

[1568.—"The trees whereon the Lambos do grow are as great as Pluntrees."—Linschoten, Hak. Soc. ii. 31.]

1672.—P. Vincenzo Maria describes the *Gambro d'India* with great precision, and also the *Giambro di Cina*—no doubt *J. malaccensis*—but at too great length for extract, pp. 361-362.

1673.—"In the South a Wood of Jamboes, Mangoes, Cocoos."—Fryer, 46.

1727.—"Their Jamb Malacu (at Goa) is very beautiful and pleasant."—A. Hamilton, i. 255; [ed. 1744, i. 255].

1810.—"The jambu, a species of rose-apple, with its flower like crimson tassels covering every part of the stem."—Maria Graham, 22.

**JAMES AND MARY,** n.p. The name of a famous sand-bank in the Hooghly R. below Calcutta, which has been fatal to many a ship. It is mentioned under 1748, in the record of a survey of the river quoted in Long, p. 10. It is a common allegation that the name is a corruption of the Hind. words *jail mari*, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir G. Birdwood has shown, out of India Office records, from the wreck of a vessel called the "Royal James and Mary," in September 1894, on that sand-bank (Letter to the Court, from Chuttanuttee, Dec. 19, 1694). [Report on Old Records, 90.] This shoal appears by name in a chart belonging to the *English Pilot*, 1711.

**JAMMA,** a. P.—H. *jāma*, a piece of native clothing. Thus, in composition, see *PYJAMMAS*. Also stuff for clothing, &c., *e.g.* mom-*jama*, wax-cloth. ["The *jama* may have been brought by the Aryans from Central Asia, but as it is still now seen it is thoroughly Indian and of ancient date" (Rajendralal 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 shawl."—Forbes, Or. Mem. 2nd ed. i. 52].

**JAMMOON,** s. Hind. *jamun, jāman, jāntli*, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the *Eugenia jambolana*, Lamk. (Calyptranthes jambolanum 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 *Babar* which Mr. Erakine justly corrects (Baber's own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Sir R. Burton. The latter gives *jaml* as the Indian, and *zam* as the Arabic name. The name *jambhí* 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.

b. 13**.—"The inhabitants (of Mombasa) gather also a fruit which they call *jamte*, 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 *chemoda* (iii. 128, iv. 114, 229), a spelling indicated in the original, but surely by some error.

c. 1580.—"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, 225. 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 jambux*—D.W.). The *jama* has no resemblance to the rose-apple; it is more like an oblong sloe than anything else, but grows on a tall tree."

1563.—"I will eat of those olives, — , at least they look like such; but they are very astringent (potuncas) as if binding, — , and yet they do look like ripe Cordova olives."

"O. They are called *jambolones*, and grow wild in a wood that looks like a myrtle grove; in its leaves the tree resembles the arbutus; but like the jack, the people of the country don't hold this fruit for very wholesome."—Garcia, f. 111y.
JANCADA. a. 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 Bhais of Guzerat. The word is Malayal. chanidadam (i.e. changhadam, [the Madras Gloss. writes channdam, and derives it from Skt. sanghata, 'union'], with the same spelling as that of the word given as the origin of jangar or jangada, 'a raft.' These jancadas or jangadas seem also to have been placed in other confidential and dangerous charges. Thus:

1543.—"This man who so resolutely died was one of the jangadas of the Pagoda. They are called jangadas because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodas 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 as it were the Counsellors and Ministers of the affairs of the pagodas, 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 Jangal, who are the Nair guides, and who are stationed 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."—Pyrrhus de Loulay, ch. xxv.; [Hak. Soc. i. 339, and see Mr. Gray's note in loc].

1672.—"The safest of all journeys in India are those through the Kingdom of the Nairs and the Samorin, if you travel with Jancadas, the most perilous if you go alone. These Jancadas are certain heathen men, who venture their own life and the lives of their kinfolk for small remuneration, to guarantee the safety of travellers."—F. Vincenzo Marta, 127.

See also Chunganath, in Burton's Goa, p. 198.

JANGAR. b. A raft. Port. jangada. ['A double platform canoe made by placing a floor of boards across two boats, with a bamboo railing.' (Madras Gloss.)] This word, chiefly colloquial, is the Tamil-Malayal. shanghadam, channdam (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, Podouc, and Sopatna on the east coast) which hug the shore to Limyrios (Dimyric), and others also called Xangyidae, 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 Kolamboperae."—Periplus, in Müller's Geog. Gr. Min., i. "The first part of this name for boats or ships is most probably the Tam. evinda—hollowed: the last adam=boat."—Burneill, S.I. Palaeography, 612.

c. 1504.—"He held in readiness many jangadas of timber."—Correa, Lendas, i. 476.

c. 1540.—". . . and to that purpose had already commanded two great Rafts (Jagadas), 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 Cogues, p. 56.

1563.—". . . the fleet . . . which might consist of more than 300 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 tooks bords, deals, and other pieces 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."—Linschoten, p. 147; [Hak. Soc. ii. 151; and see Mr. Gray on Pyrrhus de Loulay, Hak. Soc. i. 52 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 Dalrymple's Or. Rep. i. 199.

c. 1790. —"Sangarie." See quotation under HACKERY.

c. 1793.—"Nous nous remimes en chemin à six heures du matin, et passames la rivière dans un sangarie ou canot fait d'un palme croisés."—Hacqueur, ii. 77.

JANGOMAY, ZANGOMAY, JAMAHAY, &c., n.p. The town and state of Siamese Laos, called by the Burmese Zimng, by the Siamese Xeng-
**JANOMAY, ZANCOMAY.** 451  JAPAN.

mai or Kiang-mai, &c., is so called in narratives of the 17th century. Serious efforts to establish trade with this place were made by the E.I. Company in the early part of the 17th century, of which notice will be found in Purchas, *Pilgrimage,* and Sainsbury, *e.g.* in vol. i. (1614), pp. 311, 325; (1615) p. 425; (1617) ii. p. 90. The place has again become the scene of commercial and political interest; an English Vice-Consulate has been established; and a railway survey undertaken. [See Hallett, *A Thousand Miles on an Elephant,* 74 seqq.]

c. 1544.—"Out of this Lake of Singapamor . . . do four very large and deep rivers proceeds, whereof the first . . . runneth Eastward through all the Kingdoms of Siam and Suma . . . ; the Second, Jangumaa . . . dismboaking into the Sea by the Bar of Martabano in the Kingdom of Pegu . . ."—Pinto (in Cogan, 165).

1558.—(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 forfender, it will correspond with the ranges of mountains running from north to south along which lie the kingdom of Ava, and Brefa, and Jangomá."—III. ii. 5.

c. 1587.—"I went from Pegu to Jamayhey, which is in the Country of the Langenanes, whom we call Jangomias; it is five and twenty days journey to Northeast from Pegu . . . Hither to Jamayhey 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 . . ."—Bocarro, 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 Jangomias and the Leojoes" (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 Syam . . . the town and kingdom of Jangomia, and therein an Englishman called Thomas Samuel, who not long before had been sent from Syam by Master Lucas Anthamitz, to discover the Two of that country by the sale of certain goods sent along with him for thatpurpose."—W. Methold, in *Purchas,* v. 1006.

1617.—"Jangoma." See under JUDEA.

[1796.—"Zemee." See under SHAN.]

**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 Japen, the Chinese pronunciation of the characters (meaning) literally 'sun-origin.'" (Chamberlain, *Things Japanese,* 3rd ed. 221.) A form closely resembling Japán, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it Chipan-gu or Jap-n-ku, a name representing the Chinese Zhi-pán-Kue ('Sun-origin-Kingdom'), the Kingdom of the Sunrise or Extreme Orient, of which the word Nipon or Niphon, used in Japan, is said to be a dialectic variation. But as there was a distinct gap in Western tradition between the 14th century and the 16th, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawfurd gives as Japang and Japang.

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 dependent on nobody . . ."—Marco Polo, bk. iii. ch. 2.

1505.—". . . and not far off they took a ship belonging to the King of Calichut; out of which they have brought me certain jewels of good value; as also two hundred and forty-two large pearls worth 8,000 ducats; also three astrological instruments of silver, such as are not used by our astrologers, large and well-wrought, which I hold in the highest estimation. They say that the King of Calichut had sent the said ship to an island called Napopon 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 Gipanghu."—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. Gipanghu 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 those Gentiles, which were very sumptuous and rich, whereinto the Bonzes, who are their priests, received us.
very courteously, for indeed it is the custom of those of Jappam (do Japto) to be exceeding kind and courteous."—Pinto (orig. cap. oxxxiv.), in Cogan, E.T. p. 178.

1553.—"After leaving to the eastward the isles of the Lequoise (see LEW CHEW) and of the Japons (dos Japoes), and the great province of Mexico, which for its greatness we know not whether to call it Island or Continent, the coast of China still runs on, and those parts pass beyond the antipodes of the meridian of Lisbon."—Barros, I. ix. 1.

1572.—
"Esta mais escondida, que responde
De longe a China, donde vem buscar-se,
He Japão, onde nasce a prata fina,
Que ilustrada será co' a Lei divina."
Cambias, x. 131.

By Burton:

"This Realm, half-shadowed, China's empery
afar reflecting, whither ships are bound,
is the Japan, whose virgin silver mine
shall shine still shiner with the Law Divine."

1727.—"Japan, with the neighbouring Islands under its Dominions, is about the magnitude of Great Britain."—A. Hamilton, ii. 306; [ed. 1744, ii. 305].

JARGON, JARCOON, ZIRCON, &c.
The name of a precious stone often mentioned by writers of the 16th century, but respecting the identity of which there seems to be but 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 Barboza (who mentions the stone several times under the form giogorrha and jargonza), on the authority of a practical jeweller identifies it with cornelian. This is probably an error. Jargonza looks like a corruption of jacinthus. And Haly's Mineralogy identifies jargon and hyacinth under the common name of zircon. Dana's Mineralogy states that the term hyacinth is applied to these stones, consisting of a silicate of zirconia, "which present bright colours, considerable transparency, and smooth shining surfaces. . . . The variety from Ceylon, which is colourless, and has a smoky tinge, and is therefore sold for inferior diamonds, is sometimes called jargon" (Syst. of Mineral., 3rd ed., 1850, 379-380; Encycl. Brit. 9th ed. xxiv. 789 seq.).

The word probably comes into European languages through the Span. a-
tints, the former passing for rubies."—
Temcen’s Ogyen, i. 38.

**JAROOL.** a. The Lagerstroemia reginae, Roxb. H.-Beng. jatil, jatul.
A tree very extensively diffused in the forests of Eastern and Western India and Pegu. It furnishes excellent boat-
timber, and is a splendid flowering tree. "An exceeding glorious tree
of the Concan jungles, in the month of May robed as in imperial purple,
with its terminal panicles of large showy purple flowers. I for the first
time introduced it largely into Bombay gardens, and called it *Flos reginae*"—
Sir G. Birdwood, MS.

1850.—"Their forests are frequented by
timber-cutters, who fell jarool, a magnifi-
cent tree with red wood, which, though soft,
is durable under water, and therefore in
universal use for boat building."—Hooker,
Hism. Journals, ed. 1855, ii. 315.

1855.—"Much of the way from Rangoon
also, by the creeks, to the great river, was
through actual dense forest, in which the
jarool, covered with purple blossoms, made
a noble figure."—Blackwood’s Mag., May
1856, 538.

**JASK, JASQUES, CAPE,** n.p.
Ar. Ds Jdshak, a point on the eastern
side of the Gulf of Oman, near the
entrance to the Persian Gulf, and 6
miles south of a port of the same name.
The latter was frequented by the
vessels of the English Company whilst
the Portuguese held Ormus. After
the Portuguese were driven out of
Ormus (1622) the English trade
was moved to Gomboon (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. Jdshak appears in Yâkût as "a
large island between the land of Omân
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 misapprehen-
sion, Cape Jasques seems to have been
Englished as Cape James (see Dunn’s
Or. Navigator, 1780, p. 94).

1572.—"Mas deuemca o estreito, e o conhecido
Cabô de Jasques, dito já Carpeilla.
Com todo o seu terreno mal quirdo
Da natura, e dos dos usados della..."
Camões, x. 105.

By Burton:

"But now the Narrows and their noted
head
Cape Jaack, Carpeilla called by those of
yore
quit we, the dry terrene scant favoured
by Nature niggard of her normal store..."

1814.—"Per Postscript. If it please God
this Persian business fall out to y° contentt,
and y° you thinke fitt to adventure therin,
I thinke itt not amiss to sette you downe as
y° Pilotte have informed mee of Jasques,
wh° is a town standing neere y° edge of a
straightt Sea Coast where a ship may ride
in 8 fathome water a Sacar shottle from y°
shore and in 6 fathome you maye bee nearer.
Jasques is 6 Gomes (see JAM. b) from Ormus
southwards and six Gomes is 80 mages makes
30 leagues. Jasques lieth from Muschett
east. From Jasques to Sindia is 200 mages
or 100 leagues. At Jasques commonly they
have norths winde wth bloweth the trade out of
y° Persian Gulfe. Muschett is on y° Arabian
Coast, and is a little portte of Portugalis."—
MS. Letter from Nick. DownTon, dd.
November 22, 1614, in India Office; [Printed in
Foster, Letters, ii. 177, and compare ii.
145].

1617.—"There came news at this time
that there was an English ship lying inside
the Cape of Rosaleate (see ROSALGAT)
with the intention of making a fort at
Jasques in Persia, as a point from which
to plunder our cargoes..."—Bocarro, 672.

1628.—"The point or peak of Gisack."—
P. della Valle, Hak. Soc. i. 4.

[1830.—"Jasques." (See under JUNK.)

1727.—"I’ll travel along the Sea-coast,
towards Indusatan, or the Great Mogul’s
Empire. All the Shore from Jasques to
Sindy, is inhabited by uncivilized People,
who admit of no Commerce with Strangers.
..."—A. Hamilton, i. 118; [ed. 1744].

**JASOOS, s.** Ar.-H. jdsts, ‘a spy.’

1803.—"I have some Jassoes, selected by
Col. C——’s brahinmin for their stupidity,
that they might not pry into state secrets,
that who go to Sinda’s camp, remain there a
phaur (see PHUB) in fear..."—M.
Beiphinestone, 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. yaun, defined by Sir G.
Haughton: "a vehicle, any means
of conveyance, a horse, a carriage, a
palkee." It is Skt. yôna, with the
same meaning. The initial ya in Bengali is usually pronounced ja. The root is ya, ‘to go.’ It is, or was, applied to a small palanquin carriage, such as is commonly used by business men in going to their offices, &c.

"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..."
- Bote-Ponjis, by H. M. Parker, ii. 215.

[The Jaun Bazar is a well-known low quarter of Calcutta.]

[1892.
"From Tarnau in Galicia
To Jaun Bazar she came."
- R. Kipling, Ballad of Fisher's Boarding House.]

JAVA, n.p. This is a geographical name of great antiquity, and occurs, as our first quotation shows, in Ptolemy's Tables. His 'Isaacoln represents with singular correctness what was probably the Prakrit or popular form of Yava-dvipa (see under DUU and MALDIVES), and his interpretation of the Sanskrit is perfectly correct. It will still remain a question whether Yava was not applied to some cereal more congenial to the latitude than barley,* or was (as is possible) an attempt to give an Indian meaning to some aboriginal name of similar sound. But the sixth of our quotations, the transcript and translation of a Sanskrit inscription in the Museum at Batavia by Mr. Holle, which we owe to the kindness of Prof. Kern, indicates that a signification of wealth in cereals was attached to the name in the early days of its Indian civilization. This inscription is most interesting, as it is the oldest dated inscription yet discovered upon Javanese soil. Till a recent time it was not known that there was any mention of Java in Sanskrit literature, and this was so when Lassen published the 2nd vol. of his Indian Antiquities (1849). But in fact Java was mentioned in the Ramayana, 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-Kosti, 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 Jawa, Jăwı 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” (Swarana dvipa and Rûpça dvipa), which occur in the quotation from the Râmâyana, and elsewhere in Sanskrit literature, and which evidently were the basis of the Chrysa and Argyra, 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. Swarana-dvipa and Yava-dvipa were according to the prevalent representations the same; (2) Two names of islands originally distinct were confounded with one another; (3) Swarana-dvipa in its proper meaning is Sumatra, Yava-dvipa in its proper meaning is Java; (4) Sumatra, or a part of it, and Java were regarded as one whole, doubtless because they were politically united; (5) By Yava-kosti 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 Ramayana, 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 Jawă and the Javanese Jawa preserve the original form of the word.]

* The Teutonic word Cora 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. Cora in England familiarly means 'wheat'; in Scotland 'oats'; in Germany 'rye'; in America 'mata.'
(Ancient).—"Search carefully Yava dvipa, adorned by seven Kingdoms, the Gold and Silver island, rich in mines of gold. Beyond Yava dvipa is the Mountain called Siska, where great stones mix with the sky, and which is visited by gods and demons."—Rämâyana, IV. x. 30 (from Kern).

A.D. c. 150.—"Ibadin (I'fásdéló), 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 Aryrêë (Silver), and to stand at the western end of the island."—Ptolemy, VII. ii. 29.

414.—"Thus they voyaged for about ninety days, when they arrived at a country called Yêvâ-di [i.e. Yava-dvipo]. In this country heretics and Brahman find favour, but the law of Buddha hardly deserves mentioning."—Fahian, ext. in Groeneweld's Notes from Chinese Sources.

A.D. c. 500.—"When the sun rises in Ceylon it is sunset in the City of the Blessed (Siddha-pura, i.e. The Fortunate Islands), noon at Yava-koti, and midnight in the Land of the Romans."—Aryabhata, IV. v. 33 (from Kern).

A.D. c. 650.—"Eastward by a fourth part of the earth's circumference, in the world-quarter of the Bharhôvras lies the City famous under the name of Yava koti whose walls and gates are of gold."—Suryâ-Siddhâta, XII. v. 38 (from Kern).

Saka, 564, i.e. A.D. 782.—"Dvipa Parama Yavâkhyam atulan dhanâ-yâdîvâjâhikam sampannam kanakâkaraïh"..."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 Sân (see CHAMPA) and Sin (China), and Zâbâi."—Mu'âidî, i. 5

"This Kingdom (India) borders upon that of Zâbâi, which is the empire of the Mahârâj, King of the Isles."—Ibid. 163.

992.—"Djava is situated in the Southern Ocean...In the 12th month of the year (992) their King Mârdâja sent an embassy...to go to court and bring tribute."—Groeneweld's Notes from Chinese Sources, pp. 15-17.

1298.—"When you sail from Zimba (Chamba) 1600 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 8000 miles, and is under the dominion of a great king...Pepper, nutmegs, spice, galang, cunbe, clove, and all the other good spices are produced in this island, and it is visited by many ships with quantities of merchandises from which they make great profits and gain, for such an amount of gold is found there that no one would believe it or venture to tell it."—Marco Polo, in Ramusio, iii. 51.

c. 1380.—"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 Oderic, in Cathay, &c., 57-59.

c. 1349.—"She clandestinely gave birth to a daughter, whom she made when grown up Queen of the finest island in the world, Saba by name..."—John de Marignolli, ibid. 391.

c. 1444.—"Sunt insulae dua in interiori India, e pene extremis orbis finibus, ambæe Java nomine, quarum altera tribus, altera duobus millibus milliarum pretiitudinit orientem versus; sed Maioris, Minorisque cognomine discernuntur."—N. Conti, in Poggio, De Var. Fortunae.

1503.—The Syrian Bishop 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)."—Assemani, III. Pt. i. 592. This Dabag is probably a relic of the Zabaj of the Relation, of Masudi, and of Al-biruni.

1516.—"Further on...there are many islands, small and great, amongst which is one very large which they call Java the Great...They say that this island is the most abundant country in the world...There grow pepper, cinnamon, ginger, bamboo, cubbe, and gold..."—Barboza, 197.

Referring to Sumatra, or the Archipelago in general.

Saka, 578, i.e. A.D. 656.—"The Prince Adityadharma is the Deva of the First Java Land (protopos Yava-dvipa). May he be great! Written in the year of Saka, 578, May it be great! "—From a Sanskrit Inscription from Pager-Ruyong, in Menang Karbau (Sumatra), pubd. by Friedrich, in the Batavas Transactions, vol. xxiii.

1224.—"Maabar (q.v.) is the last part of India; then comes the country of China (Sa), the first part of which is Jaws, reached by a difficult and fatal sea."—Yâbûli, i. 516.

"This is some account of remotest Sin, which I record without questioning for its truth...for in such it is far off land. I have seen no one who had gone to it and penetrated far into it; only the merchants seek its outlying parts, to wit the country known as Jaws on the sea-coast, like to India; from it are brought Aloe wood (ad), camphor, and nard (samal), and clove, and mace (bados), and China drugs, and vessels of china-wares."—Ibid. iii. 445.
JAWAUB.

Kaswini speaks in almost the same words of Jawa. He often copies Yakut, 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."—ib. 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 'tsi none so small but that it has a compass of 2000 miles or more..."—ib.

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."—Rashid-uddin, in Elliot, i. 71.

1328.—"There is also another exceeding great island, which is called Jawa, which is in circuit more than seven [thousand?] miles as I have heard, and where are many world's wonders. Among which, besides the finest aromatic spices, this is one, to wit, that there be found pygmy men... There are also trees producing cloves, when which when they are in flower emit an odour so pungent that they kill every man who cometh among them, unless he shut his mouth and nostrils... In a certain part of that island they delight to eat white and fat men when they can get them..."—Friar Jordanus, 30-31.

c. 1380.—"Parmi les isles de la Mer de l'Inde il faut citer celle de Djawah, grande ile celebre par l'abondance de ses drogues... Le sud de l'isle de Djawah on remarque la plus belle coutume, d'ou le commerce Fansoutri tire son nom."—Geog. d'Aboufeda, II. pt. ii. 127. [See CAMPHOR.]

c. 1346.—"After a passage of 25 days we arrived at the Island of Java, which gives its name to the islaha jawi (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."—Isa Bataua, iv. 228-230.

1553.—"And so these, as well as those of the interior of the Island (Sumatra), are all dark, with lank hair, of good nature and countenance, and not resembling the Javanese, although such near neighbours, indeed it is very notable that at so small a distance from each other their nature should vary so much, all the more because all the people of this Island call themselves by the common name of Jawah (Java), because they hold it for certain that the Javanese (or Joes) 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 Aujaue, Cambaba, Solor... The course of these islands is about 500 leagues. The ancient cosmographers call all these Islands by the name Javae; but late experience hath found the names to be very diuers as you see."

Antonio Galvano, old E.T. in Hatl. iv. 428.

1858.—"It is a saying in Goorazat,—
'Who goes to Java,
Never returns.
If by chance he return,
Then for two generations to live upon,
Money enough he brings back.'"

Rds Mald, ii. 82; [ed. 1878, p. 418].

JAWAUB, b. 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 jawawbd.' [The Jawaub Club consisted of men who had been at least half a dozen times 'jawaub'd."

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1830.—"'The Juwawbd Club,' asked Elamore, 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 nodes at grove, each alley has a brother,
And half the platform just reflects the other."

"In the houses of many chiefs every picture on the walls has its 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. Keatings). ["The masjid with three domes of white marble occupies the left wing and has a counterpart (jawaib) in a precisely similar building on the right hand side of the Taj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes."—Führer, Monumental Antiquities, N.W.P., p. 64.]

JAY, s. The name usually given by Europeans to the Coracias Indica, Linn., the Nilkanth, or 'blue-throat' of the Hindus, found all over India.

[1878.—"They are the commonality of birddom, who furnish forth the mothe which bewilder the drunken-frighted Jay when he jerks, shrieking in a series of blue hyphen-flashes through the air . . . ."—Ph. Robinson, In My Indian Garden, 3.]

JEEL, s. Hind. jhil. A stagnant sheet of inundation; a mere or lagoon. Especially applied to the great sheets of remnant inundation in Bengal. In Eastern Bengal they are also called bheel (q.v.).

[1757.—"Towards five the guard waked me with notice that the Nawab would presently pass by to his palace of Mootee jeel."—Hotwell's Letter of Feb. 28, in Wheeler, Early Records, 220.]

The Jhil of Silhet are vividly and most accurately described (though the word is not used) in the following passage:

c. 1778.—"I shall not therefore be disbelieved when I say that in pointing my boat towards Silhet I had recourse to my compass, the same as at sea, and steered a straight course through a lake not less than 100 miles in extent, occasionally passing through villages built on artificial mounds: but so scanty was the ground that each house had a canoe attached to it."—Hon. Robert Lindsay, in Lives of the Lindseys, iii. 168.

1824.—"At length we . . . entered what might be called a sea of reeds. It was, in fact, a vast jeel or marsh, whose tall rushes rise above the surface of the water, having depth enough for a very large vessel. We sailed briskly on, rustling like a greyhound in a field of corn."—Hober, i. 101.

1850.—"To the geologist the Jheels and Sunderbunds are a most instructive region, as whatever may be the mean elevation of their waters, a permanent depression of 10 to 15 feet would submerge an immense tract."—Hoober's Himalayan Journals, ed. 1855, ii. 265.

1858.—"You attribute to me an act, the credit of which was due to Lieut. George Hutchinson, of the late Bengal Engineers.* That able officer, in company with the late Colonel Berkley, 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. F. R. Innes from F. M. Lord Napier of Magdala, dd. April 15.

JEEL and JHEEL 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 cestil and zoitole. It is doubtful, however, if cestil is the same word. At least there is a medieval Portuguese coin called cestel and cepel (see Fernandes, in Memorias da Academia Real das Sciences de Lisbo, 2da Classe, 1856); this may have got confounded with the Indian Jital. The jital of the Delhi coinage of Alâ-ud-din (c. 1300) was, according to Mr. E. Thomas's calculations, 1/12 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. 1198-4.—"According to Kuth-ud-Din's command, Nizam-ud-Din Mohammad, on his return, brought them [the two slaves] along with him to the capital, Dilli; and Malik Kuth-ud-Din purchased both the Turks for the sum of 100,000 jitals."—Ravert, Tabakat-i-Nâpir, p. 638.

c. 1290.—"In the same year . . . there was dearth in Delli, and grain rose to a jital per sfr (see Sgear)."—Gaz-ud-din Barî, in Elliot, iii. 146.

Jehaud, s. Ar. jihād, ['an effort, a striving']; then a sacred war of Musulmans against the infidel; which Sir Herbert Edwardes called, not very neatly, a crescentade.

[c. 630 a.d.—"Make war upon such of those to whom the Scriptures have been given who believe not in God, or in the last day, and who forbid not that which God and his Prophet have forbidden, and who profess not the profession of the truth until they pay tribute (īswhā) out of hand, and they be humbled."—Korda, 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. Rev. July 17, 84b.

[1901.—"The matter has now assumed the aspect of a 'Schad,' or holy war against Christianity."—Times, April 4.]

Jelaubee, s. Hind. jalebi, [which is apparently a corruption of the Ar. zalabiya, P. zalabiya]. 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 zaltū, Tam. shallū, which means properly 'shivers, bits, pieces.'

[1868.—"... ancuts in some instances coated over the crown with jelly in chunam."—Nelson, Man. of Madura, Pt. v. p. 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 Jisal or Jisam, now apparently written Jhilam, and taking this name from a town on the right bank. The Jhilam is the Bādshān of Alexander's historians, a name corrupted from the Skt. Vīśāla, which is more nearly represented by Ptolemy's Bādshān. 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 forswore wine, and ordered his servants to throw all his supply... into the Jilam..."—Baihaki, in Bīriot, ii. 139.

c. 1204.—"... in the height of the conflict, Shahs-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 Raverty, 604-5.

1856.—"Hyadapes! 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 piou hand, Unclothing her dark mantle, smoothed it soft O'er the pale faces of the brave who slept Cold in their clay, on Chillian's bloody field."—The Banyan Tree.

Jemadar, Jemautdar, &c. Hind. from Ar.—P. jamā'dar, jamā' meaning 'an aggregate,' the word indicates generally, a leader of a body of individuals. [Some of the forms are as if from Ar.—P. jamādat, 'an assemblage.'] Technically, in the Indian army, it is the title of the second rank of native officer in a company of sepoys, the Subedar (see Soubadar) being the first. In this sense the word dates from the reorganisation of the army in 1768. It is also applied to certain officers of police (under the dāroga), of the custums, and of other civil depart-
ments. And in larger domestic establishments there is often a jemadar, who is over the servants generally, or over the stables, camp service and orderlies. It is also an honorific title often used by the other household servants in addressing the bhishis (see BHEESTY).

1752.—"The English battalion no sooner quitte Trichinopoly than the regent set about accomplishing his scheme of surprising the city, and . . . endeavoured to gain 500 of the Nabob's best peons with firelocks. The jemantdars, or captains of these troops, received his bribes and promised to join."—Orme, ed. 1803, i. 257.

1817.—". . . Calliand had commenced an intrigue with some of the jemantdars, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly."—Mill, iii. 175.

1824.—"Abdullah was a Musulman convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was returning. . . . when the Bishop took him into his service, as a jemantdar, or head officer of the peons."—Editor's note to Heber, ed. 1844, iv. 85.

[1826.—"The principal officers are called Jummahdars, some of whom command five thousand horse."—Pandurang Hari, ed. 1873, i. 56.]

JENNYE, n.p. Hind. Janai. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see BURRAMPOOTER), and the conditions of which are explained in the following passage written by one of the authors of this Glossary many years ago: "In Rennell's time, the Burramooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing it, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burramooter cutting across the neck of the peninsula under the name of Jenai, and uniting with the Ganges near Pubna (about 150 miles N.E. of Calcutta), from which point the two rivers under the name of Pudda (Padda) flow on in mighty union to the sea." (Blackwood's Mag., March 1852, p. 338.)

The river is indicated as an offshoot of the Burramooter in Rennell's Bengal Atlas (Map No. 6) under the name of Jenni, but it is not mentioned in his Memoir of the Map of Hindostan. The great change of the river's course was palpably imminent at the beginning of the last century; for Buchanan (c. 1809) says: "The river threatens to carry away all the vicinity of Dewangunj, and perhaps to force its way into the heart of Natori." (Eastern India, iii. 394; see also 377.) Natori or Nattore was the territory now called Rajhsahi District. The real direction of the change has been further south. The Janai is also called the Jumuna (see under JUMNA). Hooker calls it Jummal (?) noticing that the maps still led him to suppose the Burramooter flowed 70 miles further east (see Him. Journals, ed. 1855, ii. 259).

JENNYRICKSHAW, s. Read Capt. Gill's description below. Giles states the word to be taken from the Japanese pronunciation of three characters, reading jin-riki-sha, signifying 'Man—Strength—Cart.' The term is therefore, observes our friend E. C. Baber, an exact equivalent of "Pullman-Car!" The article has been introduced into India, and is now in use 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. 162.

1880.—"The Kuruma or jin-ri-ki-sha consists of a light perambulator body, an adjustable hood of oiled paper, a velvet or cloth lining and cushion, a well for parcels under the seat, two high slim wheels, and a pair of shafts connected by a bar at the ends."—Miss Bird, Japan, i. 18.

[1885.—"We . . . got into rickshaws to make an otherwise impossible descent to
JEZYA, s. Ar. jisya. The poll-tax which the Muslim law imposes on subjects who are not Moslem.

[c. 630 A.D. See under JEAUD.]

1800. — "The Kazi replied... 'No doctor but the great doctor (Hanifa) to whose school we belong, has assented to the imposition of Jisya on Hindus. Doctors of other schools allow of no alternative but 'Death or Islam.'" — Ziz-al-din Barnt, in Rilcet, iii. 184.

1888. — "Understand what custom ye English paid formerly, and compare ye difference between that and our last order for taking customes and Judges. 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." — Visier's Letter to Nabob, in Hedges, Diary, July 18; [Hak. Soc. i. 100].

1868. — "Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or Judges late ordered by the Mogul would be exacted of the English and Dutch... Among the orders issued to Patna, Cosumbaran, and Dacca, instructions are given to the latter place not to pay the Judges or Poll-tax, if demanded." — Fl. St. Geo. Cons. [on Tour] Sept. 29 and Oct. 10; Notes and Extracts, No. i. p. 49.

1765. — "When the Hindoo Rajahs... submitted to Tamarlaine; it was on these capital stipulations: That... the emperors should never impose the jessera (or poll-tax) upon the Hindoos." — Howewell, Hist. Events, i. 37.

JHAUMP, s. A hurdle of matting and bamboo, used as a shutter or door. Hind. jhânp, Mahr. jhâna; in connection with which there are verbs, Hind. jhânp-nâ, jhâna, jhânp-nâ, 'to cover.' See jhopdr, a.v. âk; [but there seems to be no etymological connection].

JHOOM, s. jhâm. 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 tumang-yuan of Burma [Gazetteer, ii. 72, 757, the dahya of North India (Skt. dâh, 'to burn'), ponam (Tam. pun, 'inferior'), or ponacaud (Mal. punak-]

katu, pun, 'inferior,' katu, 'forest') of Malabar. In the Philippine Islands it is known as gainges; it is practised in the Ardennes, under the name of sartage, and in Sweden under the name of smedjande (see Marsh, Earth as Modified by Human Action, 246).

1800. — "In this hilly tract are a number of people... who use a kind of cultivation called the Cotawau, which a good deal resembles that which in the Eastern parts of Bengal is called Jumesa." — Buchanan, Myore, ii. 177.

1888. — "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 seq.

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 'jhitmild' seems to mean 'sparkling,' and have been applied to some kind of gauze. Possibly this may have been used for blinders, and thence transferred to shutters. [So Platte in his H. Dict.] Or it may have been an onomatopoeia, from the rattle of such shutters; or it may have been corrupted from a Port. word such as janella, 'a window.' All this is conjecture.

1832. — "Besides the purdaha, the openings between the pillars have blinds neatly made of bamboo strips, woven together with coloured cords: these are called jhimmuns or cheeks." — Chick, s.a. — Mrs. Meer Hassan Ali, Observations, i. 306.

1874. — "The front (of a Bengal house) is generally long, exhibiting a pillared verandah, or a row of French casements, and jimmilled windows." — Calc. Review, No. crwll. 207.

JOOLE, s. We know not what this word is; perhaps 'toys!' [Mr.
W. Foster writes: "On looking up the I.O. copy of the Ft. St. George Consultations for Nov. 22, 1703, from which Wheeler took the passage, I found that the word is plainly not jocoles, but Jocolete, which is a not unusual form of chocolate." The N.E.D. s.v. Chocolate, gives as other forms jocolatte, jacolatte, jocolat.

1768. — "... sent from the Patriarch to the Governor with a small present of jocoles, oil, and wines." — In Wheeler, ii. 32.

JOGEI, s. Hind. jogi. A Hindu ascetic; and sometimes a 'conjuror.' From Skt. yogi, one who practises the yoga, a system of meditation combined withusterities, 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 Changhi 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. 361.

1343. — "We cast anchor by a little island near the main, Anchediva (q.v.), where there was a temple, a grove, and a tank of water... We found a jogi leaning against the wall of a Buddhist or temple of idols" (respecting whom he tells remarkable stories).— Ibn Batuta, iv. 62-63, and see p. 275.

c. 1442. — "The Infidels are divided into a great number of classes, such as the Bramins, the Joghis and others."— Abdurrazak, in India in the X Vth Cent., 17.

1498. — "They went and put in at Angediva... there were good water-springs, and there was in the upper part of the island a tank built with stone, with very good water and much wood... there were no inhabitants, only a beggar man whom they call Jognades." — Correa, by Lord Stanley, 238. Compare Ibn Batuta above. After 150 years, tank, grove, and jogi just as they were!

1510. — "The King of the Joghis 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..." Varahema, p. 111. Perhaps the chief of the Gouradhaka Jogis, 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.

1518. — "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 Jogis, and in their own speech they are called Zoume (see SWAMY) which means Servant of God... These Jogues eat all meats, and do not observe any idolatry."— Barbosa, 99-100.

1553. — "Much of the general fear that affected the inhabitants of that city (Goa before its capture) proceeded from a Gentoo, of Bengal by nation, who went about in the habit of a Jogue, which is the strictest sect of their Religion... saying that the City would speedily have a new Lord, and should be inhabited by a strange people, contrary to the will of the natives."— De Barros, Dec. II. liv. v. cap. 3.

"For this reason the place (Adam's Peak) is so famous among all the Gentiles of the East yonder, that they resort thither as pilgrims from more than 1000 leagues off, and chiefly those whom they call Jogues, who are as men who have abandoned the world and dedicated themselves to God, and make great pilgrimages to visit the Temples consecrated to him."— Ibid. Dec. III. liv. ii. cap. 1.

1563. — "... to make them fight, like the cobras de capello which the Jogues carry about asking alms of the people, and these Jogues are certain heathen (Gentiles) who go begging all about the country, powdered all over with ashes, and venerated by all the poor heathen, and by some of the Moors also..."— Garcia, f. 156a, 157.

1567. — "Jogues." See under CASIH.

[c. 1610. — "The Gentiles have also their Auledalis (Abd-Allah), which are like to our hermits, and are called Jogues."—Pyruad de Laval, Hak. Soc. i. 943.]

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 Baginata, 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 Janguis, a name which signifies 'united to God.'"—Bernier, ed. Constable, 316.

1673. — "Near the Gate in a Choultry sate more than Forty naked Jongsies, or men united to God, covered with Banyas and plaited Turbans of their own Hair."—Przer, 100.

1727. — "There is another sort called Jongiisse, who... go naked except a bit of Cloth about their Loins, and some deny themselves even that, delighting in Nastiness, and an holy Obscenity, with a great
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Show of Sanctity."—A. Hamilton, i. 152; [ed. 1744, i. 153].

1800.—"Fate work'd its own the while. A band Of Yogeeses, as they roamed the land Seeking a spouse for Jagu Naut their God, Stray'd to this solitary glade."

Three of Kehana, xiii. 16.
c. 1812.—"Scarcely were we seated when behold, there poured into the space before us, not only all the Yogeeses, Fakerees, and rogues of that description ... but the King of the Beggars himself, wearing his peculiar badge."—Mrs. Sherwood, (describing a visit to Henry Martyn at Cawnapore), Autobiog., 415.

"Apan gātā ka jogi an gātō kā sādā." Hind. proverb: "The man who is a jogi in his own village is a deity in another."—Quoted by Elliot, ii. 207.

JOHN COMPANY, n.p. An old personification of the East India Company, by the natives often taken seriously, and so used, in former days. The term Company is still applied in Sumatra by natives to the existing (Dutch) Government (see H. O. Forbes, Naturalist's Wanderings, 1885, p. 204).

[Dhōeti Company Bahdur kē] 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 Shāh Jahān and Jehāngir, and the golden age of the Mogul" (G. A. Sala, quoted in Notes and Queries, 8 ser. ii. 37). And Sir G. Birdwood writes: "The earliest coins minted by the English in India were of copper, stamped with a figure of an irradiated lingam, the phallic 'Roi Soleil.' The mintage of this coin is unknown (1 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 Sparrmann, Travels to the Cape of Good Hope, the South-Polar Lands, and round the World, p. 347; see 9 ser. Notes and Queries, vii. 84.]

1808.—(The Nawab) "much amused me by the account he gave of the manner in which my arrival was announced to him. ... 'Lord Sahāb Ka bādā, Company kē nāmaa tāshīf laīdā'; 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."—Sadārach, 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 Topes wallas say 'John Company,' and he knew that Jobs was a man's name, for his master was called John Brioe, but he could not say to a certainty whether 'Company' was a man's or a woman's name."—Fandwrg Hāri, 60; [ed. 1873, i. 83, in a note to which the phrase is said to be a corruption of Joint Company].

1836.—"The jargon that the English speak to the natives is most absurd. I call it 'John Company's English,' which rather affronts Mrs. Staunton."—Letters from Madras, 413.

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. jānpān, jāpān, [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 Sanitarium of Upper India. It is carried by two pairs of men (who are called Jompnionics, i.e. jānpānis or jāpānis), each pair bearing on their shoulders a short bar from which the
shafts of the chair are slung. There is some perplexity as to the origin of the word. For we find in Crawford's Malay Dict. "Jampana (Jav. Jampona), a kind of litter." Also the Javanese Dict. of P. Janss (1876) gives: "Djempanā—dragstool (i.e. portable chair), or sedan of a person of rank." [Klinkert has jempana, djempana, sempana as a State sedan-chair, and he connects sempana with Skt. sam-panna, 'that which has turned out well, fortunate.' Wilkinson has: "jempana, Skt. ? a kind of State carriage or sedan for ladies of the court." The word cannot, however, have been introduced into India by the officers who served in Java (1811-15), for its use is much older in the Himalaya, as may be seen from the quotation from P. Desideri.

It seems just possible that the name may indicate the thing to have been borrowed from Japan. But the fact that dyamān means 'hang' in Tibetan may indicate another origin.

Wilson, however, has the following: "Jhâmpān, Bengali. A stage on which snake-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himalaya, written Jâmpaun (?)." [Both Platts and Pallon give the word jhappan as Hind.; the former does not attempt a derivation; the latter gives Hind. jhānp, 'a cover,' and this on the whole seems to be the most probable etymology. It may have been originally in India, as it is now in the Straits, a closed litter for ladies of rank, and the word may have become appropriated to the open conveyance in which European ladies are carried.]

1716.—"The roads are nowhere practicable for a horseman, or for a Jampan, a sort of palankin."—Letter of P. Ipolitio Desideri, dated April 10, in Lettres Éd. xvi. 184.

1783.—(After a description) "... by these central poles the litter, or as it is here called, the Sampam, is supported on the shoulders of four men."—Forster's Journey, ed. 1806, ii. 2.

1822.—"The Chumpann, 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 armchair 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 'jampam' 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 jampaneses ... just as in the plains she keeps her carriage and footmen."—Letter in Times, Aug. 17.

JOOL, JOOOL, s. Hind. jhol, supposed by Shakespeare (no doubt correctly) to be a corrupt form of the Ar. jull, having much the same meaning; [but Platts takes it from jholna, '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. jilal 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 jhol)—also "ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."

[1819.—"Dr. Duncan ... took the Jool, or broadcloth housing from the elephant. ..."—Tod, Personal Narr. in Annals, Calcutta reprint, i. 715.]

1850.—"Horse Joolas, &c., at shortest notice."—Adv. in Madras Mail, Feb. 18.

JOOLA, s. Hind. jhulla. 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 Sāgha and Jhula" (a description of both follows).—Aisat, 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 Joo[a]e) is a mighty and powerful Prince of the World."—Walter Skelz, 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."—Saur, ed. 1672, p. 27.

1677.—"All the Sinese keep a limning of the Devil in their houses ... There paint him with two horns on his head, and commonly call him Josie (Joojes)."—Gerret Vermeulen, Oost Indische Voyagie, 38.

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. 285].

c. 1790.—
"Down with dukes, earls, and lords, those pagan Josses, False gods! away with stars and strings and crosses."

Peter Pindar, Ode to Kien Long.

1798.—"The images which the Chinese worship are called joostje by the Dutch, and joss by the English seamen. The latter is evidently a corruption of the former, which being a Dutch nickname for the devil, was probably given to these idols by the Dutch who first saw them."—Skawazzia, E.T. i. 173.

This is of course quite wrong.

JOS'S-HOUSE, a. An idol temple in China or Japan. From Joss, as explained in the last article.

1750-52.—"The seafarers, and even some books of voyages ... call the pagodas Yoss-houses, for on enquiring of a Chinese for the name of the idol, he answers Grande Yoss, instead of Grand Dieu."—Olf. Toren, 232.

1760-1810.—"On the 8th, 18th, and 28th day of the month those foreign barbarians may visit the Flower Gardens, and the Honam Joss-house, but not in drows of over ten at a time."—S Regulations at Canton, from The Fowkwe at Canton (1892), 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, 188.

1876.—"... the fantastic gables and tawdry ornaments of a large joss-house, or temple."—Fortnightly Review, No. clxxii. p. 223.

1876.—
"One Tim Wang he makee-thavel, 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, JOS'S-STICK, a. "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 PUTFOCK.)"

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 Cherussees, 49.

JOW, a. Hind. jhātā. The name is applied to various species of the shrubby tamarisk which abound on the low alluvials of Indian rivers, and are useful in many ways, for rough basket-making and the like. It is the usual material for gabions and fascines in Indian siege-operations.

[c. 1809.—"... by the natives it is called jhau; but this name is generic, and is applied not only to another species of Tamarisk, but to the Cuscuta of Bengal, and to the cone-bearing plants that have been introduced by Europeans."—Buchanan-Hamilton, Eastern India, iii. 597.]

[1840.—"... on the opposite Jhow, or bastard tamarisk jungle ... a native ... had been attacked by a tiger. ..."—Davidson, Travels, ii. 526.]

JOWAULLA MOOKHEE, n.p. Skt.—Hind. Jwāli-mukhī, 'flame-mouthed'; a generic name for quasi-volcanic phenomena, but particularly applied to a place in the Kangra district of the Punjab mountain country, near the Biās River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devī, and it is a place of pilgrimage famous all over the 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 Jwāli-mukhī. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

1860.—"Sultān Firos ... marched with his army towards Nagarkot (see NUGGECOTE) ... the idol Jwāli-mukhī, much worshipped by the infidels, was situated on the road to Nagarkot. ... Some of
the infidels have reported that Sultán Fíroa went specially to see this idol, and held a golden umbrella over its head. But... the infidels slandered the Sultán. ... Other infidels said that Sultán Muhammad Sháh bin Tugblik Sháh held an umbrella over this same idol, but this also is a lie. ..."—Sháms-ı-Širíjí Aýf, in Elliott, iii. 318.

1616. —... a place called Jallamáke, which has on it 12 Springs and hard Rocks, there are daily to be seen incessant Eruptions of Fire, before which the Idolatrous people fall down and worship."—Terry, in Purchas, ii. 1417.

[c. 1617.—In Sir T. Roe's Map, "Jaláamáke, the Pilgrimage of the Banians."]—Hak. Soc. ii. 535.

1789.—"At Taunála Mokoó (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. 1793, i. 308.

1799.—"Prison Poory afterwards travelled... to the Maha or Burue (i.e. larger) Jovalí Mókhi or Juála Móchi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bakee (Bakur) 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.

JOVAUR, JOWABEE, s. Hind. javar, judr, [Skt. yava-prákttra or áktra, 'of the nature of barley';] Sorghum vulgare, Pers. (Holcus sorghum, L.) one of the best and most frequently grown of the tall millets of southern countries. It is grown nearly all over India in the unflooded tracts; it is sown about July and reaped in November. The reedy stems are 6 to 12 feet high. It is the cholam of the Tamil regions. The stalks arekirbee. The Ar. durá or dhura is perhaps the same word ultimately as javar; for the old Semitic name is dīkā, from the smoky aspect of the grain. It is an odd instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (Illus. of the Gram. Parts of Guzerattee, &c., Bombay, 1808) calls "Jooar, a kind of pulse, the food of the common people."

[c. 1590.—In Khandaeh "Jowári is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit."—Ais, ed. Jarrett, ii. 228.]

1760.—"En suite mauvais chemin sur des levées faîtes de boue dans des quarres de

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JOWARI et des champs de Neïs (see NELLY) remplis d'eau."—Auquil du Perron, i. 401xxxi.

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 "juatee or cus-cus" (!). [See CUSCUS.]; Or. Mem. ii. 406; [2nd ed. ii. 36, and i. 29].

1819.—In 1797-8 Jowaree sold in the Muchoo Kaunta at six rupees per cules (see CULSEY) of 24 maunds."—Macmurdó, in Tr. Lit. Soc. Bo. i. 287.

[1826.—"And the sabre began to cut away upon them as if they were a field of Jowaree (standing corn)."—Pandurang Hari, ed. 1873 i. 86.]

JOY, s. This seems from the quotation to have been used on the west coast for jewell (Port. joia).

1810.—"The vanity of parents sometimes leads them to dress their children, even while infants, in this manner, which affords a temptation... to murder these helpless creatures for the sake of their ornaments or joys."—Maria Graham, 3.

JUBTEE, JUPTEE, &c., n. Guz. japti, &c. Corrupt forms of zábiti. ["Watán-zábiti, 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 ZUBBT.

1806.—"The Sindias as Sovereigns of Broach used to take the revenues of Mangooosal and Desoya (see DESSAYE) of that district every third year, amounting to Rs. 58,390, and called the periodical confiscation Juptee."—R. Drummond. [Majmúdar "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 Todor Mal, and are paid by fees charged on the villages." (Wilson)].

JUDA, 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 Bama, 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 BANGCOCK].

1522.—"All these cities are constructed like ours, and are subject to the King of Siam, who is named Siri Zacabedera, and who inhabits India."—Fígåfta, Hak. Soc. 156.
c. 1542. — "The capital City of all this Empire is Odiss, whereof I have spoken heretofore: it is fortified with walls of brick and mortar, and contains, according to some, foure hundred thousand fires, whereof an hundred thousand are strangers of divers countries." — Piso, in Cesar's E.T. p. 295; orig. cap. lixix.

1553. — "For the Realm is great, and its Cities and Towns very populous; insomuch that the city Buda alone, which is the capital of the Kingdom of Siam (Sião), and the residence of the King, furnishes 50,000 men of its own." — Barros, III. ii. 5.

1614. — "As regards the size of the City of Odia... it may be guessed by an experiment made by a curious engineer with whom we communicated on the subject. He says that... he embarked in one of the native boats, small, and very light, with the determination to go all round the City (which is entirely compassed by water), and that he started one day from the Portuguese settlement, at dawn, and when he got back it was already far on in the night, and he affirmed that by his calculation he had gone more than 8 leagues." — Conto, VI. vii. 9.

1617. — "The merchants of the country of Lan John, a place joining to the country of Jangoa (see JANGOMAY) arrived at 'the city of Judea' before Eaton's coming away from thence, and brought great store of merchandize." — Sainsbury, ii. 90.

"1 (letter) from Mr. Benjamin Fury in Judea, at Siam." — Cock's Diary, Hak. Soc. i. 272.

1639. — "The chief of the Kingdom is India by some called Odia... the city of India, the ordinary Residence of the Court is seated on the Moon." — Mandelslo, Travels, E.T. ii. 122.

1663. — "As for the City of Siam, the Siamese do call it Si-yo-thai, the o of the syllable ye being closer than our (French) Diphthong au." — La Loubère, 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 Mennoo, which by Turnings and Windings, makes the distance from the Bar about 50 Leagues." — A. Hamilton, ii. 160; [ed. 1744].

1774. — "Ayutthaya with its districts Dvaravati, Yodaya and Kampaipak." — Inc. 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-yo-thai..." — Treaty between E.I.C. and King of Siam, in Wilson, Documents of the Burmese War, App. lxxvii.

JUJGOOLAK. s. Marine Hind. for jack-block (Roebuck).

JUJGURNAUT, n.p. A corruption of the Skt. Jagannatha, 'Lord of the Universe,' a name of Krishna worshipped as Vishnu at the famous shrine of Puri in Orissa. The image so called is an amorphous idol, much like those worshipped in some of the South Sea Islands, and it has been pleasingly suggested (we believe first by Gen. Cunningham) that it was in reality a Buddhist symbol, which has been adopted as an object of Brahmanical worship, and made to serve as the image of a god. The idol was, and is, annually dragged forth in procession on a monstrous car, and as masses of excited pilgrims crowded round to drag or accompany it, accidents occurred. Occasionally also persons, sometimes sufferers from painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of the last century, and that of Sir W. W. Hunter, who states that he had gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions—a belief that has made Juggurnaut a standing metaphor—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India. The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impressions in connection with the Juggurnaut festival.

1811. — "Jagnár." See under MADURA.]

c. 1321. — "Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music... and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot." — Prior Odoric, in Olaus, &c. i. 83.
c. 1430. — "In Bisenagalia (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,
whence the death which they say is very
acceptable to their god." — N. Comis, in Indi-
a, i. 57th Cent., 28.

C. 1581. — "All for devotion attach
themselves to the trace of the car, which is
drawn in this manner by a vast number of
people... and on the annual feast day
of the Pagod this car is dragged by crowds
of people through certain parts of the city
(Neganpatam), some of whom from devotion,
or the desire to be thought to make a
devoted end, cast themselves down under
the wheels of the car, and so perish,
remaining all ground and crushed by the
said car." — Gaspard Balbi, f. 84. The
preceding passages refer to scenes in the
south of the Peninsula.

C. 1690. — "In the town of Purrotam
on the banks of the sea stands the temple of
Jagnant, 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 Hinduese language is called Rakh (see
BUT); and they believe that whoever assists
in drawing it along obtains remission of all
his sins." — Gladwin's Ayens, ii. 13-15; [ed.
Jarrett, ii. 127.]

1682. — "Vto this Pagod or house of
Sathan... do belong 3,000 Bramanines
or Priestes, who do daily offer sacrifice
unto their great God Jagannat, from
which Idoll the City is so called. And
when it (the chariot of Jagannat) is
going along the city, there are many that
will offer themselves a sacrifice to this
Idoll, and desperately lye down on the
ground, that the chariott wheels may
runne over them, whereby they are killed
outright; some get broken armes, some
broken legges, so that many of them are
destroyed, and by this meanes they thynke
to merite Heaven." — W. Bruton, in Hakl.
v. 57.

1867. — "In the town of Jagannat, which
is seated upon the Gulf of Bengalea, and
where is that famous Temple of the Idol of
the same name, there is yearly celebrated
a certain Feast... The first day that
they shew this Idol with Ceremony in the
Temple, the Crowd is usually so great to
see it, that there is not a year, but some
of those poor Pilgrimes, that come afar off,
tired and harassed, are suffocated there;
all these people blessing them for having
been so happy. And when this Hellish
Triumphant Chariot marcheth, there are
found (which is no Fable) persons so
foolishly credulous and superstitious as to
throw themselves with their bellies under
those large and heavy wheels, which bruise
them to death." — Bernard, a Letter to
Mr. Chapelain, in Eng. ed. 1684, 97; [ed.
Constable, 304 seq.].

1669-79. — "In that great and Sumptuous
Diabolical Pagod, there Stoodeth theree
greatest God Jn. Gernant, whence ye Pagod
received that name also." — MS. Asia, &c.,
T. B. t. 12. Col. Temple adds:
"Throughout the whole Ms. Jagannath is
repeatedly called Jn. Gernant, which
obviously stands for the common trans-
position Janganath."

1682. — "... We lay by last night till
10 o'clock this morning, ye Captain being
deersous to see ye Jagernot Pagodas for
his better satisfaction." — Hedges, Diary,
July 16; [Hak. Soc. i. 30].

1727. — "His (Jagnynt's) Effigy is often
carried abroad in Procession, mounted on a
Coach for stories high... they fasten
small Ropes to the Cable, two or three
Fathoms long, so that upwards of 2,000
People have room enough to draw the
Coach, and some old Zealots, as it passes
through the Street, fall flat on the Ground,
to have the Honour to be crushed to Pieces
by the Coach Wheels." — A. Hamilton, i. 387;
[ed. 1744].

1802. — "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 gods,
Their self-devoted bodies there they lay
To pave his chariot way.
On Jag-nant they call,
The ponderous car rolls on, and crushes
all,
Through flesh and bones it ploughs its
dreadful path.
Grunge, groan unheard; the dying cry.
And death, and agony.
Are trodden under foot by you mad
throng,
Who follow close and thrust the deadly
wheels along."

Curse of Kehama, xiv. 5.

1814. — "The sight here beggars all de-
scription. Though Juggurnaut made some
progress on the 19th, and has travelled
daily ever since, he has not yet reached
the place of his destination. His brother
is ahead of him, and the lady in the rear.
One woman has devoted herself under the
wheels, and a shocking sight it was.
Another also intended to devote herself, missed
the wheels with her body, and had her arm
broken. Three people lost their lives in the
crowd." — Asiatic Journal, quoted in
Beveridge, Hist. of India, ii. 54, without
exact reference.

C. 1818. — "That excess of fanaticism
which formerly prompted the pilgrims to
court death by throwing themselves in
crowds under the wheels of the car of
JULIBDAR. has happily long ceased to actuate the worshippers of the present day. During 4 years that I have witnessed the ceremony, three cases only of this revolting species of immolation have occurred, one of which I may observe is doubtful, and should probably be ascribed to accident; in the others the victims had long been suffering from some excruciating complaints, and chose this method of ridding themselves of the burden of life in preference to other modes of suicide so prevalent with the lower orders under similar circumstances."—A. Starling, 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 25 Hindus were crushed to death at Lahera on the Ganges, under the wheels of Juggernaut."—As. Journal, 1821, vol. x. iii. 702.

[1864.—"On the 7th July 1864, the editor of the Friend of India mentions that, a few days previously, he had seen, near Serampore, two persons crushed to death, and another frightfully lacerated, having thrown themselves under the wheels of a car during the Rath Jatra festival. It was afterwards stated that this occurrence was accidental."—Chetw. Ind. Med. J. 1666.]

1871.—"Poor Johnny Tetterby staggered under his Moolch of an infant, the Juggernaut crushed all his enjoyment."—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 char du Nide de Juggernaut."—E. Renas, in Revue des Deux Mondes, 3e Série, xvii. p. 504.

JULIBDAR. s. Péa. jilnâdûr, from jiln, the string attached to the bridle by which a horse is led, the servant who leads a horse, also called jant-bakhâdâr, jantbakhâsh. 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 kâlik horse, a rupee should be given, viz. one lakhs to the Athbeg to the two to the Jilânâdûr..."—Âin, ed. Blockmann, i. 142. (And see under FYKE.)]

1678.—"In the heart of this Square is raised as large as a Mountebank's Stage, where the Gallabdar, or Master Muliteer, with his prime Passengers or Servants, have an opportunity to view the whole Caphala."—Fryer, 341.

1683.—"Your Jyllibdar, after he had received his letter would not stay for the Gen, but stood upon departure."—Hedges, Diary, Sept. 15 ; [Hak. Soc. i. 112].

We admire what made you send peons to force our Gyllibdar back to your Factory, after he had gone 12 cases on his way, and dismiss him again without any reason for it."—Hedges, Diary, Sept. 26 ; [Hak. Soc. i. 120].

1754.—"100 Giladar; those who are charged with the direction of the couriers and their horses."—Hay's Travels, i. 171 ; 252.

1812.—"I have often admired the courage and dexterity with which the Persian Jelwâdars or grooms throw themselves into the thickest engagement of angry horses."—Morier, Journey through Persia, 63 seq.

1880.—"It would make a good picture, the surroundings of camels, horses, donkeys, and men... Pascal and Remise cooking for me; the Jellazâdars, enveloped in felt coats, smoking their kallums, amid the half-light of fast fading day..."—MS. Journal in Persia of Capt. W. Gill, R.E.

JUMBEEA. s. Ar. jambîya, 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 agomis 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 jambiyâh 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. Jambwâ occurs as the name of a dagger in the Âis (orig. i. 119); why Blochmann in his translation [i. 110] spells it jambwâh we do not know. See also Dozy and Eng. s.v. jambette. It seems very doubtful if the latter French word has anything to do with the Arabic word.

C. 1328.—"Taki-ud-din refused roughly and pushed him away. Then the maimed man drew a dagger (eshkgar) such as is called in that country jambiya, and gave him a mortal wound."—Im Bâtân, 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, azagays, agomias, and bows and slings from which they slung stones at us."—Roteiro de Vaeo da Gama, 82.

1518.—"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 (gumios)."—Barbo, p. 80.

1774.—"Autour du corps ils ont un ceinturon de cuir brodâ, ou garn d'argent.
an milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (jambes), dont la pointe est tournée du côté droit."—
Niebuh., Desc. de l'Arabie, 54.

JUMDUD, s. H. jamdad, jamdhar.
A kind of dagger, broad at the base and slightly curved, the hilt formed with a cross-grip like that of the Kadär (see KUTTAUR). [A drawing of what he calls a jamdhar kadăr 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 yanb-dar, 'flank-render.' But in the Ain the word is spelt yanhadh, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardái (see Ind. Antiq. i. 283) corroborates this. Mr. Beames there suggests the etymology of Yama-dánt '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.—"Jamuhar." See quotation under KUTTAUR.

1813.—"... visited the jamdar khan, or treasury containing his jewels... curious arms..."—Forbes, Or. Mem. 2nd ed. ii. 469.

JUMMA, s. Hind, from Ar. jama'.
The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies 'total' or 'aggregate.'

c. 1781.—"An increase of more than 26 lacs of rupees (was) effected on the former jumma."—Fifth Report, p. 8.

JUMMABUNDEE, s. Hind, from P.—Ar. jama'bundy. 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 jumna-bundy, or rent-roll... amounted to..."—Verelst, View of Bengal, App. 214.

1814.—"Jummabundees." See under PATEL.

JUMNA, n.p. The name of a famous river in India which runs by Delhi and Agra. Skt. Yamuna, Hind. Jamund and Jamna, the Ιναύσια or Potome, the Ἰουβέφσια of Arrian, the Ιωμάνες of Pliny. The spelling of Potome almost exactly expresses the modern Hind. form Jamunda. The name Jamunda is also applied to what was in the 18th century, an unimportant branch of the Brahmaputra R., which connected it with the Ganges, but which has now for many years been the main channel of the former great river. (See JENNYE.) Jamund is the name of several other rivers of less note.

1616-17.—"I proposed for a water works, wth might give the Chief City of the Mogore content... wth is to be don vppon the Riuver Jenyme wth passeth by Agra..."—Birdwood, First Letter Book, 460.

1619.—"The river Gemynisi was vnft to set a Myll vppon."—Sir T. Roe, Hak. Soc. ii. 477.

1663.—"... the Gemn, a river which may be compared to the Loire..."—Bernier, Letter to M. de la Mothe Vayer, ed. Constable, 241.

JUMNA MUSJID, n.p. A common corruption of the Ar. ja'me' masjid, 'the cathedral or congregational mosque,' Ar. jama', 'to collect.' The common form is supposed to represent some great mosque on the Jumna R.

1785.—"The Jumna-musjid is of great antiquity."—Diary, in Forbes, Or. Mem. 2nd ed. ii. 448.

1849.—"In passing we got out to see the Jumna 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, 266.

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 Rājpūri inlet, to which the name Janjira properly pertains, believed to be a local corruption of the Ar. jassira, 'island.' The State is also called Habeen, meaning 'Hubshee's land,' from the fact that for 3 or 4 centuries its chief has been of that race. This
was not at first continuous, nor have the chiefs, even when of African blood, been always of one family; but they have apparently so for the last 200 years. 'The Sidi' (see SEEDY) and 'The Habbeh,' are titles popularly applied to this chief. This State has a port and some land in Kathiwär.

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 Primeiro Roteiro, p. 48. His rude chart shows the island-fort.

"JUNGLE, s. Hind. and Mahr. jungal, 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 into English. The word does not seem to occur in Fyssor, which rather indicates that its use was not so extremely common among foreigners as it is now.

1200.—"... Now the land is humid, jungle (jangalā), or of the ordinary kind."—Sasrā, i. ch. 35.

1287.—"Elephants were numerous as sheep in the jungal round the Rāj's dwelling."—Tchik-i-Firoz-Shāhī, in Elliot, iii. 314.

1450.—"The Kings of India hunt the elephant. They will stay a whole month or more in the wilderness, and in the jungle (Jangal)."—Abdurrazzāk, in Not. et Ext. xiv. 51.

1474.—"... Bichenergor. The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful Jungal."—Atk. Nikītīn, in India to XVth Cent., 29.

1776.—"Land waste for five years... is called Jungle."—Hāni's Gentoo Code, 190.

1809.—"The air of Calcutta is much affected by the closeness of the jungle around it."—Lit. Valantu, i. 207.

1809.—"They built them here a bower of jointed cane, Strong for the needful use, and light and long Was the slight framework reared, with little pain; Lithie creepers then the wocker sides supply, And the tall jungle grass fit roofing gave Beneath the genial sky."

"Curse of Kehama, xiii. 7.

1830.—"C'est là que je rencontrerai les jungles... j'avoue que je fus très désappointé."—Jacquemont, Correspond. i. 134.

1838.—"L'Hippotame au large ventre Habite aux Jungles de Java, Oh grondement, au fond de chaque autre Plus de monstres qu'on ne rêva."

Theoph. Gautier, in Poésies Complètes, ed. 1876, i. 525.

1848.—"But he was as lonely here as in his jungle at Boggleywala."—Thackeray, Vanity Fair, ch. iii.

1856.—"... There was ever a battle won like Salamance? Hey, Dobbins! 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.

1868.—"Le bête formidable, habitante des jungles S'endort, le vent en l'air, et dilate ses congés."—Lecomte de Lisle.

1865.—"... Des djungles du Pendj-Abo Aux sables du Kurnate."—Ibid.

1867.—"... 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.

1868.—"... here are no cobwebs of plea and counterfees, no jungles of argument and creases of analysis."—Swinburne, Essays and Studies, 138.

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 jungles."—March, Kata-Kata-Malayow, 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.

1806.—"... 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, 49.

JUNGLE-POWELL, s. The popular name of more than one species of these
JUNGLE-MAHALS.

birds from which our domestic poultry are supposed to be descended; especially *Gallus Sonneratii*, Temminck, the Grey *Jungle-fowl*, and *Gallus ferrugineus*, Gmelin, the Red *Jungle-fowl*. The former belongs only to Southern India; the latter from the Himalayas, south to the N. Circars on the east, and to the Rājpīpla Hills south of the Nerbudda on the west.

1900.—"... the thickets bordered on the village, and I was aboundsounded in *jungle-fowl*."—Sykes, *Embassy to Ava*, 96.

1883.—"The common *jungle-cock* ... was also obtained here. It is almost exactly like a common game-cock, but the voice is different."—Wallace, *Malay Archip.*, 108.

The word *jungle* is habitually used adjectively, as in this instance, to denote wild species, e.g. *jungle-cat*, *jungle-dog*, *jungle-fruit*, &c.

JUNGLE-MAHALS, n.p. Hind. Jangal-Mahal. This, originally a vague name of sundry tracts and chiefainships lying between the settled districts of Bengal and the hill country of Chutiā Nāgpūr, was constituted a regular district in 1805, but again broken up and redistributed among adjoining districts in 1833 (see *Imperial Gazetteer*, s.v.).

JUNGLE-TERRY, n.p. Hind. Jangal-tartā (see TERAJ). A name formerly applied to a border-tract between Bengal and Behar, including the inland parts of Monghyr and Bhāgalpūr, and which are now termed the *Santāl Pargāns*. Hodges, below, calls it to the "westward" of Bhāgalpūr; but Barkope, which he describes as near the centre of the tract, lies, according to Rennell's map, about 36 m. S.E. of Bhāgalpūr town; and the Cleveland inscription shows that the term included the tract occupied by the Rājmahāl hill-people. The *Map No. 2* in Rennell's *Bengal Atlas* (1779) is entitled "the *Jungle-Terry* District, with the adjacent provinces of Bīrbhoom, Rajemal, Boglipour, &c., comprehending the countries situated between Moorshedabad and Bahar." But the map itself does not show the name *Jungle Terry* anywhere.

1781.—"Early in February we set out on a tour through a part of the country called the *Jungle-Terry*, to the westward of Banglopore ... after leaving the village of Barkope, which is nearly in the centre of the *Jungle Terry*, we entered the hills ... In the great famine which raged through Indostan in the year 1770 ... the *Jungle Terry* is said to have suffered greatly."—Hodges, pp. 85-91.

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, Rajemal, Boglipoor, and the *Jungle Terry*, by Mr. Hodges. ..."—In *Seton-Kerr*, i. 64.

c. 1788.—"To the Memory of AUGUSTUS CLEVELAND, Esq., Late Collector of the Districts of Bhagulpore and Rajamahal, Who without Bloodshed or the Terror of Authority, Employing only the Means of Conciliation, Confidence, and Benevolence, Attempted and Accomplished The entire Subjection of the Lawless and Savage Inhabitants of the *Jungle Terry* of Rajamahal. ..." (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 *jwair* (*jowair*), plantains and yams, which together with some of the small grains mentioned in the account of the *Jungle Terry*, constitute almost the whole of the productions of these hills."—Sutherland's *Report on the Hill People* (in *App. to Long*, 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 *Jungle Terry* district, always regarded, till its pacification and settlement, as a sort of border or debatable land."—Heber, i. 181.

JUNGOLO, a. Guz. Janglo. This term, we are told by R. Drummond, was used in his time (the beginning of the 19th century), by the less polite, to distinguish Europeans; "wild men of the woods," that is, who did not understand Guzerati!

1806.—"Joseph Maria, a well-known scribe of the order of Topeewallas ... was actually mobbed, on the first circuit of 1806, in the town of Pitlaud, by parties of curious old women and young, some of whom gazing upon him put the question, *Ars Janglo, too mame pirmesh?* 'O wild one, wilt thou marry me?' He knew not what they asked, and made no answer, whereasupon they declared that he was indeed a Gieuja, and it required all the address of Kripnam (the worthy Brahmin who related this anecdot to the writer, uncontradicted in the presence of the said Senhor) to draw off the dames and damsels from the astonished Joseph."—R. Drummond, *Illus. (s.v.).
JUNK, s. A large Eastern ship; especially (and in later use exclusively) a Chinese ship. This indeed is the earliest application also; any more general application belongs to an intermediate period. This is one of the oldest words in the Europe-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 1275 gives a sketch of one of those ships with their sails of bamboo matting and calls them Enchi, no doubt a clerical error for Fuchi. Dobner, the original editor of Marignolli, in the 18th century, says of the word (junkos): "This word I cannot find in any medieval glossary. Most probably we are to understand vessels of platted reeds (a juncis testa) 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 tchouen (chuen), and Littre gives the same etymology (s.v. jonque). It is possible that the word may be eventually traced to a Chinese original, but not very probable. The old Arab traders must have learned the word from Malay pilots, for it is certainly the Javanese and Malay jong and ajong, 'a ship or large vessel.' In Javanese the Great Bear is called Lintang jong, 'The Constellation Junk,' which is in Malay Bintang Junk. 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 merchandise and cloths from Chin and Mocha, and the countries of Hind and Sind."—Rashiduldin, in Elliot, i. 69.

1381.—"And when we were there in harbour at Polumbom, we embarked in another ship called a Junk (aliwm navim nomine Zonum). . . . Now on board that ship were good 700 souls, what with sailors and with merchants. . . ."—Friar Odoric, in Cathay, &c., 73.

c. 1843.—"They make no voyages on the China Sea except with Chinese vessels . . . of these there are three kinds; the big ones which are called junk, in the plural junkā. . . . Each of these big ships carries from three 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. 91. The French translators write the words as gonk (and gonodi). Ibn Batuta really indicates čhunk (and čhunkā); 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 (asendentes Junktos) from Lower India, which is called Minbar."—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 chrooko, which egg was as big as a butt."—Rubric on Fra Mauro's Great Map at Venice.

"The Ships or junks (Zonchi) which navigate this sea, carry 4 masts, and others besides that they can set up or strike (at will); and they have 40 to 60 little chambers for the merchants, and they have only one rudder. . . ."—Ibid.

1516.—"Many Moorish merchants reside in it (Malacca), and also Gentiles, particularly Chetes (see COTTEY), who are natives of Cholmendel; and they are all very rich, and have many large ships which they call jungos."—Barboza, 191.


[1554.—". . . in the many ships and junks (Jugos) which certainly passed that way."—Caithaneda, ii. c. 20.]

1563.—"Junoos 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 Bark of some thirtie tunnes (which the Moors call a Junco)."—Barker's Acc. of Lancaster's Voyage, in Hakl. ii. 589.

1616.—"And doubtless they had made havock of them all, had they not presently been relieved by two Arabian Junks (for so their small ill-built ships are named. . . .)"—Terry, ed. 1665, p. 342.

1625.—"An hundred Prawes and Junkes."—Purchas, Pilgrimage, i. 2, 45.

1627.—"China also, and the great Atlantis (that you call America), which have now but Junks and Canoes, abounded them in tall Ships."—Bacon, New Atlantis, p. 12.

1830.—"So repairing to Jauques (see JASE), a place in the Persia Gulph, they obtained a flet of Seven Junktos, to convey them and theirs as Merchentmen bound for the Shores of India."—Lord, Religion of the Perses, 8.
1678.—Fryer also speaks of "Portugal Junk." The word had thus come to mean any large vessel in the Indian Seas. Barker's use for a small vessel (above) is exceptional.

JUNKAMEER, s. This word occurs in Wheeler, i. 300, where it should certainly have been written Juncaneer. It was long a perplexity, and as it was the subject of one of Dr. Burnell's latest, if not the very last, of his contributions to this work, I transcribe the words of his communication:

"Working at improving the notes to v. Linschoten, I have accidentally cleared up the meaning of a word you asked me about long ago, but which I was then obliged to give up.—'Jonka-mir.' It is 'a collector of customs.'"

"(1745).—Notre Supérieur qui savait qu'à motif écrit certains Jonquiers* mettoient les passans à contribution, nous avoit donné un ou deux faisons (see PANAM) pour les payer en allant et en revenant, au cas qu' ils l'exigéz en de nous."—P. Norbert, Mémoires, pp. 158-160.

"The original word is in Malayalam chungadran, and 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 JUNKEON.)

1860.—"The Doivon (see DEWAUN) returned with Linggas Ruccas (see BOOCKA) upon the Aisaldar (see HAVILLAR) at St. Thomé, 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. Consam., Nov. 22, Notes and Exts., iii. 39.

1748.—"Given to the Governor's Servants, Juncaneers, &c., as usual at Christmas, Salampores (see SALEMPOORY) 18Ps. P. 13."—Act. of Extra Charges at Fort St. David, to Dec. 31. MS. 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') Sylan. This appears to be nearly right. The name is, according to Crawford (Malay Dict. s.v. Salang, and Dict. Ind. Archip. s.v. Ujong) Ujong Salang, 'Salang Headland.' [Mr. Skeat doubts the correctness of this. "There is at least one quite possible alternative, i.e. jong salang, in which jong means 'a junk,' and salang, when applied to vessels, 'heavily tossing' (see Kinkert, Dict. s.v. salang). Another meaning of salang is 'to transfixed 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."]

1589.—"There we crossed over to the firm Land, and passing by the Port of Junqualler (Junccalito) 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 Qudea . . . ."—Pinto (orig. cap. xix.) in Cogan, p. 22.

1592.—"We departed thence to a Bais in the Kingdom of Junissalom, which is between Malaca and Pegu, 8 degrees to the Northward."—Barker, in Hakt. ii. 591.

1727.—"The North End of Junk 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 Sunkam, which might be used in Oriesa, where Bruton was. [Shungum (Mal. chunam) appears in the sense of toll or customs duties in many of the old treaties in Logam, Malabar, vol. i.]

1638.—"Any Junkeon or Custome."—Bruton's Narrative, in Hakt. v. 53.

1676.—"These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Governour for relief, and chosen rather to pay Juncaon than submit to the unreasonable demands aforesaid."—Major Puckle's Proposals, in Fort St. Geo. Consam., Feb. 16. Notes and Exts., i. 39.

[1727.—" . . . at every ten or twelve Miles end, a Fellow to demand Junkam or Poll-Money for me and my Servants . . . ."
—A. Hamilton, ed. 1744, i. 592.]

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. bhasha, ‘speech.’ [Wilkinson, Dict., writes Jurub-bhasa; Mr. Skeat prefers juru-bhasa.]

1603.—At Patani the Hollander having arrived, and sent presents—‘ils furent pris par un officier nommé Orakas [see ORAKAY] Jurubhasa, qui en fit trois portions.’—In Rec. du Voyages, ed. 1703, ii. 667. See also pp. 675, 676.

1613.—‘(Said the Mandarin of Anco) . . . ‘Captain-major, Auditor, residents, and jurubhasa, 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 Affão.’ . . .’ ‘These communications being read in the Chamber of the City of Macao, before the Viceroy and the people, and the Captain-Major then commanding in the said city, João Serra 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 Padre, and the Jurubhasa, assembling together and beating our foreheads before God . . .’”—Bocarro, pp. 726-729.

‘The fourteenth, I sent M. Cocks, and my Iurebasso to both the Kings to entreat them to provide me of a dozen Seamen.’—Capt. Saria, in Purchas, 678.

1615.—‘. . . his desire was that, for his sake, I would give over the pursuit of this matter against the sea-bones, for that ye were followed, the people the said bones must cut his bellie, and then my Iurebasso 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 Jurubhassa.’—Foster, Letters, iii. 167.

JUTE, s. The fibre (gunny-fibre) of the bark of Corchorus capsularis, L., and Corchorus olitorius, L., which in the last 45 years has become so important an export from India, and a material for manufacture in Great Britain as well as in India. “At the last meeting of the Cambridge Philosophical Society, Professor Skeat commented on various English words. Jute, a fibrous substance, he explained from the Sanskrit jata, a less usual form of jata, meaning, 1st, the matted hair of an ascetic; 2ndly, the fibrous roots of a tree such as the banyan; 3rdly, any fibrous substance” (Academy, Dec. 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 1796, 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 jhatka, but jhaut is used by the uneducated. See Report of the Jute Commission, by Babu Hemchandra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the Academy, Jan. 17, 1880.

JUTKA, a. From Dak.—Hind. jhatka, ‘quick.’ The native cab of Madras, and of Mofussil towns in that Presidency; a conveyance only to be characterised by the epithet ramsackle, though in that respect equalled by the Calcutta crancie (q.v.). It consists of a sort of box with venetian windows, on two wheels, and drawn by a miserable pony. It is entered by a door at the back. (See SHIGRAM, with like meanings.)

JUZAIL, s. This word jazail is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Ar. it must be jazid, the plural of jazil, ‘big,’ used as a substantive. Jazil is often used for a big, thick thing, so it looks probable. (See GINCALL.) Hence jazilchi, one armed with such a weapon.

1812.—“The Jezzarechi also, the men who use blunderbusses, were to wear the new Russian dress.”—Morier, Journey through Persia, 50.

1898.—“All night the cressets glimmered pale On Ulwar sabre and Tonk jazail.”—R. Kipling, Barrack-room Ballads, 84.

1900.—“Two companies of Khyber Jazail-chis.”—Worburton, Eighteen Years in the Khyber, 78.]
JYSHE. 475 KAREETA.

or temporary assignment for the payment of his troops."—Malcolm, Central India, i. 228.]

JYSHE, s. This term, Ar. jaysh, 'an army, a legion,' was applied by Tipoo to his regular infantry, the body of which was called the Jaiš Kachari (see under COUTHEERY).

c. 1782.—"About this time the Bar or regular infantry, Kutcheri, were called the JYSHE Kutcheri."—Hist. of Tipu Sultan, by Husain Ali Khan Kermadi, p. 32. 1786.—"At such times as new levies or recruits for the Jyshe and Pindaks are to be entertained, you two and Syed Peer assembling in Kucherry are to entertain none but proper and eligible men."—Tipoo's Letters, 260.

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). Kaji is the pronunciation of this last word in various parts of India.

[KALA JUGGAH, s. Anglo-H. kala 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. kallam-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. Kapal, the Malay word for a ship, [which seems to have come from the Tam. koppal,] "applied to any square-rigged vessel, with top and top-gallant masts." (Marsden, Memoirs of a Malay Family, 67).

KARRABAEE, s. Hind. kārbāri, 'an agent, a manager.' Used chiefly in Bengal Proper.

[1867.—"The Foujdar's report stated that a police Carabassi was sleeping in his own house."—Chenery, Ind. Med., Jurisp. 467.]

1867.—"The Lushai Kārbāri (literally men of business) duly arrived and met me at Kassalong."—Levin, A Fly on the Wheel, 293.

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 fume or bustle." The last use seems to be obsolete.

[1863.—"Large halls are seen in many places, called Kar-Kanays or workshops for the artisans."—Bernter, ed. Constable, 263 seq. Also see CARCANA.]

KARDAR, s. P.—H. kārdār, an agent (of the Government) in Sindh.

[1842.—"I further insist upon the offending Kardar being sent a prisoner to my head-quarters at Sukkur within the space of five days, to be dealt with as I shall determine."—Sir C. Napier, in Napier's Conquest of Sind, 149.]

KAREETA, s. Hind. from Ar. kāliṭā, and in India also khalīṭā. 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 kharīṭ; also in Isaiah iii. 22, the word translated 'crisping-pins' is kharītim, rather 'purse.'

[1850.—"The Sheriff Ibrahim, surnamed the Kharītādīr, i.e. the Master of the Royal Paper and Pena, was governor of the territory of Hansīt and Sārāt."—Ibn Batuta, ii. 337.

1888.—"Her Highness the Bāiā Bā’i did me the honour to send me a Kharīṭā, that is a letter enclosed in a long bag of Kim-khatāb (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 brocard d’or à fleurs, long tout au moins d’une demi aune et large de cinq ou six doigts, lié et scellé par le haut avec une
KAUL, s. Hind. Kāl, properly ‘Time,’ then a period, death, and popularly the visitation of famine. Under this word we read:

1808.—“Scarcity, and the scourge of civil war, embittered the Mahratta nation in A.D. 1804, of whom many emigrants were supported by the justice and generosity of neighbouring powers, and (a large number) were relieved in their own capital by the charitable contributions of the English at Bombay alone. This and opening of Hospitals for the sick and starving, within the British settlements, were gratefully told to the writer afterwards by many Maharratas in the heart, and from distant parts, of their own country.”—R. Drummond, Illustrations, &c.

KAUNTA, GAUNTA, s. This word, Mahr. and Güz. kānṭha, ‘coast or margin,’ [Skt. kanthā, ‘immediate proximity,’ kantī, ‘the neck,’] is used in the northern part of the Bombay Presidency in composition to form several popular geographical terms, as Māhī Kānthā, for a group of small States on the banks of the Mahi River; Rewā Kānthā, south of the above; Śindu Kānthā, the Indus Delta, &c. The word is no doubt the same which we find in Ptolemy for the Gulf of Kach, Kānthi kālās. Kānthi-Kot was formerly an important place in Eastern Kachh, and Kānthi was the name of the southern coast district (see Ritter, vi. 1038).

KEBULEE. (See MYROBOLANS.)

KEDDAH, s. Hind. Kedā (khedā, ‘to chase,’ from Skt. akheta, ‘hunting’). The term used in Bengal for the enclosure constructed to entrap elephants. [The system of hunting elephants by making a trench round a space and enticing the wild animals by means of tame decoys is described by Arrian, Indika, 13.] (See CORRAL)

[c. 1590.—“There are several modes of hunting elephants. 1. Kedah” (then follows a description).—Atis, i. 284.]

1780-90.—“The party on the plain below have, during this interval, been completely occupied in forming the Kedah or enclosure.”—Lives of the Lindsay, iii. 191.

1810.—“A trap called a Kedah.”—Williamson, V. M. ii. 438.

1860.—“The custom in Bengal is to construct a strong enclosure (called a Kedah) in the heart of the forest.”—Temcent’s Ceylon, ii. 942.

KEDGEREE, KITCHERY, s. Hind. khichāri, a mess of rice, cooked with butter and dāl (see DHALL), and flavoured with a little spice, shredded 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 mix jargon or lingua franca. In England we find the word is often applied to a mess of re-cooked fish, served for breakfast; but this is inaccurate. Fish is frequently eaten with kedgeree, but is no part of it.

[“Fish Kitcherie” is an old Anglo-Indian dish, see the recipe in Riddell, Indian Domestic Economy, p. 437.]

C. 1840.—“The munj (Moong) is boiled with rice, and then buttered and eaten. This is what they call Kishri, and on this dish they breakfast every day.”—Ibn Battuta, iii. 181.

C. 1448.—“The elephants of the palace are fed upon Kitchiri.”—Abdurrazak, in India in Xth Cent. 27.

C. 1475.—“Horses are fed on peas; also on Kichiri, boiled with sugar and oil; and early in the morning they get shakhaindo!” (I).—Athan. Nikitis, in do., p. 10.

The following recipe for Kedgerees is by Abu’re Fasli:

C. 1590.—“Kichiri, Rice, split dāl, and ghī, 5 ser of each; ½ ser salt; this gives 7 dishes.”—Atis, i. 59.

1648.—“Their daily gains are very small, . . . and with these they fill their hungry bellies with a certain food called Kityesya.”—Van Twist, 57.

1653.—“Kichiri est vne sorte de legume dont les Indiens se nourissent ordinairement.”—De la Boullaye-le-Gou, ed. 1657, p. 546.

1672.—Baldaeus has Kitesery, Tavernier Quicheri [ed. Ball., i. 282, 391].

1678.—“The Diet of this Sort of People admits not of great Variety or Cost, their delightfull Fruit 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 Kitchery, a mixture of all together, or Refuse of Rough, Yellow, and Unequal, which they sell by Bushels to the Russians.”—Ibid. 320.
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1777.—"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 Dholi, 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 Cutheree 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 seventy pounds 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. 514, and a full account in Rajputana Gazetteer, ii. 63.]

KEDGEREE, n.p. Khijiri or Kyari, 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.

1888.—"This morning early we weighed anchor with the tide of Ebb, but having little wind, got no further than the Point of Nagaria Island."—Hedges, Diary, Jan. 26; [Hak. Soc. i. 64].

1884.—"Signor Nicolo Paroree, a Portugall Merchant, assured me their whole community had wrote ye Vice Kinc of Goa . . . to send them 2 or 3 Frigates with . . . Soldiers to possess themselves of ye Islands of Nagaria and In Belgée."—Ibid. Dec. 17; [Hak. Soc. i. 172].

1727.—"It is now inhabited by Fishers, as are also In Belgée and Kedgerie, two neighbouring Islands on the West Side of the Mout of the Ganges."—A. Hamilton, ii. 2; [ed. 1744]. (See HIDGEER.)

1755.—"De l'autre côté de l'entrée, les rivières de Cajori et de l'Inglée (see HIDGE-LEE) plus que tout autre le rivière de Pipli et celle de Balasor (see BALASORE), sont avec Tombali (see TUMLOOK), rivière mentionné plus haut, et qu'on peut ajouter ici, des dérivations d'un grand fleuve, dont le nom de Ganga lui est commun avec le Gange . . . Une carte du Golfe de Bengale insérée dans Blaeu, fera même distinguer les rivières d'Ingelei et de Cajori (ai on prend la peine de l'examiner) comme des bras du Gange."—D'Anville, p. 68.

1848. As to the origin of this singular error, about a river Ganga flowing across India from W. to E., see some extracts under GODAVEY. The Rupnarain River, which joins the Hoogly from the W. just above Diamond Harbour, is the grand fleuve here spoken of. "The name Ganga or Old Ganga is applied to this in charts late in the 18th century. Ganges thus mentioned by A. Hamilton, 1727: "About five leagues farther up on the West Side of the River of Hughly, is another Branch of the Ganges, called Ganga, it is broader than that of the Hughly, but much shallower."—ii. 3; [ed. 1744].

KEDGEREE-POT, a. A vulgar expression for a round popkin such as is in common Indian use, both for holding water and for cooking purposes. (See CHATTY, GHRUBA.)

1811.—"As a memorial of such misfortunes, they plant in the earth an ear bearing a cudgeri, or earthen pot."—Solwyns, Les Hindous, iii.

1830.—"Some natives were in readiness with a small raft of Kedgeree-pots, on which the palkee was to be ferried over."—Mem. of Col. Mountain, 110.

KENNEBURY, n.p. The site of a famous and very extensive group of cave-temples on the Island of Salsette, near Bombay, properly Kanyer.

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 perfectly reading the Floe Sacerb, 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 Josef de the Prince, whom Barisim converted to the Faith of Christ . . . "—Owto, VII. iii. cap. 10.

1673.—"Next Morn before Break of Day we directed our steps to the ancienly fam'd, but now ruin'd City of Camerein . . . all cut out of a Rook." &c.—Freyer, 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. 190.

KERSEYMERE, a. 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: "Mersic cloth, G. (i.e. French) cartas." The only word like the last given by Littre is "Cassie, sorte de canaide." This does not apply to kersey, which appears to be represented by "Croseau—Terme de Commerce; étouf de laine croisée à deux envers; etym. croiser." Both words are probably connected with croiser or with carré. 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 Februar, bocht fra Jhonne Andersoun x eills of quhit Caresey, to be tua coitin, aine to the King, and aine to the Lord of Belgony; price of eillie vin; somma ... 1ij. li.—Acts of the Ed. H. Treasurer of Scotland, 1877, p. 225.

1688.—"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 30, in Hkdt. 1783.

1683.—"I had as lief be a list of an English kersey, as be pil'd as thou art pil'd, for a French velvet.—Measure for Measure, i. 2.

1626.—"Ordoane the theesaurer to tak aff to ilk aine of the officeris and to the drummer and pyper, ilk aine of thame, fyve elne of reid Kairnie claiteithe."—Ext. from Recds. of Glasgow, 1876, p. 947.

1828.—"For sale—superfine cambrics and edgings, scarlet and blue Kasimeres."—In Scoc-Karr, i. 47.

1880.—(no date given) "Kerseymere. Cashmere. 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 tweeded (sic) and of narrow width it in no respect differs from superfine cloth._Draper's Dict. a.v.

Khadir, a. H. khadar; the recent alluvial bordering a large river. (See under Bangub.)

1858.—"The river ... meanders fanciullically ... through a Khadir, or valley between two ranges of hills."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 180.

(These Khadir Cup is one of the chief racing trophies open to pig-stickers in Upper India.)

Khakee, vulgarly Kharki, Kharkee, a. or adj. Hind. khak, 'dusty or dust-coloured,' from Pers. khak, '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 Courtys Wallahs"]

1858.—A book appeared called "Service and Adventures with the Khakee Remeah, 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 bache, but as the native unggask (angarka), and set off with red piping. The undress clothing will be entirely of Khakee."—Madras Govt. Order, Feb. 18, quoted in Calcutta Rev. cii. 407.

1862.—"Khakee does not catch in brambles so much as other stuffs."—Brinneman, 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, 683.

1890.—"The batteries to be painted with the Khakoo colour, which being similar to the roads of the country, will render the vehicles invisible."—Times, Nov. 12.

1890-91.—The newspapers have constant references to a khaki election, that is an
KHALSA, a. and adj. Hind. from Ar. khaliqa (properly khâliqa) ‘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.

1788.—“The Sikhs salute each other by the expression Wâk Gooroo, without any inclination of the body, or motion of the hand. The Government at large, and their armies, are denominated Khalsa, and Khalsaee.”—Forster’s Journey, ed. 1808, i. 307.

1831.—
"And all the Punjab knows me, for my father’s name was known in the days of the conquering Khalsa, when I was a boy half-grown."

After Singh loquitur, by Sovar, in an Indian paper; name and date lost.

KHAN, a. 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 affix to, or in fact part of, the name of Hindustânis 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, Khânân-Khânân (Khan of Khâns) was devised at the Court of Delhi, and applied to one of the high officers of State.

[c. 1610.—The “Assaut Casunas” of Pyyard de Laval, which Mr. Gray fails to identify, is probably Hasan-Khan, Hak. Soc. i. 69.

[1616.—“All the Captaynes, as Channa Chana (Khân-Khâñân), Mahobet Chan, Chân John (Khân Jâhan).”—Sir T. Roe, Hak. Soc. i. 192.

[1675.—“Cawn.” See under GINGI.]
KHASS, KAUSS, &c, adj. Hind. from Ar. khas, ‘special, particular, Royal.’ It has many particular applications, one of the most common being to estates retained in the hands of Government, which are said to be held khas. The khas-mahal again, in a native house, is the women’s apartment. Many years ago a white-bearded khamasman (see CONSUMAR), 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 adhib of those times above their successors, observing (in his native Hindustani):

“In those days I think the Sahibs all came from London khas; now a great lot of Liverpoolholids come to the country!”

There were in the Palaces of the Great Mogul and other Mahommedan Princes of India always two Halls of Audience, or Durbar, the Dewan-i-‘Am, or Hall of the Public, and the Dewan-i-Khas, the Special or Royal Hall, for those who had the entrée, as we say.

In the Indian Vocabulary, 1768, the word is written Coss.

KHASYA, 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 Kumau and Garhwal. The Khāsias 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 Kasa. It struck me that as the Hindustanis frequently confound Sias and Sias and as Kashmir is the chief city in these hills, it may have taken its name from that circumstance.”—Leyden’s Baber, 313.]

1799.—“The Vakeel of the rajah of Comar (i.e. Kumand) of Amtara, who is a learned Pandit, informs me that the greater part of the zamindars of that country are Chasas... They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of Menu; and their great ancestor Chasa or Chasya is mentioned by Sanchoniation, 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 (Wilfordising!), in As. Res. vi. 485.

1824.—“The Khasya nation pretend to be all Rajpoots of the highest caste... they will not even sell one of their little mountain cows to a stranger... They are a modest, gentle, respectful people, honest in their dealings.”—Heber, i. 284.

KHELAT, n.p. The capital of the Bilūch State upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. kalat, ‘a fort.’ (See under KILLEDAR.) The terminal t of the Ar. word (written kalat) 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. Kholati (Kalat)-i-Ghilij is an example where the second part remains, though sometimes dropped.

KHIRAJ, s. Ar. khārij (usually pron. in India khibrij), is properly a tribute levied by a Musulman lord upon conquered unbelievers, also land-tax; in India it is almost always used for the land-revenue paid to Government; whence a common expression (also Ar.) la khibrij, treated as one word, lakhāri, ‘rent-free.’

[c. 1590.—“In ancient times a capitation tax was imposed, called khirej.”—Isis, ed. Jarrett, ii. 55. “Some call the whole produce of the revenue khirej.”—Ibid. ii. 57.]

1653.—“Le Sultan souffre les Chrétiens, les Iufs, et les Indou sur ses terres, avec toute liberté de leur Loy, en payant cinq Reales d’Espagne ou plus par an, et ce tribut s’appelle Karache...”—De la Boul-
laye-le-Gouz, ed. 1657, p. 48.

1784.—“... 138 beegrahs, 18 of which are Lackherage land, or land paying no rent.”—In Seton-Karr, i. 49.

KHOA, s. Hind. and Beng. khod, a kind of concrete, of broken brick, lime, &c., used for floors and terrace-roofs.

KHOT, s. This is a Mahrāṭī word, khot, in use in some parts of the Bombay Presidency as the designation of persons holding or farming villages on a peculiar tenure called khoti, and
coming under the class legally defined as ‘superior holders.’

The position and claims of the 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 ryotwary is the ruling system, an exceptional person, holding much the position of a petty zamindar in Bengal (apart from any question of permanent settlement); and that most of the difficult questions touching khoti have arisen from this its exceptional character in Western India.

The khot occurs especially in the Konkan, and was found in existence when, in the early part of the last century, we occupied territory that had been subject to the Mahratta power. It is apparently traceable back at least to the time of the 'Adil Shahi (see Idalcan) dynasty of the Deccan. There are, however, various denominations of khot. In the Southern Konkan the khoti has long been a hereditary zamindar, with proprietary rights, and also has in many cases replaced the ancient patel as headman of the village; a circumstance that has caused the khoti to be sometimes regarded and defined as the holder of an office, rather than of a property. In the Northern Konkan, again, the Khotis were originally mere revenue-farmers, without proprietary or hereditary rights, but had been able to usurp both.

As has been said above, administrative difficulties as to the Khotis have been chiefly connected with their rights over, or claims from, the ryots, which have been often exorbitant and oppressive. At the same time it is in evidence that in the former distracted state of the country, a Khoti was sometimes established in compliance with a petition of the cultivators. The Khoti "acted as a buffer between them and the extortionate demands of the revenue officers under the native Government. And this is easily comprehended, when it is remembered that formerly districts used to be farmed to the native officials, whose sole object was to squeeze as much revenue as possible out of each village. The Khot bore the brunt of this struggle. In many cases he prevented a new survey of his village, by consenting to the imposition of some new patti.* This no doubt he recovered from the ryots, but he gave them their own time to pay, advanced them money for their cultivation, and was a milder master than a rapacious revenue officer would have been."

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.

Khuoth, Kudd. s. This is a term chiefly employed in the Himalaya, kadd, meaning a precipitous hill-side, also a deep valley. It is not in the dictionaries, but is probably allied to the Hind. katt, 'a pit,' Dakh.

Hind. kadda. [Platts gives Hind. kadd. This is from Skt. khaḍa, 'a gap, a chasm,' while khot comes from Skt. khatta, 'an excavation.' ] The word is in constant Anglo-Indian colloquial use at Simla and other Himalayan stations.

1837.—"The steeps about Mussoori are so very perpendicular in many places, that a person of the strongest nerve would scarcely be able to look over the edge of the narrow footpath into the Khud, without a shudder."

-Bacon, First Impressions, ii. 146.

1838.—"On my arrival I found one of the ponies at the estate had been killed by a fall over the precipice, when bringing up water from the Khud."

-Wanderings of a Pilgrim, ii. 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. . . ."


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 abind 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.

**KHUREEF,** s. Ar. *kharif,* 'autumn'; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, the tall millets, maize, cotton, rape, sesamum, &c. The obverse crop is *rubbee* (q.v.).

[1809.—"Three weeks have not elapsed since the *Kureef* crop, which consists of *Bajra* (see *BAJRA*), *Joar* (see *JOWAUB*), several smaller kinds of grain, and cotton, was cleared from off the fields, and the same ground is already ploughed . . . and sown for the great *Rubbee* crop of wheat, barley and chick (see *GRAM*)."—*Broughton, Letters from a Makratta Camp*, ed. 1892, p. 215.]

**KHUTPUT,** s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of *khupat* 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."—*Fraser, Records of Sport*, 204.]

**KHUTTRY, KHETTRY, OUTTREY,** s. Hind. *Khattri, Khatri,* Skt. *Kshatriya.* The second, or military caste, in the theoretical or fourfold division of the Hindus. [But the word is more commonly applied to a mercantile caste, which has its origin in the Punjab, but is found in considerable numbers in other parts of India. Whether they are really of *Kshatriya* descent is a matter on which there is much difference of opinion. See *Crooke, Tribes and Caste of N.W.P.,* iii. 264 seqq.] The *Khaipar* whom Ptolemy locates apparently towards *Rajputana* are probably *Kshatriyas*.

[1629.—"They told me *Cliastru* 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 Kingdoms with the sceptre."—*Lord, Banian*, 8.

1688.—"Les habitans . . . sont la plus-part *Benjans* et *Ketteris,* tisserans, teinturiers, et autres ouuriers en coton."—*Mandelstá*, ed. 1659, 190.]

[1671.—"There are also *Cuttarees,* another Sect Principally about Agra and those parts up the Country, who are as the Banian Gentoos here."—*In Yule, Hedges' Diary*, Hak. Soc. ii. 203.]

1726.—"The second generation in rank among these heathen is that of the *Settreas*".—*Valentinj, Chronom.* 37.

1782.—"The *Chittery* occasionally betakes himself to traffic, and the *Soorder* has become the inheritor of principalities."—*G. Forster's Journey*, ed. 1808, i. 64.

1836.—"The Banians are the mercantile 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 *Asin* (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-Khail had been extremely licentious in their conduct. Both on the coming and going of our army they had shot upon the stragglers, and such of our people as lagged behind, or separated from the rest, and carried off their horses. It was clearly expedient that they should meet with a suitable chastisement."—*Baber*, p. 277.

1693.—"On Thursday Jamrud was our encamping ground.

1783.—"On Friday we went through the *Khaibar Pass,* and encamped at 'Ali Musjid.'—*Jahangir, in Elliot*, vi. 314.

1788.—"The stage from Timrood (read *Jimrood*) to Diokh, usually called the *Hyber-pass,* being the only one in which much danger is to be apprehended from banditti, the officer of the escort gave orders to his party to . . . march early on the next morning . . . Timur Shah, who used to pass the winter at Peshour . . . never passed through the territory of the *Hyber,* 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 *Khber's* rocky strait, Sweep like a bloody harrow o'er the land."—*The Banyan Tree*, p. 6.
KIDDERPORE, n.p. This is the name of a suburb of Calcutta, on the left bank of the Hooghly, a little way south of Fort William, and is the seat of the Government Dockyard. This establishment was formed in the 18th century by Gen. Kyd, "after whom," says the Imperial Gazetteer, "the village is named." This is the general belief, and was mine [H.Y.] till recently, when I found from the chart and directions in the English Pilot of 1711 that the village of Kidderpore (called in the same chart Kitherpore) then occupied the same position, i.e. immediately below "Gobarnapore" and that immediately below "Chittanutte" (i.e. Govindpur, and Chatanati (see CHUTTANUTTY).

1711.—"... then keep Rounding Chitti Poe (Chitpore) Bite down to Chitty Nutty Point (see CHUTTANUTTY). ... The Bite below Gover Napore (Govindpur) 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 Kidderpore, but no longer..."—The English Pilot, p. 65.

KIL, s. Pitch or bitumen. Tam. and Mal. kil, Ar. kir, Pers. kir and kīl.

c. 1320.—"In Persia are some springs, from which flows a kind of pitch which is called kīr (read kir) (piz dico seu pegna), with which they smear the skins in which wine is carried and stored."—Friar Jordanus, p. 10.

c. 1560.—"These are pitched with a bitumen which they call quill, which is like pitch."—Correa, Hak. Soc. 240.

KILLADAR, s. P.—H. kīl'adār, from Ar. kāla, 'a fort.' The commandant of a fort, castle, or garrison. The Ar. kāla is always in India pronounced kīla. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Pers. kīld, 'a key.' It may be noted with reference to kāla that this Ar. word is generally represented in Spanish names by Alcalá, a name borne by nine Spanish towns entered in K. Johnstone's Index Geographicus; and in Sicilian ones by Calata, e.g. Calatafimi, Catanezetta, Catagirona.

c. 1340.—"... Kādhi Khān, Sadru-al-Jihān, who became the chief of the khans, and had the title of Kált-dār, 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 Kallidar of Vandiwash."—Orme, ed. 1803, ii. 217.

1817.—"The following were the terms ... that Armī should be restored to its former governor or Killedar."—Mill, iii. 340.

1829.—"Among the prisoners captured in the Fort of Hattass, search was made by us for the Keeldar."—Mem. of John Skipp, ii. 210.

KILLA-KOTE, s. pl. A combination of Ar.—P. and Hind. words for a fort (kīla for kāla, and kūt), used in Western India to imply the whole fortifications of a territory (R. Drummond).

KILLUT, KILLAUT, &c., s. Ar.—H. khīla't. 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. khīl-ā'ā properly means 'what a man strips from his person.' "There were (among the later Moguls) five degrees of khīlat', 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. Schlafrock). See Fraenh, Wolga Bulgaren, p. 43.

1411.—"Several days passed in sumptuous feasts. Khīlats and girdles of royal magnificence were distributed."—Abdurazik, in Not. et Ext. 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.

1676.—"This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the Calat, or a whole Habit for a Man, when he would honour any Stranger."—Turchner, E.T. ii. 46; [ed. Bal, ii. 98].

1774.—"A flowered satin gown was brought me, and I was dressed in it as a khīlat."—Bogle, in Markham's Tibet, 25.

1786.—"And he the said Warran brought me, and dressed in it a树叶, and the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist. [The Ar. khīl-ā'ā properly means 'what a man strips from his person.' "There were (among the later Moguls) five degrees of khīlat', 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. Schlafrock). See Fraenh, Wolga Bulgaren, p. 43.
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
chelant, a robe, a turban, a shield and
sword, with a string of pearls to go round
the neck."—Id. Valentina, i. 99.

1813.—"On examining the chelants . . .
from the great Maharajah Madajee Sindia,
the serpeych (see SIRPECH) . . . pre-
sented to Sir Charles Malet, was found to
be composed of false stones."—Forbes, Or.
Mrm. iii. 50 ; [2nd ed. ii. 418].

KINCOB. s. Gold brocade. P.—H. karnkhā, kamkhāt, vulgarly kimkhād. The
English is perhaps from the Guja-
rāti, as in that language the last syllable
is short.

This word has been twice imported
from the East. For it is only another
form of the medieval name of an Eastern
damask or brocade, cammocca. This
was taken from the medieval Persian
and Arabic forms kamkhd or kimkhod,
damasked silk, and seems to have
come to Europe in the 13th century.
F. Johnson's Dict. distinguishes be-
tween kamkhd, 'damask silk of one
colour,' and kimkhād, '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 kimkhdh derived from Pers. kam-khāt, 'less
sleep,' because such cloth is rough
and prevents sleep! This is a type
of many etymologies. ["The ordinary
derivation of the word suggests that
a man could not even dream of it who
had not seen it (kam, 'little,' khāt,
'dream')" (Yusuf Ali, Mono. on Silk,
86). Platts and the Madras Gloss. take
it from kam, 'little,' khot, 'nap.']
Ducange appears to think the word
survived in the French mocade (or
moquetter); 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.)

1300.—"Palës yäg eidwamwunsum, kal
tōn pāterā deī suendwamoew śakā tēn
kawmuwunsum anptepærāw. 'Eshēhā
wā-
rāh pēmōw nē kāw̓ū nē pēmērō̊ nēh
wē inhūn, ḫdrāw ùnd ḫtī, ùnd ḫulumā mēn
ōdō maraṃēn ūnth Eknē ektāwīn, ḫlī
kawmuwunsum ùn tōw."
—Letter of Theo-
dorus the Hyrtacien to Lucites, Protocony
and Protosterny of the Trapanterias.
In Notices et Extraits, vi. 38.

1340.—"Their clothes are of Tartary
cloth, and cammocca, and other rich stuffs offtimes
adorned with gold and silver and precious
stones."—Book of the Estate of the Great
Kaas, in Cathay, 248.

1342.—"The King of China had sent to
the Sultan 100 slaves of both sexes for 500
pieces of kamkhā, of which 100 were made
in the City of Zaitun . . ."—Ism Batuta, iv. 1.

1375.—"Thei settin this Ydole upon
a Chare with grit reverence, wel arrayed
with Clothes of Gold, of riche Clothes of
Tartary, of Cammoca, and other precious
Clothes."—Sir John Manvendirl, ed. 1888,
p. 175.

1400.—"In kyrte of Cammaka kyange
am I cladde."—Coventry Mystery, 163.

1404.—". . . è quando se del quisieron
partir los Embajadores, fizo vestir al dicho
Ruy Gonzalez una ropa de cammocan, e diše
un sombrero, e dixole, que aquello tomase
en señal del amor que el Tamurbec tenia al
Señor Rey."—Clavijo, § lxxxviii.

1411.—"We have sent an ambassador who
carry you from us kimkhá."—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, commanding him to give
to the dauncer a piece of Cammocado. And
he taking this piece throwes it about the
heads of the dauncer, and of the men and
women : and using certain wordes in prais-
ing the King, throwe it before the
mynstrels."—Josafa Barbaro, Travels in Persia,

1688.—"Καμούχασ, Χαμούχασ, Pan-
nus sericus, sive ex bombye confectus, e-
more Damasceno contextus, Italia Damasco,
notris olim Cammoca, de quibus diximus in
Gloss. Medice Latinit, hodie eiammum
Mocade." This is followed by several
quotations from Medieval Greek MSS.—De

1712.—In the Spectator under this year
see an advertisement of an 'Isabella-
coloured Kincob gown flowered with green
and gold.'—Cited in Malcolm's Anecdotes of
Manners, &c., 1896, p. 429.

1733.—"Dieser mal waren von Seiten des
Bräutigams ein Stück rother Kamka . . .
d und eine rothe Pfardehant ; von Seiten der
Bräut aber ein Stück violet Kamka."—
u. s. w.—Gudein, Reise durch Südiem., 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
Kincob Waistcoat, and Crimson Velvet
Breeches with Gold Garters, is now a butt to
the shafts of Maronari ridicule."—Letter
KING-CROW, s. A glossy black bird, otherwise called Drongo shrike, about as large as a small pigeon, with a long forked tail, *Dicrurus macrocercus*, 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...Pack a bee-eater capturing a goodly moth, and after a hot chase, forces it to deliver up its booty."—The Tribes on My Frontier, 145.

KIOSQUE, s. From the Turki and Pers. *kâsh* or *kâsh*, '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 kâsh, by the side of a river which runs at that place, which is called Afghanpûr."—Ibn Batuta, iii. 212.

1623.—"There is (in the garden) running water which issues from the entrance of a great kiosk, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond, which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—P. della Valle, i. 585; [Hak. Soc. i. 68].

KIRBEE, KURBEE, s. Hind. *kârî*, *kîrî*, Skt. *kaâtamba*, 'the stalk of a pot-herb.' The stalks of *juâr* (see *JOWAUR*), used as food for cattle.

1809.—"We also fell in with large|flocks of kurbî, the dried stalks of *Bajîru* and *Jooer*, two inferior kinds of grain; an excellent fodder for the camels."—Broughton, *Letters from a Mahrrata Camp*, ed. 1892, p. 41.

1823.—"Ordinary price of the straw (kîrî) at harvest-time Rs. 1/4 per hundred sheaves. ..."—Trans. Lit. Soc. Bombay, iii. 248.

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 *Jâzirat-al-tawîla*, in Pers. *Jaz-ardz*, 'the Long Island' (like the *Lewes*), and the name of Kishm is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baffin the Navigator fell. But the oldest name is the still not quite extinct *Brokhî*, which closely preserves the Greek *Oaracta*.

B.C. 325.—"And setting sail (from Harmozia), in a run of 300 *stadia* they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was named Organa (no doubt *Germu*, afterwards the site of N. Hormuz—see *ORMUS*); and the one at which they anchored 'Ôdparra, planted with vines and date-palms, and with plenty of corn.'—Arranx, *Voyage de Neorchus*, ch. xxxvii.

1538.—"... so I waged with him in the company of divers merchants for to go from Babylon (orig. *Babylonia*) to Caixem, whone he carried me to Ornus. ..."—F. M. Pinto, chap. vi. (Cogan, p. 9).

1553.—"Finally, like a timorous and despairing man... he determined to leave the city (Ornus) deserted, and to pass over to the Isle of *Quixomae*. That island is close to the mainland of Persia, and is within sight of Ornus at 3 leagues distance."—Barroso, III. vii. 4.

1564.—"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."—Skî Ali, 67.

1600.—"Queixome." See under *BÔSHIB*.

1623.—"They say likewise that *Ornum* and *Keschiome* are extremely well fortified by the *Moors*."—P. della Valle, Hak. Soc. i. 188; in i. 2, *Kosom*.

1652.—"Kèckmashe." See under *CONGO BUNDER*.
KISHMISH. s. Pers. Small stoneless raisins originally imported from Persia. Perhaps so called from the island Kishm. Its vines are mentioned by Arrian, and by T. Moore! (See under KISHM.) [For the manufacture of Kishmish in Afghanistan, see Watt, Econ. Dict. VI. pt. iv. 284.]

[1673.—"The next morning we had brought Loft on the left hand of the Island of Kismosh, leaving a woody Island uninhabited between Kismosh and the Main."—Fryer, 329.]

1673.—"The Island Quesime, or Quesime, or Quesome, otherwise called by travellers and geographers Kishmische, and by the natives Brokt..."—Nieuhof, Zee en Lant-Reis, ii. 103.

1817.—"... Vases filled with Kishmeo's golden wine And the red weepings of the Shiraz vine.—Moore, Mokanna.

1821.—"We are to keep a small force at Kishm, 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.

KISHMISH. a. [1767.—"This method of comprising the whole estimate into so narrow a compass... will convey to you a more distinct idea... than if we transmitted a monthly account of the deficiency of each person Kistbundee."—Verelst, View of Bengal, App. 56.]

KITMUTGAR. a. Hind. khidmatgar, from Ar.—P. khidmat, 'service,' therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musulman servant, whose duties are connected with serving meals and waiting at table under the Consumah, if there be one. Kismutgar is a vulgarity, now perhaps obsolete. The word is spelt by Hadley in his Grammar (see under MOORS) khismutgar. In the word khidmat, as in khilfat (see KILLIFT), 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 Kedmutgar appear as 3 Rupees a month.—In Long, p. 182.

1765.—"... they were taken into the service of Soujah Deolah as immediate attendants on his person; Hodjee (see HADJEE) in capacity of his first Kismutgar (or valet)."—Holinell, 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 Consumaks and Kismutdars."—Letter in India Gazette, Sept. 28.

1784.—"The Bearer... perceiving a quantity of blood... called to the Hookaburdar and a Kismutgar."—In Seton-Kerr, i. 18.

KIT, 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 'Tnee Willast' or white people."—Mrs. Sherwood, Autobiog.
283. The phrase in italics stands for tazi Wildyatt (see BLAYFT), "fresh or green Europeans"—Griffins (q.v.).

1813.—"We . . . saw nothing remarkable on the way but a Kichimutragh of Chimnagie Appa, who was rolling from Poona to Punderpooer, 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 pause, 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.

1878.—"We had each our own . . . Kichimutragh 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."—Kipling, in The God-Bys, 24.

KITTYSOL, KITSOL, s. This word survived till lately in the Indian Tariff, but it is otherwise long obsolete. It was formerly in common use for 'an umbrella,' and especially for the kind, made of bamboo and paper, imported from China, such as the English fashion of to-day has adopted to screen fire-places in summer. The word is Portuguese, quita-sol, 'bar-sun.' Also tirsale occurs in Scott's Discoveries 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 Kittasal, 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 peaces of silke . . . a litter chaire and guilt, and two Quitossal of silke."—Parkes's Mendoza, ii. 106.

1605.—". . . Before the shewes came, the King was brought out vpon a man's shoulders, besridding his necke, and the man holding his legs before him, and had many rich tyrassales carried ouer and round about him."—B.S. Scot, in Purchas, i. 161.

1611.—"Of Kittasoles of State for to shadow him, there bee twentie" (in the Treasury of Akber).—Hawkins, in Purchas, ii. 216.

[1614.—"Quitta soles (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 Kittesol . . ."—Cocks's Diary, i. 28.

1648.—". . . above his head was borne two Kippe-soles, or Sun-screens, made of Paper."—Van Twist, 61.

1673.—"Little but rich Kittsol (which are the names of several Countries for Umbrellas)."—Fryer, 160.

1687.—"They (the Aldermen of Madras) may be allowed to have Kittysols over them."—Letter of Court of Directors, in Wheeler, i. 200.

1690.—"nomen . . . vulgo effusus Perisole . . . aliquando paulo alter scribitur . . . ut tramque rectius pronuntiandum est Parasol vel potius Parasol cujus significatio Appellativa est, i. e. Kittesol seu vae Ombrelle, quâ in calidioribus regionibus utuntur homines ad caput a sole tuendum."—Hyde's Preface to Travels of Abraham Perisol, p. vii., in Synag. Dissert. i.

1753.—"No Man in India, no not the Mogul's Son, is permitted the Privileidge of wearing a Kittisal or Umbrella. . . . The use of the Umbrella is sacred to the Prince, appropriated only to his use."—Ovington, 314.

1755.—"He carries a Roundoll, or Quit de Solell over your head."—Jes, 50.

1759.—"In Expenses of Nawab's entertainment at Calcutte, we find: 'A China Kity-sol . . . Rs. 33.'"—Long, 184.

1761.—"A chart of Chittagong, by Barth. Plaisted, marks on S. side of Chittagong R., an umbrella-like tree, called "Kittysoll Tree."—[1785.—"To finish the whole, a Kittsaw (a kind of umbrella) is suspended not infrequently over the lady's head."—Diary, in Busteed, Echoes, 3rd ed. 112.]

1792.—"In those days the Ketessal, which is now sported by our very Cooks and Boat-swains, was prohibited, as I have heard, d you see, to any one below the rank of field officer."—Letter, in Madras Courier, May 3.

1813.—In the table of exports from Macao, we find:

'* Kittisolls, large, 2,000 to 3,000, do. small, 8,000 to 10,000.'—Milburn, ii. 464.

1875.—"Umbrellas, Chinese, of paper, or Ketteysols."—Indian Tariff.

In another table of the same year "Chinese paper Kettisols, valuation Rs. 30 for a box of 110, duty 5 per cent." (See CHATTA, ROUNDDEL, UMBRELLA.)

KITTYSOL-BOY, s. A servant who carried an umbrella over his master. See Milburn, ii. 62. (See examples under ROUNDDEL.)

KLING, n.p. This is the name (Kaling) applied in the Malay countries, including our Straits Settlements, to the people of Continental India who trade therewith, or are settled in those regions, and to the descendants of those...
settlers. [Mr. Skeat remarks: "The standard Malay form is not Kālinga, which is the Sumatran form, but Kēling (K'ēling or Kēng). 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 Mahānadi. "The Kalingas" also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. Kalinga appears in the earliest of Indian inscriptions, viz. in the edicts of Asoka, and specifically in that famous edict (XIII.) remaining in fragments at Girkār and Kapurdi-giri, and more completely at Khālāi, 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, Megas, 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. 153, x. 243). It was from a daughter of a King of Kalinga that sprang, according to the Mahawanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalingapatam, a 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 Medu-Kalinga, having that meaning, is the original of the Modugalinga of Pliny in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name Trikalinga with the names Telinga and Telingana, applied, at least since the Middle Ages, to the same region, will be noticed under TELINGA).

The coast of Kalinga appears to be that part of the continent whence commerce with the Archipelago at an early date, and emigration thither, was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the Peninsular part of it. Throughout the book of Malay historical legends called the Siyara Malays the word Kaling or Kēng 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 Mercus Archip. 1793, p. 82) that Macassar "Indostan," was called "Neegree Telinga" (i.e. Nagara Telinga) illustrates the same thing and also the substantial identity of the names Telinga, Kalinga.

The name Kēng, 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 Eijnsa translates Kaling by 'Coromandel people.' They are either Hindūs or Labbaís (see LUBBEY). 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 headservant at Bekker's great hotel there was a very good specimen of the Nagür Labbaís; 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 Pandārens (q.v.). The only Brahman 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 Kālinga conquered by the King Piyadasi, 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 Kālinga turned to religion, he has occupied himself with religion, he has conceived a zeal for religion, he applies himself to the spread of religion.
..."—Edict XIII. of Piyadasi (i.e. Asoka), after M. SEWELL, in Ind. Antq. x. 271. [And see V. A. Smith, Asoka, 129 seq.]

A.D. 60-70.—"... multarumque gentium cognomen Bramanæae, quorum proxiimi, et supra Mandæi, Malli quorum Mons Mallus, finisque tractus ejus Ganges... novissima gente Gangaridum Calingam. Regis Peraltae vocatur... Insula in Gange est magna amplitudinis gentem consentibus unam, nomine Modoagaliam.

... AB utto in Ganges ad pronontiorum Calingam et oppidum Danda-guda DCXXV. —Pliny, Hist. Nat. vi. 18, 19, 20.

"In Calingam ejusdem Indiae gente quinque annos concipere feminas, octavum vitae continens unarn, nomine C. et oppidum Dandaguda DCXXV.

certain Wa o of that monarch.

of the Kingdom of Whlinga, in the country.

...that in the streets shoulders rubbed, and the motion of wygon-wheels jostled among the natives, of Moon and heathen severally..."

..."... the daughter of the King of Calingam was the principal queen of that monarch.

That sovereign had a daughter (named Suppadewi) by his queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion), &c."—Mahawana, ch. vi. (Turnour, p. 49).

c. 550.—In the "Bhagat-Saptika" of Varihamihir, as translated by Prof. Kern in the J.R. As. Soc., the name of a country is given in iv. 82, 88, 281, and "the Kalingas" as an ethnic name in iv. 461, 468, v. 65, 289.

c. 640.—"After having travelled from 1400 to 1500 li, he (Hwen Thang) arrived at the Kingdom of Kielingka (Kalinga). Continuous forests and jungles extend for many hundreds of li. The kingdom produces wild elephants of a black colour, which we have valued in the neighbouring regions." In ancient times the kingdom of Kalinga possessed a dense population, in so much that in the streets shoulders rubbed, and the naves of waggon-wheels jostled; if the passengers but lifted their sleeves an awning of immense extent formed..."—Pélerins Bouddh. iii. 92-98.

c. 1045.—"Bishnun said to the prince: 'There formerly came, on a visit to me, a Brahman, from the Kalinga country..." —Fisban Purane, in H. H. Wilson's Works, viii. 75.

(Trikalinga).

A.D. c. 150.—"... Trilélanthu, to kal Trilélanthu, Basileon en tra akétra léptosthein a eaxi wavnwia, kai cówres kai phíweto lexwia."—Pólemy, vi. 2. 23.

A.D. 1392.—"Copper Grant of which a summary is given, in which the ancestors of the Donors are Vijaya Krishna and Siva Gupta Deva, monarch of the Three Kalingas.—Proc. As. Soc. Bengal, 1872, p. 171.

A.D. 876.—"... a god amongst principal and inferior kings—the chief of the devotees of Siva—Lord of the Three Kalingas—lord of the three principalities of the Gajapati (see CÔSPÉTIR) Aswapat, and Narapatii..."—Copper Grant from near Jabalpur, in J.A.S.B., viii. Pt. i. p. 484.

c. 12th century.—"... The devout worshipper of Mahéswara, most venerable, great ruler of rulers, and Sovereign of the glory of the Lunar race, and King of the Three Kalingas, Cri Mahébaha Gupta Deva..."—Copper Grant from Sambulpur, in J.A.S.B. xiv. Pt. i. p. 177.

..."the fourth of the Agasti family, student of the Kôma section of the Yajur Veda, emigrant from Kalinga... by name Kôndadeva, son of Ramaçarma..."—Ibid.

(Kalinga).

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 Jao) practised these doings was because he could not bear that the Quilins and Chitins (see CHETTY) who were Hindus (Hindus) should be out of his jurisdiction,"—Alboquerque, Commentaries, Hak. Soc. iii. 146.

"For in Malaca, as there was a continual traffic of people of many nations, each nation maintained apart its own customs and administration of justice, so that there was in the city one Bendark (q.v.) of the natives, of Moors and heathen severally; a Bendark of the foreigners; a Bendark of the foreign merchants of each class severally; and the Chins, of the Leêqos (Lou-choo people), of the people of Siam, of Pegu, of the Quelines, of the merchants from within Cape Comorin, of the merchants of India (i.e. of the Western Coast), of the merchants of Bengal...”—Corry, ii. 253.

[1533.—"Quelins." See under TUA.]

1552.—"E repartido os nossos em quadrilhas roubaram a cidade, et com quito so não buco com as casas dos Quelines, nem dos Pegus, nem dos Jao..."—Castanheda, iii. 206; see also ii. 365.

De Bry terms these people Quilines (iii. 98, &c.)

1601.—"5. His Majesty shall repopulate the burnt suburb (of Malaca) called Campo Clain..."—Agreement between the King of Johore and the Dutch, in Valentijn v. 332. [In Malay kampong King or Kìng, "Kling village."]

1602.—"About their lo uas thoy wenre a..."—Cantanheda, iii. 206; see also ii. 365.

The same breed of elephants perhaps that is mentioned on this part of the coast by the author of the Peripitus, by whom it is called ἡ Δραγάρμη γύρα φέρουσα ἀλφατὰ τόν λεγόμενον Βοσαρχ.
KOJANG.

KOEL.

1606.—"The fifteenth of June here arrived Nockhoda (Nanoda) Tingali, a Clingman from Banda. . . ."—Capt. Saris, in Purchas, i. 385.

1610. — "His Majesty should order that all the Portuguese and Quelins merchants of San Thome, who buy goods in Malacca and export them to India, San Thome, and Bengal should pay the export duties, as the Japanese (or Jao) who bring them in to pay the import duties."—Nombrés, E.T. i. 387.

1618. — See remarks under Cheling, and, in the quotation from Godinho de Erânio, "Campon Cheling" and "Chelis of Coromandel."

1668.—"The Kings of Western India are a numerous body of Mahometans, and . . . are petty merchants and shopkeepers."—Wallace, Malay Archip., ed. 1880, p. 20.

"The foreign residents in Singapore mainly consist of two rival races . . . viz. Kings from the Coromandel Coast of India, and Chinese. . . . The Kings are universally the hack-carriage (gharry) drivers, and private grooms (ayces), and they also monopolize the washing of clothes . . . But besides this class there are Kings who amass money as tradesmen and merchants, and become rich."—Collingwood, Rambles of a Naturalist, 283-9.

KOJANG. s. The name (lit. 'greater division') of a Japanese gold coin, of the same form and class as the obang (q.v.). The coin was issued occasionally from 1680 to 1860, and its most usual weight was 222 grs. troy. The shape was oblong, of an average length of 2½ inches and width of 1½.

[1699.—"Cowpan." See under TAEL.]

1616.—"Aug. 22.—About 10 a clock we departed from Shrongo, and paid our host for the howse a bar of Coban gould, valued at 5 tais 4 mas. . . ."—Cock's Diary, i. 165.

Sept. 17.—"I received two bars Coban gould with two lobies (see ITZIBOO) of 4 to a coban, all gould, of Mr. Eaton to be acco. for as I should have occasion to use them."—Ibid. 176.

1705.—"Outre ces roupies, il y a encore des pièces d'or qu'on appelle coupans, qui valent dix-neuf roupies. . . . Ces pièces sont appelées coupans parce qu'elles sont longues, et si plates qu'on en pourrait coper, et c'est par allusion à notre langue qu'on les appelle ainsi."—Laflètter, 256-7.

1727.—"My friend took my advice and complimented the Doctor with five Japon Cupans, or fifty Dutch Dollars."—A. Hamilton, ii. 86; [ed. 1744, i. 85].

1726.—"I gold Koebang (which is no more seen now) used to make 10 ryx dollars, 1 tzebo making 2½ ryx dollars."—Valléry, iv. 386.

1788-71.—"The coins current at Batavia are the following:—The milled Dutch gold ducat, which is worth 6 guilders and 12 stivers; the Japan gold coupans, of which the old go for 24 guilders, and the new for 14 guilders and 8 stivers."—Savonius, E.T. i. 387.

[1813.—"Copang." See under MACE.]

1880.—"Never give a Kobang to a cat."—Jap. Proverb, in Miss Bird, i. 367.

KOEL. s. This is the common name in northern India of Eudynamys orientalis, L. (Fam. of Cuckoos), also called kokild and kokil. The name koel is taken from its cry during the breeding season, ”ku-il, ku-il, increasing in vigour and intensity as it goes on. The male bird has also another note, which Blyth syllables as Ho-choo, or Ho-o-o, or Ho-y-o. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly cuculine." (Jerdon.)

c. 1598.—"Another is the Koel, which in length may be equal to the crow, but is much thinner. It has a kind of song, and is the nightingale of Hindustan. It is respected by the natives of Hindustan as much as the nightingale is by us. It inhabits gardens where the trees are close planted."—Barker, p. 323.

c. 1590.—"The Koyil resembles the myna (see MYNA), but is blacker, and has red eyes and a long tail. It is fabled to be enamoured of the rose, in the same manner as the nightingale."—Ayres, ed. Gladwin, ii. 881; [ed. Jarrold, iii. 121].

c. 1790.—"Le plaisir que cause la fraîcheur dont on jouit sous cette belle verdure est augmenté encore par le gazouillement des oiseaux et les cris clairs et perçants du Koel . . ."—Haafner, ii. 9.

1810.—"The Koekela and a few other birds of song."—Maria Graham, 22.

1888.—"This same crow-phenant 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, and 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?"—Tibes on My Frontier, 156.
KOHINOR.

KOHINOR, n.p. Pers. Koh-i-nūr, "Mountain of Light"; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alaudin Khilji (d. 1310), 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 Afghān monarchy. Shāh Shuja', Ahmed's grandson, had in turn to give it up to Ranjit Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story told by Bosworth Smith in his Life of Lord Lawrence (i. 327-9). In 1850-51, before being shown at the Great Exhibition in Hyde Park, it went through a process of cutting which, for reasons unintelligible to ordinary mortals, reduced its weight from 186.16 carats to 106.4. [See an interesting note in Ball's Tavernier, ii. 431 seqq.]

1598. — "In the battle in which Ibrahim was defeated, Bikermājit (Raja of Gwalior) was sent to hell. Bikermājit's family ... were at this moment in Agra. When Hūmāūin arrived ... (he) did not permit them to be plundered. Of their own free will they presented to Hūmāūin a pèshāk (see PERSICUS), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sultan Alauddin. It was 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. 308.

1767. — "(With an engraving of the stone.) This diamond belongs to the Great Mogul ... and it weighs 319 Ratis (see BUTTEE) 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. 125].

1842. — "In one of the bracelets was the Koh-i-Noor, known to be one of the largest diamonds in the world."—Elphinston, Calcutt, i. 69.

1956. — "He (Akbar) bears no weapon, save his dagger, hid. Up to the ivory haft in muslin swathing; 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.

KOOKHY, s. Hind. kūkṛi, [which originally means 'a twisted skein of thread,' from kūkṛī, '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, pi. ix.]

1793. — "It is in felling small trees or shrubs, and lopping the branches of others for this purpose that the dagger or knife worn by every Nepaulian, and called khookhery, is chiefly employed."—Kirkpatrick's Nepal, 118.

KOOKY, s. (See COOMKY.)

KOONBE, KUNBEE, KOOUMBEE, n.p. The name of the prevalent cultivating class in Guzerat and the Konkan, the Kurmī of N. India. Skt. kutumba. The Kūnā is the pure Sudra, [but the N. India branch are beginning to assert a more respectable origin]. In the Deccan the title distinguished the cultivator from him who wore arms and preferred to be called a Mahratta (Drummond).

[1598. — "The Canarijas and Corumbijas are the Counremen."—Linschoten, Hak. Soc. i. 260.]

[1813. — "A Sepoy of the Mahratta or Coulmbee tribe."—Forbes, Or. Mem. 2nd ed. i. 27.]

KOOT, s. Hind. kūṭ, from Skt. kuṣṭha, the costum and costus of the Roman writers. (See under PUT-GHOCK.)
KOOZA, a. A goglet, or pitcher of porous clay; corr. of Pers. kūza. Commonly used at Bombay.

[1611. — "One sack of cuasher to make coho." — Darwes, Letters, i. 128.]

1690. — "Therefore they carry about with them Kousers or Jarrs of Water, when they go abroad, to quench their thirst. . . ." — Ovington, 295.

[1871. — "Many parts of India are celebrated for their Kooshahs or goglets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whittish clay." — Riddell, Ind. Domest. Econ., 382.]

KOSHOON, a. 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 CUTCHEBBY), composed in all of 27 Koshoons. A MS. note on the copy of Kirkpatrick's Letters in the India Office Library says that Kusoon was properly Skt. kahu or ksharn, "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 (Shāh Rukh) distributed to the emirs who commanded the tomdans (of 10,000), the koshūn (of 1000), the sadeh (of 100), the deh (of 10), and even to the private soldiers, presents and rewards" (Notes et Éxts. xiv. 91; see also p. 89). Again: "The soldiers of Isfahan having heard of the amnesty accorded them, arrived, koshūn by koshūn." (Ibid. 130.) Vambery gives koshūn as Or. Turki for an army, a troop (literally whatever is composed of several parts).

[1759. — "... Kara-kushan, are also foot soldiers . . . the name is Turkish and signifies black guard." — Hanway, i. pt. ii. 252.]

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 Kusoon, and the officer commanding that body was called a Sipahdar. . . ." — Hist. of Tipu Sultan, p. 31.

[1810. — "... with a division of five regular kusoons. . . ." — Wilks, Mysore, reprint 1869, ii. 218.]

KOTOW, KOWTOW, s. From the Chinese k'o-t'ou, lit. 'knock-head'; the salutation used in China before the Emperor, his representatives, or his symbols, made by prostrations repeated a fixed number of times, the forehead touching the ground at each prostration. It is also used as the most respectful form of salutation from children to parents, and from servants to masters on formal occasions, &c.

This mode of homage belongs to old Pan-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, Ta'en Shih Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Hārūn-al-Rashīd (A.D. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shāh Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khāns, and is described by Baber under the name of kornish. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulākū, and it continued to be in use in the time of Shāh 'Abbās. The custom indeed in Persia may possibly have come down from
time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Pekin in 1816, is frequently used for servile acquiescence or adulation.

Kotow, Kowtow is often colloquially used for 'Thank you' (E. C. Bicker).

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. 158.

c. B.C. 464.—"Themistocles... first meets with Artabanus the Chilarch, and tells him that he was a Greek, and wished to have an interview with the king. But quoth he; 'Stranger, the laws of men are various. You Greeks, 'tis said, most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the Image of God, the Preserver of all things.' Themistocles, on hearing these things, says to him: 'But I, O Artabanus, will myself obey your laws.'"—Plutarch, Themistoc., xxvii.

c. B.C. 389.—"Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chilarch Tharthustes who held the second rank in the empire, and staid at the door, and the king desired him to have 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 pookvew). 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 foreigner. 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 Kaeander had come but lately. So the latter, seeing certain Barbarians prostrating themselves (pookvew), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Alexander in a rage gripped him fast by the hair with both hands, and knocked his head against the wall."—Plutarch, Alexander, lxxv.

A.D. 798.—"In the 14th year of Tchin-yuan, the Khalif Galun (Harun) 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."—Gautii, Abrégé de l'Histoire des Thanges, in Amyot, Mémoires conc. les Chinois, xvi. 144.

c. 1245.—"Tarlari de mandato ipesus principes suos Baiouchonoy st Bato violenter ab omnibus nuncius ad ipso venientibus faciunt adorari cum triplici genuum flexione, triplici quoque capitum suorum in terram allisione."—Vincent Bellowacensis, Spec. Historiae, l. xxix. cap. 74.

1298.—"And when they are all seated, each in his proper place, then a great prelate rises and says with a loud voice: 'Bow and adore!' And as soon as he has said this, the company bow down until their foreheads touch the earth in adoration towards the Emperor as if he were a god. And this adoration they repeat four times."—Marco Polo, Bk. ii. ch. 15.

1404.—"E fierionele vestir dos ropas de camocor (see KINCOB), é la usanza era, quando estas roupat ponian por el Señor, de facer un gran yantar, é depois de comer de les vestir de las ropas, é entonces de fiscar los finjoes tres veces en tierra por reverencia del gran Señor."—Clorya, § xxii.

"And the custom was, when these robes were presented as from the Emperor, to make a great feast, and after eating to clothe them with the robes, and then that they should touch the ground three times with the knees to show great reverence for the Lord."—See Markham, p. 104.

1421.—"His worship Hajji Yusuf the Kazi, who was... chief of one of the twelve imperial Councils, came forward accompanied by several Mussulmans acquainted with the languages. They said to the ambassadors: 'First prostrate yourself, and then touch the ground three times with your head.'"—Embassy from Sháik Rúkh, in Cathay, p. ccvi.

1502.—"My uncle the elder Khan came three or four farsangs out from Ta'bokhand, 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."—Ate, ed. Blochmann, i. 158.

But for his position as the head of religion, in his new faith he permitted, or claimed prostration (ajada) 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. 158.

[1816.—", . . . Whereas some officers called me to rise-da (aj-dah), but the King answered no, no, in Persian."—Sir T. Roe, Hak. Soc. i. 244; and see ii. 296.]

1816.—"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 turning his face and those of his companions to do like. This done the Sultan came and kissed a second time, as did the other, and this they did three times."—P. della Valle, i. 646.

[c. 1866.—"Job (Charnock) made a salam Kornis, or low obeisance, every second step he advanced."—Orme, Fragments, quoted in Yule, Headges's Diary, Hak. Soc. ii. xvii.]

1866.—"Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a document received at Tongchow with some others from Ching, 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 or three presentations 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 Pekin for the Reception of Ambassadors, ed. 1824, in Paulet, i. 192.

1855.—". . . The spectacle of one after another of the aristocracy of nature making the kow-tow to the aristocracy of the accident."—H. Martineau, Autobiog. ii. 877.

1860.—"Some Seiks, and a private in the Buffs having remained behind with the greg-carts, fell into the hands of the Chinese. On the next morning they were brought before the authorities, and commanded to perform the kow-tow. The Seiks obeyed; but Moyse, the English soldier, declaring that he would not prostrate himself before any Chinaman alive, was immediately knocked upon the head, and his body thrown upon a dunghill" (see China Correspondent of the Times). This passage prefaces some noble lines by Sir F. Doyle, ending:

"Vain mightiest fleets, of iron framed;
Vain those all-shattering guns;
'Uneedly 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.—"Nebsa more kowtow big people."—Leland, 46.

1879.—"We know that John Bull adores a lord, but a man of Major L'Esperance's social standing would scarcely kowtow to every shabby little title to be found in stuffy little rooms in Mayfair."—Sat. Rev., April 19, p. 505.

KOTUL, s. This appears to be a Turkic 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.—"Kotul." See under RHINOCEROS.]

[1809.—"We afterwards went on through the hills, and crossed two Cotuls or passes."—Elphinstone, Cawul, 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 pucks khabber of a tiger this morning."

[1838.—", . . . the servant informed us that there were some gongwals, or villagers, in waiting, who had some khabber (news about tigers) to give us."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 53.]

1878.—"Khabber of innumerable black partridges had been received."—Life in the Moffats, i. 169.

1879.—"He will not tell me what khabber has been received."—Vanity Fair, Nov. 29, p. 299.
KUBBERDAUR. An interje-
tional exclamation, ' Take care!'
Pers. khabar-dar! 'take heed!' (see KUBBER). It is the usual cry of
chokidârs to show that they are
awake. [As a substantive it has the
sense of a 'scout' or 'spy.]

c. 1664.—"Each ourah causeth a guard
to be kept all the night long, in his par-
ticular camp, of such men that perpetually
go the round, and cry Kâber-dar, have a
care."—Bernier, E.T. 119; [ed. Constant, 369].

c. 1665.—"Les archers creient ensuite a
pleno tête, Caberdar, c'est à dire prende
garde."—Theenoot, v. 58.

[1813.—"There is a strange custom which
prevails at all Indian courts, of having a
servant called a khubur-dar, or newman,
who is an admitted spy upon the chief, about
whose person he is employed.""]—Brougham,
Letters from a Mahratta Camp, ed. 1892,
p. 25.]

KUHAR, s. Hind. Kahar, [Skt.
śranda-kâra, 'one who carries loads
on, his shoulders']. The name of a
Śûdra caste of cultivators, numerous
in Bahâr and the N.W. Provinces,
whose specialty is to carry palankins.
The name is, therefore, in many parts
of India synonymous with 'palakin-
bearer,' and the Hindu body-servants
called bearers (q.v.) in the Bengal
Presidency are generally of this caste.

c. 1550.—"It is the custom for every
traveller in India . . . also to hire kâhâre,
who carry the kitchen furniture, whilst
others carry himself in the palankin,
of which we have spoken, and carry the latter
when it is not in use."—Ibn Batuta, iii. 415.

c. 1550.—"So saying he began to make
ready a present, and sent for bulds, roots,
and fruit, birds and beasts, with the finest
of fish . . . which were brought by kâhâris
in baskets."—Râmdâyana of Tulsî Dâs, by
Grose, 1788, ii. 101.

1787.—"Ha (the President of Bombay)
goest sometimes in his Coach, drawn by
large Milk-white Oxen, sometimes on Horse-
back, other times in Palankins, carried by
Cohors, Musclemen 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. i. 209.

1873.—"Bhak Kâhar. A widely spread
caste of rather inferior rank, whose occupa-
tion is to carry palkis, dolis, water-skins, &c.
to act as Porters . . . they eat flesh and
drink spirits; they are an ignorant but
industrious class. Buchanan describes them
as of Telengisc descent. . . ."—Dr. H. V.
Carter's Notices of Castes in Bombay Prj.,
quoted in Ind. Antiq. ii. 164.

KULÁ, Kâlá, 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 Kâla; another
suggestion has connected it with
Kainga (see KÂNG); 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. Gauda, the ancient name of
Northern Bengal, whence the famous
city of Gauî (see GOB, c).

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 Kâlas . . ."—
Yule, Mission to the Court of Ava (Phagre's),
p. 5:

"By a curious self-delusion, the
Burmans would seem to claim that in theory
at least they are white people. And what
is still more curious, the Bengalees appear
indirectly to admit the claim; for our
servants in speaking of themselves and
their countrymen, as distinguished from the
Burmans, constantly made use of the term
kâla admi—'black man,' as the represen-
tative of the Burmese kâla, a foreigner."—
Ibid. p. 37.

KUMPÁSS, s. Hind. kampa, cor-
rupiion of English compass, and hence
applied not only to a marine or a
surveying compass, but also to theo-
dolites, levelling instruments, and other
elaborate instruments of observation, and even to the shaft of a carriage. Thus the sextant used to be called tikunta kampass, "the 3-cornered compass."

[1866.—"Many an amusing story did I hear of this wonderful kampass. 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. kankar, 'gravel.' As regards the definition of the word in Anglo-Indian usage it is impossible to improve on Wilson: "A coarse kind of limestone found in the soil, in large tabular strata, or interspersed throughout the superficial mould, in nodules of various sizes, though usually small." Nodular kunkur, wherever it exists, is the usual material for road metalling, and as it binds when wetted and rammed into a compact, hard, and even surface, it is an admirable material for the purpose.

c. 1721.—"Etaya is situated on a very high bank of the river Jumna, the sides of which consist of what in India is called concha, which is originally sand, but the constant action of the sun in the dry season forms it almost into a vitrification" (!)—Hodges, 110.

1747.—"Konker" appears in a Notification for tenders in Calcutta Gazette.—In Seton-Karr, ii. 135.

c. 1809.—"We came within view of Cawnpore. Our long, long voyage terminated under a high cunkur 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, KUBREEF, 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 Kureef, 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, Kurnul 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 Kandamur; Canoul of Orme. Kirkpatrick says that the name Kurnool, Kunnool, or Kundnool (all of which forms seem to be applied corruptly to the place) signifies in the language of that country 'fine spun, clear thread,' and according to Meer Husein it has its name from its beautiful cotton fabrics. But we presume the town must have existed before it made cotton fabrics? This is a specimen of the stuff that men, even so able as Kirkpatrick, sometimes repeat after those native authorities who "ought to know better," as we are often told. [The Madras Gloss. gives the name as Tam. kurnuku, from kondana, 'a mixture of lamp-oil and burnt straw used in greasing cart-wheels'and prolui, '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. kattar, 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, Handbook, Indian Armes, pl. ix.] Ibn Batuta's account is vivid, and perhaps in the matter of size there may be no exaggeration. Through the kindness of Col. Waterhouse I have a prototype of some Travancore weapons shown at the Calcutta Exhibition of 1883-4; among them two great kattara, with sheaths made from the snouts of two sawfishes (with the teeth remaining in). They are done to scale, and one of the blades is 20 inches long, the other 26. There is also a plate in the Ind. Antiq. (vii. 198) representing some curious weapons from the Tanjore Palace Armoury, among which are kattar-hilted daggers evidently of great length, though the entire length is not shown. The plate accompanies interesting notes by Mr. M. J. Wallhouse, who states the curious fact that many of the blades mounted kattar-fasion.
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. 1348.—'The villagers gathered round him, and one of them stabbed him with a katárá. 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.'—Tom Batuta, iv. 31-32.

1442.—'The blacks of this country have the body nearly naked. In one hand they hold an Indian poignard (katáná—Hindois), and in the other a buckler of ox-hide; this costume is common to the king and the beggar.'—Abdurrazáæ, in India in the 17th Cent., p. 17.

c. 1593.—'On the whole there were given one tipchák horse with the middle, two pairs of swords with the belts, 25 sets of enamelled daggers (khanjar—see HANGERS), 16 enamelled káréns, two daggers (jamaher—see KUDUD) set with precious stones.'—Baber, 338.

[c. 1650.—In the list of the Moghul arms we have: '10. Katárá, price 4 R. to 1 Muhur.'—Als, ed. Blockmann, i. 110, with an engraving, No. 9, pl. xii.]

1658.—'Les personnes de qualité portent dans la ceinture vne sorte d'armes, ou de poignards, courte et large, qu'ils appellent grinda (!) ou Catarra, dont la garde et la gaine sont d'or.'—Mandello, Paris, 1659, 220.

1673.—'They go rich in Attire, with a Poisard, or Catarre, at their girdle.'—Fryer, 93.

1690.—'... which chafes and ferments him to such a pitch; that with a Catarra or Bagonet in his hands he first falls upon those that are near him ... killing and stabbing as he goes.'—Oriental, 287.

1754.—'To these were added an enamelled dagger (which the Indians call cuturari) and two swords ...'—H. of Nadr, in Hawkins's Travels, ii. 336.

1768-71.—'They (the Moghuls) on the left side ... wear a weapon which they call by a name that may be translated belly-piercer; it is about 14 inches long; broad near the hilt and tapering away to a sharp point; it is made of fine steel; the handle has, on each side of it, a catch, which, when the weapon is gripped by the hand, shuts round the wrist, and secures it from being dropped.'—Stavorinus, E.T. i. 457.

1813.—'After a short silent prayer, Lulabh, in the presence of all the company, waved his catarrá, 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 Lulabh had effected his cure.'—Forbes, Op. Mem. iii. 249; [2nd ed. ii. 272, and see i. 60].

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 'Kutár,' 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 Trágá' (q.v.).—Forbes, Rás Múld, ed. 1878, pp. 569-560.

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 Sirangam near Trichinapally, life-sized figures of armed men are represented, bearing Kutáras or long daggers of a peculiar shape; the handles, not so broad as in the later Kutáras, are covered with a long narrow guard, and the blades 2½ inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than 2 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. khatána, or khasan, 'a treasure.' [In Ar. khasimah, or khasn, means 'a treasure,' representing 1000 kis or pures, 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 khasandchi for the treasurer.

1863.—'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 Peasest (Peshadst, an assistant) to see it suddenly paid in ye King's Curranna.'—Hedges, Diary, Hak. Soc. i. 103.

[1757.—'A mint has been established in Calcutta; continue coining gold and silver into Siccas and Mohurs ... they shall pass current in the provinces of Bengal, Bahar and Orissa, and be received into the Cadganna ...'—Pervannah from Jafler Ally Khan, in Verelet, 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
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class is also settled extensively over Afghanistan. ["At Kâbul," writes Bellow (Races of Afghanistan, 107), "he (Nâdir) left as chandaal, or 'rear guard,' a detachment of 12,000 of his Kizilbâsh (so named from the red caps they wore), or Mughal Persian troops. After the death of Nâdir they remained at Kâbul as a military colony, and their descendants occupy a distinct quarter of the city, which is called Chandaal. These Kizilbâsh 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."

KYOUNG. n. One often meets with this word (Ar. kaif) in books about the Levant, to indicate the absolute enjoyment of the dolce far niente. Though it is in the Hindustâni dictionaries, we never remember to have heard it used in India; but the first quotation below shows that it is, or has been, in use in Western India, in something like the Turkish sense. The proper meaning of the Ar. word is 'how? 1 in what manner? 2 the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how come you so?' But in fact a man's kaif is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by ahaish, &c.

1510. — "L'avanza loro è di portare una berretta rossa, ch'haunanza sopra la testa messo braccio, a guisa d'un son ('like a top'), che si mette in testa, vino, a esser larga, ristringendosi tuttavia sino in cima, et è fatta con dodici ceste grosse vn dito ... ne mai tagliano barba ne mastrochi."—G. M. Angioletto, in Ramusio, ii. f. 74.

1550. — "Oltra il deserto che è sopra il Corasam fino à Samarcand ... signorreggiano Isail bas, cioè le berrette verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berrette di feltro verde acuto, e così si fanno chiamare a 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."—Chaghi Memet, in Ramusio, ii. f. 19c. — "Beyond the desert above Corasam, as far as Samarkand and the idolatrous cities, the Yeshilbas (Isecibas) or 'Green-caps,' are predominant. These Green-caps are certain Muslim Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the Soffian, who are predominant in Persia, who are indeed also Musulmans, but who wear red caps."—Ravewoff, 173.

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."—Rawwoff, 178.

1606. — "Cosselbaxxa, who are the soldiers whom they esteem most highly."—Gowans, f. 143.

1653. — "Le visite le kesselbach qui y commande une petite forteresse, duquel le recou beaucoup de civilites."—De La Boulaye-le-Gous, ed. 1657, pp. 294-5.

1673. — "Those who compose the Main Body of the Cavalry, are the Cusla-Bashers, or with us the Chevaliers."—Fryer, 356. Fryer also writes Cusselbax (Index).

1685. — "The seven Turkish tribes, who had been the chief promoters of his (Isma'il's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of Kuzelbash, or 'golden heads,' which has descended to their posterity."—Malcolm, H. of Persia, ii. 502-3.

1688. — "The Kuszilbash, a Tale of Khorasan. By James Baillie Fraser."

1815. — "For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Ghilzais, Kuki Kheyis, Logar Malikis, Shigwals, Ghazis, Jemalchis, Hazars, Logars, Wardaks, Mandemis, Lepel, Grifin, and Kiszilbashas, as to master the division of the great race of rats."—Tribes on My Frontier, 15.

1828. — "Korzilbash, a Tale of Khorasan. By James Baillie Fraser."
Portuguese in India (p. 88). I cannot explain it. [See BAO.]

1792.—"The monastic or convents of the Rhaahs 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.—Symes, p. 210.

KYTHEE, a. Hind. Kaathi. A form of cursive Nagari character, used by Bunyas, &c., in Gangetic India. It is from Kayath (Skt. Kayaatha), a member of the writer-caste.

LAO, a. Hind. lak, from Skt. Jaka, for raka. The resinous incrustation produced on certain trees (of which the dhak (see DHAUK) is one, but chiefly Peepul, and khoosum [kusum, kusum], i.e. Schleichera bijuga, bijupa) by the puncture of the Lac insect (Coccus Lacca, L.). See Roxburgh, in Vol. III. As. Res., 384 seqq. [and a full list of the trees on which the insect feeds, in Watt, Econ. Dict. ii. 410 seqq.]. The incrustation contains 60 to 70 per cent. of resinous lac, and 10 per cent. of dark red colouring matter from which is manufactured lac-dye. The material in its original crude form is called stick-lac; when boiled in water it loses its red colour, and is then termed seed-lac; the melted clarified substance, after the extraction of the dye, is turned out in thin irregular laminae called shell-lac. This is used to make sealing-wax, in the fabrication of varnishes, and very largely as a stiffening for men's hats.

Though lak 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. 296-6, and Oosterlingen, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the coccus ilicis or Kermes. Still, we have seen no evidence that in India the word was applied otherwise than to the lac of our heading. (Garcia says that the Arabs called it loc-numutri, '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 varnishes with which such ware is prepared.

C. A.D. 80-90.—These articles are imported (to the ports of Barbaria, on the W. of the Red Sea) from the interior parts of Ariae.:—
"Στίχονις Ἰνδικός καὶ στγονα (Indian iron and steel).

ΑΔΚΟΣ ΧΡΩΜΑΤΟΣ (Lao-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, are soft to the touch; they are produced on the trees that bear electrum, and they feed on the fruit of these. The Indians catch them and crush them, and with these dye their red cloaks, and the tunics under these, and everything else that they wish to turn to this colour, and to dye. And this kind of clothing is carried also to the King of Persia."—Aelian, de Nat. Animal. iv. 46.

C. 1348.—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 matura and acerba, or ripe and unripe, he goes on: "It is produced attached to stalks, i.e. to the branches of shrubs, but it ought to be clear from stalks, and earthy dust, and sand, and from costiere (!). The stalks are the twigs of the wood on which it is produced, the costiere or figs, as the Catalans call them, are composed of the dust of the thing, which when it is fresh heaps 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.—Delta Decima, iii. 365.

1510.—"There also grows a very large quantity of lacca (or lacca) for making red colour, and the tree of this is formed like our trees which produce walnuts."—Barthéme, 233.

1516.—"Here (in Pegu) they load much fine lacque, which grows in the country."—Barths, Lisbon Acad., 366.
LACCADIVE ISLANDS. 500

1619.—“And because he had it much in charge to get all the lac (alacro) that he could, the governor knowing through information of the merchants that much came to the Coast of Choromandel by the ships of Pegu and Martaban that frequented that coast...”—Correa, i. 567.

1583.—“Now it is time to speak of the lacere, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax.”—Garcia, f. 112s.

1582.—“Laker is a kinde of gum that procedeth of the ant.”—Castaneda, tr. by

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1554.—"(Money of Ormus.)—A looke is equivalent to 50 pardaces of cadi, which is called 'bad money,' and this looke is not a coin but a number by which they reckon at Ormus: and each of these pardaces is equal to 2 azares, and each azar to 10 cadi, each cadi to 100 dinars, and after this fashion they calculate in the books of the Custom-house."—Nunes, Lyvro dos Pescos, &c., in Subsidios, 25.

Here the azar is the Persian hazar or 1,000 (dinars); the cadi Pers. sad or 100 (dinars); the looke or lak, 100,000 (dinars); and the tomon (see TOMAUN), which does not appear here, is 10,000 (dinars).

c. 1300.—"They went to the Kafr's tent, killed him, and came back into the town, whence they carried off money belonging to the Sultan amounting to 12 lakes. The lak is a sum of 100,000 (silver) dinars, equivalent to 10,000 Indian gold dinars."—Tom Batuta, iii. 108.

c. 1840.—"The Sultan distributes daily two lakhs in alms, never less: a sum of which the equivalent in money of Egypt and Syria would be 160,000 pieces of silver."—Nikabdins Dimikki, in Notes and Ext. ii. 192.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1540.—"The old man desiring to satisfy Antonio de Faria's demand, Sir, said he ... the chronicles of those times affirm, how in only four years and an half sixteen Lacasses (laced) of men were slain, every Lacasse containing an hundred thousand."—Pinto (orig. cap. xiv.) in Cogas, p. 58.

1572.—"... he ruined in 4 months spaces all the enemies country, with such a destruction of people as, if credit may be given to our histories ... there died fifty Lacasses 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. 256).

1616.—"He received twenty leacks of roupies towards his charge (two hundred thousand pounds sterling)."—Sir T. Roe, reprint, p. 32; [Hak. Soc. i. 201, and see i. 95, 183, 208].

1651.—"Yeder Lac is hondert daysend."—Rogers', 77.

c. 1665.—"Il faut cent mille roupies pour faire un lak, cent mille lakes pour faire un corrow, cent mille courous pour faire un padan, et cent mille padans pour faire un silt."—Thevenot, v. 54.

1673.—"In these great Solemnities, it is usual for them to set it around with Lamps to the number of two or three Leakes, which is so many hundred thousand in our account."—Fryer, [p. 104, reading Leques].

1684.—"They have by information of the servants dug in several places of the house, where they have found great sumnes of money. Under his bed were found Leaks 44. In the House of Office two Leaks. They in all found Ten Leaks already, and make no dore but to find more."—Hedges, Diary, Jan. 2; [Hak. Soc. i. 145].

1692.—"... a lack of Pagodas ...."—Wheeler, i. 262.

1747.—"The Nabob and other Principal Persons of this Country are of such an extreme liberative (sic) Disposition, and ... are so exceedingly avaritious, occasioned by the large Profits they have received from the French, that nothing less than Leaks will go near to satisfy them."—Letter from Ft. 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 Leaks of roupies."—Foote, The Nabob, Act i. sc. 1.

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 laks 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'asseoit par terre."—Jacqueton, Correspond. ii. 120.

1879.—"In modern times the only numbers in practical use above 'thousands' are lakse ('lak' or 'lakh') and koji ('crore'); and an Indian sum is wont to be pointed thus: 123, 45, 67, 890, to signify 123 crores, 46 lakhs, + 67 thousand, eight hundred and ninety."—Whitney, Sansk. Grammar, 161.

The older writers, it would be observed (c. 1600-1820), put the lakse 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 £20,000; now (1880) it is little more than £8000; [now (1901) about £6000].

LACKERAGE. (See KHIBAJ.)

LALL-SHRAUB, s. Englishman's Hind. wál-shárðh, '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 (scioice, claret); the other a common sized winelass for whatever beverage is most agreeable."—Diary of Mrs. Fay, in Busted, Echoes, 123.]

LALLA, s. P.—H. lála. In Persia this word seems to be used for a kind of domestic tutor; now for a male nurse, or as he would be called in India, 'child's bearer.' In N. India it is usually applied to a native clerk writing the vernacular, or to a respect-
LAMA. 502  LANCHARA.

able merchant. [For the Pers. usage see Blochmann, A. M., i. 426 note.]

[1765.-"Amongst the first to be considered, I would recommend Juggutt Seet, and one Gurdy Loll."—Verelst, App. 218.

[1841. -"Where there are no tigers, the Lalla (scribe) becomes a shikaree."—Society in India, ii. 176.]

LAMA, s. A Tibetan Buddhist monk. Tibet. bLlama (b being silent). The word is sometimes found written Llama; but this is nonsense. In fact it seems to be a popular confusion, arising from the name of the S. American quadruped which is so spelt. See quotation from Times below.

c. 1590. -"Fawning Court doctors . . . said it was mentioned in some holy books that men used to live up to the age of 1000 years . . . and in Tibet there were now even a class of Lamas or Mongolian devotees, and recluse, and hermits that live 200 years and more . . . "—Badonv., quoted by Blochmann, A. M., i. 201.

1664. —"This Ambassador had in his suit a Physician, which was said to be of the Kingdom of Lassa, and of the Tribe Lawy or Lama, which is that of the men of the Law in that country, as the Brakmans are in the Indies . . . he related of his great Lama that when he was old, and ready to die, he assembled his council, and declared to them that now he was passing into the Body of a little child lately born . . . —Bernier, E. T. 135; [ed. Constable, 424].

1716. —"Les Thibetains ont des Relieus nommes Lamas."—In Letters Edi. xii. 498.

1774. —"ma questo primo figlio . . . rinunziò la corona al secondo e lui difatti si facse religioso o lama del paese."—Delia Tombo, 63.

o. 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 Quives, as described by De la Condamine, an analogy which Mr. Markham brings out in interesting detail. . . . But when he enlarges on the wool which is a staple of both countries, and on the animals producing it, he risks confirming in careless readers that popular impression which might be expressed in the phraseology of Philem—'Tis all one; 'ts as 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 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 llama convent. Without being positive, I would say that it does not represent any Oriental word (e.g. compound of lami and serai), but is a fictitious French word analogous to monsieur, vacherie, laterie, &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. Lamberd, Mahr. Lamban, with other forms in the languages of the Peninsula. [Platts connects the name with Skt. lamba, 'long, tall'; the Madras Gloss. with Skt. lambata, 'greedy.'] A wandering tribe of dealers in grain, salt, &c., better known as Banjardes (see BRINJARRY). As an Anglo-Indian word this is now obsolete. It was perhaps a corruption of Lubbudna, the name of one of the great clans or divisions of the Banjaras. [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 Lamballies, 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 CUTWAL), and so many Lumbahm with you, has astonished us."—Letters of Tipopo, 49.

LANCHARA, s. A kind of small vessel often mentioned in the Portuguese histories of the 16th and 17th centuries. The derivation is probably Malay lanchar, 'quick, nimble.' [Mr. Skeat writes: "The real Malay form is 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 lanchahr, as has hitherto been implied or suggested."]

o. 1585.—"In questo passei di Cambaia (read Camboja) vi sono molti fumi, nelli
quali vi sono li nauili detti Lanchares, od li quali vanno nauigando la costa di Siam..."
—Sommerio de’ Regni, &c., in Rasswan, t. f. 385.

...This King (of the Batas) understanding that I had brought him a letter and a Present from the Captain of Malacca, caused me to be entertained by the Zabandar (see SHAMBUBER).... This General, accompanied with five Lanchares and twelve Ballons, came to me to the Port where I rode at anchor."—Pinto, E.T. p. 81.

LANDWIND, a. 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."—Correus, Lendas, i. i. 115.

[1569.—"The East winds begin to blow from off the land into the seas, whereby they are called Terrenhos."—Linachotes, Hak. Soc. i. 234.

[1612.—"Send John Dench... that in the morning he may go out with the landturnes and return with the sea turnes."—Destraight, Letters, i. 206.]

1644.—"And as it is between monsoon and monsoon (monsseus) 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 Bresces. They begin about Midnight, and hold till Noon, and are by the Portugals named Terrenhos."—Prayer, 23.

[1773.—See the account in Ives, 76.]

1889.—"We have had some very bad weather for the last week; furious landwind, very fatiguing and weakening. Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—Letters from Madras, 199-200.

LANGASAQUE, n.p. The most usual old form for the Japanese city which we now call Nagasaki (see Sainsbury, passion).

1611.—"After two or three days space a lesemate came unto vs from a place called Langasaque, to which place the Carake of Macao is yeerely wont to come."—W. Adams, in Purchas, i. 126.

1613.—The Journal of Capt. John Saris has both Nagasaque and Langasaque. —Ibid. 306.

1614.—"Gave hym counsell to take heed of one Pedro Guziano, a papist Christian, whos is his hoste at Misco; for a lyinge


yrve (or Jesus) toade Mr. Peacock at Langasque that Capt. Adams was dead in the howes of the said Guziano, which now I know is a lyer by letters I received..."—Cocks, to Wickham, in Diary, &c., ii. 204.

1618.—"It has now oon to passe, which before I feared, that a company of rich ururers have gotten this sentence against us, and com doun very yeare to Langassaque and this place, and have all waies byn accustomed to buy by the panceo (as they call it), or whole sale, all the goddes which came in the carick from Amasan, the Portingales having no praveleges as we have."—The same to the E.I. Co., ii. 207-3.

Two years later Cocks changes his spelling and adopts Nagasaque (Ibid. 300 and to the end).

LAN JOHN, LANGIANNE, &c., n.p. Such names are applied in the early part of the 17th century to the Shan or Laos State of Luang 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.

1597.—"I went from Pegu to Iamahay (see JANGOMAY), which is in the country of the Langianes; it is five and twenty dayes journey North-east from Pegu."—Fitch, in Hakl. ii.

1598.—"Thus we arrived at Lanchan, the capital of the Kingdom (Lao) where the King resides. It is a Kingdom of great extent, but thinly inhabited— it has been frequently devastated by Pegu."—De Morere, 90.

1613.—"There resided in Pegu in the year 1590 a King called Ximindo, lord resigneing from the confines and roots of Great Tartary, to the very last territories bordering on our fortress of Malacca. He kept at his court the principal sons of the Kings of Ova, Tangu, Foro, Lanjo (i.e. Ava, Taung, Prume, Lanjang), Jangoma, Siam, Camboja, and many other realms, making two and thirty of the white umrella."—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 sa puissans Royaumes du dernier Orient, desquels on n'a presque jamais entendu parler en Europe, il y en a un qui se nomme Lao, et plus proprement le Royaume des Langi... le Royaume n'a plus de descript qu'un grand nombre d'Ephropants qui s'y rencontrent: de vrai ce mot de Langiens signifie proprement, milliers d'Ephrophants."—Martin, H. Norvelle et Continues des Royaumes de Thauquin et de Lao (Fr. Tr., Paris, 1663), 329, 557.
1668.—Lanchang appears in the Map of Siam in De la Louvère's work, but we do not find it in the book itself.

C. 1692.—"Lao est situé sous le même climat que Tonquin; c'est un royaume grand et puissant, séparé des Etats voisins par des forêts et par des déserts. ... Les principales villes sont Landjam et Triamaja."—Kempfer, H. du Japon, i. 223.

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 Liampoo for Malaco, and that being advanced as far as the Isle of Sumbor they had been set upon by a Pyrat, a Guaqarv by Nation, called Coia Aem, who had three Junkas, and four Lanteases. ..."—Pinto, E. T. p. 69.

C. 1660.—"There be other lesser shipping than Junkas, somewhat long, called Bacconies, they place three Gares on a sail, and row very well, and load a great deal of goods; there be other lesser called Lanteases, which doe row very swift, and bear a good burthen also: and these two sorts of Ships, viz., Baccones and Lanteases, because they are swift, the theues do commonly use."—Gaspar 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 Shams, 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 Jangomay of some old English documents. In later times the chief States were Muang Luang Praban (see LAN JOHN) and Vien-shan, both upon the Mekong.

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 be (Alboconque) made only a kind of money called Malaguens, 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 GUIZOS who fight on horseback, and with whom the King of Siam is continually at war. They are reckoned 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 Champa (see CHAMPA), which are on the sea-board. These Laos, though they are less 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 JANGOMAY), the chief city of which is called Chiamay ... the second Chamray Chevarus: the third Lanchas (see LAN JOHN) which is below the others, and adjoins the Kingdom of Cacho, or Cauichichina. ..."—Ibid.

C. 1560.—"These Laos came to Camboja, downe a River many daies Iournie, which they say to have his beginning in China as many others which runne into the Sea of India; it hath eight, fifteen, and twenty fathome water, as myselfe saw by experience in a great part of it; it passeth through manie vnknowne and desert Countries of great Woods and Forests where there are innumerable Elephants, and many Burkes ... and certayne beastes which in that Countrie they call Badas (see ABADA)."—Gaspar da Cruz, in Purchas, iii. 169.

C. 1598.—"... I offered to go to the Laos by land, at my expense, in search of the King of Cambodia, as I knew that that was the road to go by. ..."—Blas de Herman Gonzales, in De Morga. (E.T. by Hon. H. Stanley, Hak. Soc.), p. 97.

1641.—"Concerning the Land of the Lowen, and a Journey made therunto by our Fowl in Asia," 1641 (1641).—Valentijn, III. Pt. ii. pp. 50 sqq.

1668.—"Relation Nouvelle et Curieuse de Royanne de Laos.—Traduite de l'Italien du P. de Marini, Romain. Paris, 1668."
(b) To the Delta region of the Indus, and especially to its western part. Sir H. Elliot supposes the name in this use, which survived until recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond Bombay (see his *Historians*, i. 378). We have no means of deciding this question (see *Larby Bundeb*).

c. 1820. — "Diwal . . . was reduced to ruins by a Muhammadan invasion, and another site chosen to the eastward. The new town still went by the same name . . . and was succeeded by Lāri Bandar or the port of Lār, which is the name of the country forming the modern delta, particularly the western part." — M'Murdo, in *J. R. As. Soc.* i. 29.

(c) To a Province on the north of the Persian Gulf, with its capital.

c. 1220. — Lār is erroneously described by Yakut as a great island between Siraf 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. 1380. — "We marched for three days through a desert . . . and then arrived at Lār, a big town having springs, considerable streams, and gardens, and fine bazaars. We lodged in the hermitage of the pious Shāh Abu Dulaḥ Muḥammad." — Ibn Batūta, ii. 280.

c. 1487. — "Returning alongest the coast, forewarned againstOrmuz there is a towno called Lār, a great and good towns of merchantise, about ijmsi houses." — Josua Barbado, old E.T. (Hak. Soc.) 80.

c. 1590. — "Lār borders on the mountains of Great Tibet. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous." — *Aris*, ed. *Jarrett*, ii. 363.

1553. — "These benefactions the Kings of Ormuz . . . pay to this day to a mosque which that Caciz (see *Cabis*) had made in a district called Hongex of Sheikh Doniar, adjoining the city of Lār, distant from Ormuz over 40 leagues." — *Barbier*, ii. ii. 2.

1602. — "This man was a Moor, a native of the Kingdom of Lār, adjoining that of Ormuz: his proper name was Cufu, but as he was a native of the Kingdom of Lār he took a surname from the country, and called himself Cufu Larym." — *Conto*, IV. vii. 6.

1622. — "Lār, as I said before, is capital of a great province or kingdom, which till our day had a prince of its own, who rightfully or wrongfully reigned there absolutely; but about 25 years since, for reasons rather generous than covetous, as it would seem, it was attacked by Abbas K. of Persia, and the country forcibly taken . . . Now Lār is the seat of a Sultan dependent on the Khan of Shiraz . . ." — *P. della Valle*, ii. 322.

1727. — "And 4 Days Journey within Land, is the City of Lār, which according to their fabulous tradition is the Burying-

* It is possible that the island called Shāh Shu'āl, which is off the coast of Lār, and not far from Siraf, may be meant. BARBOSA also mentions Lār among the islands in the Gulf subject to the K. of Ormuz (p. 87).
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them, and I have lwene them sold for
the Malay Peninsula, in 1616.
us..." - N. Whittington, in Purchas, i. 484.
1622.- "The lari is a piece of money that
I will exhibit in Italy, most eccentric in
form, for it is nothing but a little rod of
silver of a fixed weight, and bent double
equally. On the end 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 patacoa of reals of Spain,
or 'piece of eight' as we choose to call it."
-F. della Valle, ii. 494.
LARKIN, s. Pers. drí. A peculiar
kind of money formerly in use on the
Persian Gulf, W. Coast of India, and in
the Maldive Islands, in which last it
survived to the last century. The name
is there retained still, though coins of the ordinary form are used. It
is sufficiently described in the quo-
tations, and representations are given by
De Bry and Tavernier. The name
appears to have been derived from the
territory of Lar on the Persian
Gulf. (See under that word, [and Mr.
Gray's note on Pyrard de Laval, Hak.
Soc. i. 232 seq.].)
1525.- "As tamgas larys valem cada hta
sasaentua reis. . . ." - Lembrança, das Coosas
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 Portugalls to buy
them, and I have seene them sold for
eight or ten laries spiece, which may
be of our money x s. or xii s. iii d." - Master
Cesar Frederick, in Hakl. ii. 349.
1583.- Gaspard 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." - 4. 35.
1587.- "The said Larino is a strange
piece of money, not being round, as all
other current money in Christianitie, but is
a small rod of silver, of the greatnesse
of the pen of a goose feather . . . which is
wrested so that two endes meet at the just
half part, and in the head thereof is a stamp
Tursecco, and these be the best current
money in all the Indias, and 6 of these
Larines make a ducat." - R. Fitch, in
Habl. ii. 407.
1598.- "An Oxe or a Cowe is there to
be bought for one Larin, which is as much
as halfe a Gilderne." - Linchoten, 28; [Hak.
Soc. i. 94; in i. 48 Laryn; see also
i. 242].
c. 1610.- "La monnoye du Boyusalem
n'est que d'argent et d'une sorte. Ce sont
des pieces d'argent qu'ils appellent laries,
de valeur de huit sols ou environ de notre
monnoye . . . longues comme le doigt mais
redoublees." - Pyrard de Laval, i. 163;-
[Hak. Soc. i. 232].
1613.- "We agreed with one of the
Governor's klersed for twenty laries
(twenty shillings) to conduct us. . . ." -
N. Whittington, in Purchas, i. 484.
1622.- "The lari is a piece of money that
I will exhibit in Italy, most eccentric in
form, for it is nothing but a little rod of
silver of a fixed weight, and bent double
equally. On the end 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 patacoa of reals of Spain,
or 'piece of eight' as we choose to call it."-
F. della Valle, ii. 494.
LARKIN, s. (obsolete). A kind of
drink—apparently a sort of punch
—which was popular in the Company's
old factories. We know the word
only on the authority of Pietro della
Valle; but he is the most accurate of
travellers. We are in the dark as to
the origin of the name. On the one
hand its form suggests an eponymus
among the old servants of the Company,
such as Robert Larkin, whom we find
to have been engaged for the service in
1610, and to have died chief of the
Factory of Patani, on the E. coast of
the Malay Peninsula, in 1616. But
again we find in a Vocabulary of
"Certaine Wordes of the Natural
Language of Iaau," in Drake's Voyage
(Hak. iv. 246): "Larmike=Drinke." Of
this word we can trace nothing
nearer than (Javan) laríh, 'to pledge,
or invite to drink at an entertainment,' and
(Malay) laríh-laríhan, '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 at an evening in
the House of the English, with good fellow.
ship. And on one of these occasions I learned
from them how to make a beverage called
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 Mahommedan times called Lahori-bandar, probably from presumed connection with Lahore as the port of the Punjab (Elliot, i. 378). At first sight M'Murdo's suggestion that the original name may have been Ldri-bandar, from Ldr, the local name of the southern part of Sind, seems probable. M'Murdo, indeed, writing about 1850, says that the name Ldri-Bandar was not at all familiar to natives; but if accustomed to the form Lahori-bandar they might not recognize it in the other. The shape taken however by what is apparently the same name in our first quotation is adverse to M'Murdo's suggestion.

1059. — "This stream (the Indus) after passing (Acor) . . . divides into two streams; one empties itself into the sea in the neighbourhood of the city of Lhabaral, and the other branches off to the East, to the borders of Kach, and is known by the name of Sind Sagar, i.e. Sea of Sind."—Al-Birac, in Elliot, i. 49.

c. 1833. — "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 Lhabar, 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 is amounted to 60 lakhs a year."—Ibn Batuta, tii. 112.

1565. — "Blood had not yet been spilled, when suddenly, news came from Thatta, that the Firtharis had passed Lahori-bandar, and attacked the city."—Tahir-i-Tahir, in Elliot, i. 277.
Ar. 'askr, 'an army' is taken from this Pers. word : whence lashkar, 'one belonging to an army, a soldier.' The word lascdr or lascdr (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of lashkari in the forms lascarin, lascar, &c., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these lascdr 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 khaldisi, 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 Pyrrad 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 Pyrrad makes between Lascar and Lascari, and Dr. Fryer makes between Lascar and Lascar (accenting probably Luscar and Lascdr) shows that lashkari for a soldier was still in use. In Ceylon the use of the word lascareen for a local or civil soldier long survived; perhaps not yet extinct. The word lashkari does not seem to occur in the Ain.

[1523.—"Fighting men called Lascaryns."—Alguns documentes, Tombe, p. 479.
[1538.—"My mother only bore me to be a Captain, and not your Lascar (lascarin).”—Letter of Nuno da Cunha, in Barros, Dec. IV. bk. 10, ch. 21.]

[1541.—"It is a proverbial saying all over India (i.e. Portuguese India, see n.v.) that the good Lascarin, or 'soldier' as we should call him, must be an Abyssinian."—Castro, Roteiro, 78.

[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!"—Correia, iv. 567.

[1552.—"... eles os reparte polos lascarins do seus capitães, & assim chamão soldados."—Castanheda, 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 Idolshah (see IDALCAN), or in those of our Lord the King there shall be any differences or quarrels between any Portuguese lascarin or poens (pies) of ours, and Lascarins of the territories of Idolshah and poens of his, that the said Idolshah shall order the delivery up of the Portuguese and poens that they may be punished if culpable. And in like manner..."]—S. Botelho, Tombe, 44.

[1572.—"Enrant in eo praesidio Lasquarni circiter septingenti artis scolopettariori peritissimi."—E. Acosta, f. 226v.

[1600.—"Todo a mais chama e meneyo das noso são Mouros que chamão Lascarins.

[1602.—"... because the Lascars (las- cars), for so they call the Arab sailors.


[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.

—Pyrrad de Laval, i. 317; [Hak. Soc. i. 438; also see ii. 3, 17.]

[1615.—"... [two horses with six Lascars and two caffries (see CAFFER)."—Foster, Letters, iv. 112.]

[1644.—"... The aldeas of the jurisdiction of Bomah, in which district there are 4 fortified posts defended by Lascars (Lascaris) who are mostly native Christian soldiers, though they may be heathen as some of them are."—Bocarro, Ms.

[1673.—"The Seamen and Soldiers differ only in a Vowel, the one being pronounced with an u, the other with an o, as Luscar, a soldier, Lascar, a seaman."—Fryer, 107.

[1683-84.—"The Warehousekeeper having Seaveral days advised the Council of Ship Welfare tardynesse in receiving & stowing away the Goods, ... alleging that they have not hands Sufficient to dispatch them, though we have spared them tenn Lascars for that purpose."

—Pringle, Diary Pt. St. Geo., 1st ser. illi. 7 seq.; also see p. 43.]

[1685.—"... They sent also from Sofragan D. Antonio da Mota Galvao with 6 companies, which made 190 men; the Disava (see DISSAVE) of the adjoining provinces joined him with 4000 Lascars."—Ribeyro, H. of the I. of Ceylan (from French Tr., p. 241).
1890.—"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, 484.

1728.—"Lascars... Loopers... are native soldiers, who have some regular maintenance, and in return must always be ready."

Valentinj, Ceylon, Names of Offices, &c., 10.

1755.—"Some Lascars and Sepoys were now sent forward to clear the road."

Orme, ed. 1803, i. 394.

1787.—"The Field Pieces attached to the Cavalry draw up on the Right and Left Flank of the Regiment; the Artillery Lascars forming in a line with the Front Rank the full Extent of the Drag Ropes, which they hold in their hands."—Regna for the Hon. Company's Troops in the Coast of Bengala, 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 Congaistes, or sergeants, Arrafics, or corporals, and Łascarines, or common soldiers, and perform the same office as our Sheriff's men or constables."—Perceval's Ceylon, 222.

1807.—"A large open boat formed the van, containing his excellency's guard of Lascareens, with their spars raised perpendicularly, the union colours flying, and Ceylon drums called tom-toms beating."—CordIER'S Ceylon, 170.

1872.—"The Lascars on board the steamers were insignificant looking people."—The Dilemma, ch. ii.

In the following passages the original word lashkar is used in its proper sense for 'a camp.'

[1614.]—"He said he bought it of a hanny in the Lasker."—Foster, Letters, ii. 142.

[1815.]—"We came to the Laskar the 7th of February in the evening."—Ibid. iii. 86.

[1818.]—"I tooks horse to acoud presse, and other inconvenience, and crossed out of the Laskar, before harrin'..."—Sir T. Roe, in Purchas, i. 559; see also 560; [Hak. Soc. ii. 324].

[1892.]—"... presents to the Seir Lascar (sar-i-lashkar, 'head of the army') this day received."—Pringle, Diary Ft. St. Geo., 1st ser. i. 84.

LÄT, LÄT SÄHIB, s. This, a popular corruption of Lord Sahib, or Lord Sahib, as it is written in Hindi, is the usual form from native lips, at least in the Bengal Presidency, of the title by which the Governor-General has long been known in the vernacular languages. The term also extends nowadays to Lieutenant-Governors, who in contact with the higher authority become Chhota ('Little') Lät, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the Mulk Lät Sāhib, or Bare Lät, and the Jangi Lät Sāhib ('territorial' and 'military'), the Bishop as the Lät Pādre Sāhib, and the Chief Justice as the Lät Jusly Sāhib. The title is also sometimes, but very incorrectly, applied to minor dignitaries of the supreme Government, [whilst the common form of blessing addressed to a civil officer is "Huzur Lät Govnar, Lät Sikrītar ho-jāden."

1824.—"He seemed, however, much puzzled to make out my rank, never having heard (he said) of any 'Lord Sahib,' except the Governor-General, whilst 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!', Lord Sahib!"—(see DOAI.). "Mercy, mercy, sir! mercy, Governor-General!" The faster the horse rushed on, the faster followed the shouting Arab."—Wanderings of a Pilgrim, ii. 142.

1868.—"The old barber at Roorkee, after telling me that he had known Strachey when he first began, added, 'Ab Lät-Sekrētur hai! Ah! hum bi boodha hogyah!' ('Now he is Lord Secretary! Ah! I too have become old!')"—Letter from the late M. Gen. W. W. H. Goughad.

1877.—"... in a rare but most valuable book (Galloway's Observations on India, 1825, pp. 254-5), 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) 'Skubreem Koort,' the order of Impye being 'Lord Justey Sahib-kikoom,' the instruments of whose will were 'abidabas' or affidavits."—Letter from Sir J. F. Stephen, in Times, May 31.

LÄT, s. Hind. ë, used as a corruption of the English lot, in reference to an auction (Carnegie).

LÄT, LÄTH, s. This word, meaning a staff or pole, is used for an obelisk or columnar monument; and is specifically used for the ancient Buddhist columns of Eastern India.

[1861-62.—"The pillar (at Besarh) is known by the people as Bāhm-Sen-kā-lāt and Bāhm-Sen-kā-dāmūk."—Cunningham, Arch. Rep. i. 61.]
LATERITE, s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found in two distinct types: viz. (1) High-level Laterite, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps at one time extended over the greater part of Peninsular India. This is found as far north as the Rajmahal and Monghyr hills. (2) Low-level Laterite, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see Neubold, in J.B.A.S., vol. viii.; and the Manual of the Geol. of India, pp. xlv. seqq., 348 seqq.). Mr. King and others have found flint weapons in the low-level formation. Laterite is the usual material for road-metal in S. India, as krunkur (q.v.) is in the north. In Ceylon it is called cabook (q.v.).

1800.—"It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of Malayala. . . It very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. As it is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (lituaculite) [Malayal. vetuval]. . . . The most proper English name would be Laterite, from Lateris, the appellation that may be given it in science."—Buchanan, Myore, &c., ii. 440-441.

1860.—"Natives resident in these localities (Galle and Colombo) are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of laterite, or, as the Singhalese call it, cabook, a product of disintegrated gneiss, which being subjected to detrition communicates its hue to the soil."—Tennent's Ceylon, i. 17.

LATTREE, 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. lath and lath, Mahr. lattha. This is from Prakrit latthi, for Skt. yaṣṭi, 'a stick,' according to the Prakrit grammar of Vavaruuchi (ed. Cowell, ii. 39); see also Lassen, Institutiones, Ling. Prakrit, 195. Jiski lathī, ut ki bāhīza, is a Hind. proverb (ciyus baculum ejus tubalum), equivalent to the "good old rule, the simple plan."

1830.—"The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy lathī, 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. 138.

1878.—"After driving some 6 miles, we came upon about 100 men seated in rows on the roadside, all with latties."—Life in the Mogulist, i. 114.

LATTREAL, s. Hind. ḍāthiyāl, or, more cumbriously, ḍāthiāvala, 'a clubman,' a hired ruffian. Such gentrty 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 lattials . . . on both sides."—Life in the Mogulist, i. 6.

LAW-OFFICER. This was the official designation of a Mahomedan officer learned in the (Mahomedan) law, who was for many years of our Indian administration an essential functionary of the judges' Courts in the districts, as well as of the Sudder or Courts of Review at the Presidency.

It is to be remembered that the law administered in Courts under the Company's government, from the assumption of the Dewanny of Bengal, Bahar, and Orissa, was the Mahomedan law; at first by the hands of native Casoos and Mutties, 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 Cornwallia's Government, in Regulation IX. of 1793.
futioq and if it seemed to him to be
just and the Law-officer, either as to
year which ease act.
disagreement between the civilian
to the Sudder Nizamut for confor-mation, in
'Act XLV. of 1860, and came merged both the
$1 criminal sentence, the matter
to get rid of futwa and differences of opinion."

The frequent adoption of the latter
alternative rendered the appearance of
the Law-officer and his futwa much
less universal as time went on. The
post of Law-officer was indeed not
actually abolished till 1864. But it
would appear from enquiry that I
have made, among friends of old stand-ing
in the Civil Service, that for some
years before the issue of the Penal
Code and the other reforms already
mentioned, the Moolvee (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 Moolvee-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 Moolvee, and I had a great number
of heavy criminal cases to try in Rungpore
and Bogra. Assessors were substituted for
the Moolvee 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 futwa 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,
marrige, 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 dis-
perse with the attendance and futwa of the Law
officers of the districts of circuit, when it was deemed
advisable. But in such cases the judge of the court
passed no sentence, but referred the proceedings
with an opinion to the Nizamut Adawlut.
and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindü laws with respect to Hindüs, 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 Hindü 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 Hindü law-officer (Pundit) is found in the legislation of 1793, and is distinctly traceable in the Regulations down to 1821. In fact he is named in the Act XI. of 1864 (we quotation).

But under 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 Moolvée is found in 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 ADALWUT, CAZEE, FUTWA, MOOLVEE, MUTFY.)

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 Brahmins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree."—Regulation passed by the G.-O. 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 sallah and city courts . . . shall not be removed but for incapacity or misconduct."—Reg. XII. of 1793.

In §§ iv., v., vi. Cauny and Mutfy 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 1798.

LAXIMANAN, LAQUESIMENA, &c., s. Malay Laksamana, from Skt. lakshmana, ‘having fortunate tokens’ (which was the name of a mythical hero, brother of Râma). This was the title of one of the highest dignitaries in the Malay State, commander of the forces.

1511.—"There used to be in Malaca five principal dignities . . . the third is Laksaman; this is Admiral of the Sea . . . "—Alboquerque, 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 Xemen, his Admiral, of whose Valor the History of the Indias hath spoken in divers places."—Pinto, in Cogan, p. 38.

1653.—"Laccamana was harassed by the King to engage Dom Garcia; but his reply was: Sir, against the Portuguese and their high-sided vessels it is impossible to engage with low-cut launchas 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 resigned."—Foster, Letters, iv. 6.]

LEAGUER, s. The following use of this word is now quite obsolete, we believe, in English; but it illustrates the now familiar German use of Lager-Bier, i.e. ‘beer for laying down, for keeping’ (primarily in cask). The word in this sense is neither in Minahew (1627), nor in Bayley (1730).

1747.—"That the Storekeeper do provide Leaguers good Colombo or Batavia arrack."—Ft. St. David Cons., 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 Glove Lanthorns, a quantity of Country Rum in Leaguers, a Slave Girl, and a variety of other articles."—India Gazette, Nov. 23.
LECQUE, a. 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 laises of red wine, and 80 or 90 of white, which they carry to Europe every year. The laquee weighs about 1,200 pounds."—Raynal, E. T. 1777, i. 231.

LEE, a. Chin. 麗. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret the modern 麗 as 里 of a league, which gives about 3 里 to the mile; more exactly, according to Mr. Giles, 27 里 = 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 里 was little more than ⅓ of an English mile. And from several concurrent statements we may also conclude that the 里 is generalised so that a certain number of 里, generally 100, stand for a day's march. [Arch-deacon Gray (China, ii. 101) gives 10 里 as the equivalent of 3½ English miles; Gen. Cunningham (Arch. Rep. i. 305) asserts that Hwen Thsang converts the Indian โยก that he might use in China at the rate of 40 里 per โยก, or of 10 里 per 里.]

1858.—"By the said books it is found that the Chinese have amongst them but only three kind of measures; the which in their language are called 里, 丈, and 促, which is as much as to say, or in effect, as a forlong, league, or journey: the measure, which is called 里, hath so much space as a man's voice on a plain ground may be heard in a quiet day, halloving or whooping with all the force and strength he may; and ten of these 里s maketh a 丈, which is a great Spanish league; and ten 丈s maketh a day's journey, which is called 促, which maketh 12 (sic) long leagues."—Mendoza, i. 21.

1881.—"In this part of the country a day's march, whatever its actual distance, is called 100 里; and the 里 may therefore be taken as a measure of time rather than of distance."—Col. Sarel, in J.R. Geog. Soc. xxxii. 11.

1878.—"Ainfin les clauses du contrat le voyage d'une longueur totale de 1,800 里s, ou 180 lieues, devait s'effecctuer en 18 jours."—L. Rousset, A Travers la Chine, 387.

LECHEE, LYCHEE, a. Chin. 櫻, and in S. China (its native region) 佷

laï-chi; the beautiful and delicate fruit of the Nephelium litchi, Cambessedes (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.

1850.—"... otra verdura muito mais fresca, e de melhor cheiro, que esta, a que os naturaes da terra chamão lechias..."—Pinto, ch. lxxviii.

1863.—"Le philk 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 tuns of dried leechia."—Olof Pufendorf, 920-3.

1824.—"Of the fruits which this season offers, the finest are leechias (sic) and mangos; the first is really very fine, being a sort of plum, with the flavour of a Frontignac grape."—Heber, i. 60.

1858.—"Et tandis que ton pied, sorti de la be-bouche, Pendait, rose, au bord du manchot (see MUNCHEL) À l'ombre des bois noirs touffus, et du Litchi. Aux fruits moins pourpres que ta bouche,"—Leconte de Lisle.

1878.—"... and the litchi hiding under a shell of ruddy brown its globes of translucent and delicately fragrant flesh."—Ph. Robinson, In My Indian Garden, 49.

1879.—"... Here are a hundred and sixty litchi fruits for you..."—M. Stokes, Indian Fairy Tales (Cal. ed.) 61.

LEMON, a. Citrus medica, var. Limonum, Hooker. This is of course
not an Anglo-Indian word. But it has come into European languages through the Ar. leimān, and is, according to Hahn, of Indian origin. In Hind. we have both limā and nimbē, which last, at least, seems to be an indigenous form. The Skt. dictionaries give nimbāku. In England we get the word through the Romance languages, Fr. limon, It. limone, Sp. limon, &c., perhaps both from the Crusades and from the Moors of Spain. [Mr. Skeat writes: "The Malay form is limau, 'a lime, lemon, or orange.' The Port. limão may possibly come from this Malay form. I feel sure that limau, which in some dialects is limar, is an indigenous word which was transferred to Europe." ]

(See LIME.)

c. 1200.—"Sunt praeterea aliae arbores fructus acidos, pontīci videlicet saporis, ex se procrescentes, quos appellant limones."—Jacoby de Fīrāco, Hist. Herōulyn, cap. lxxv. in Bonagre.

c. 1828.—"I will only say this much, that this India, as regards fruit and other things, is entirely different from Christendom; except, indeed, that there be lemons in some places, as sweet as sugar, whilst there be other lemons sour like ours."—Friar Jordanus, 15.

1831.—"Profunditas hujus aquis plena est lapidibus preciosis. Quae aqua multum est yrudinibus et sanguisugiis plena. Hoc lapides non accipit rex, sed pro anima sub semel vel bis in anno sub aquas ipsose pauperas ire permittit. . . . Et ubi pauperas ubi sub aquam possess accipiant limonam et quandam fructum quem bene pistant, et illo bene se ungunt. . . . Et cum sic sint uncti yrudines et sanguisugae illos offendere non valent."—Fr. Odoric, in Cathay, &c., App., p. xxii.

c. 1333.—"The fruit of the mango-tree (al-ānīca) 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, 89) has applied the name to another very fragrant grass, Andropogon schoenanthus, L., according to him the "species of Dioscorides. This last, which grows wild in various parts of India, yields Rūsa Oil, alias 0. of Ginger-grass or of Geranium, which is exported from Bombay to Arabia and Turkey, where it is extensively used in the adulteration of "Oto of Rosae."

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 (Felis pardus) and leopard (Felis leopardus), the latter being the smaller, though by some these names are reversed. Even those who support this distinction of species appear to admit that the markings, habits, and general appearance (except size) of the two animals are almost identical. Jerdon describes the two varieties, but (with Blyth) classes both as one species (Felis pardus). [Mr. Blanford takes the same view: "I cannot help suspecting that the difference is very often due to age. . . . I have for years endeavoured to distinguish the two forms, but without success." (Mammalia of India, 68 seq.)]

LEWCHEW, LIU KIU, LOOCHOO, &c., n.p. The name of a group of islands to the south of Japan, a name much more familiar than in later years during the 16th century, when their people habitually navigated the China seas, and visited the ports of the Archipelago. In the earliest notices they are perhaps mixt up with the Japanese. [Mr. Chamberlain writes the name Luchu, and says that it is pronounced Dūchū by the natives and Ryūkyū by the Japanese (Things Japanese, 3rd ed. p. 267). Mr. Pringle traces the name in the "Gold flowered loes" which appear in a Madras list of 1884, and which he supposes to be "a name invented for the occasion to describe some silk stuff brought from the Liu Kiu islands." (Diary R. St. Geo. 1st ser. iii. 174.)]

1516.—"Opposite this country of China there are many islands in the sea, and beyond them at 175 leagues to the east there is one very large, which they say is the mainland, from whence there come in each year to Malaca 3 or 4 ships like those of the Chinese, of white people whom they describe as great and wealthy merchants. . . . These islands are called Lequeus, the people of Malaca say they are better men, and greater and wealthier merchants, and
better dressed and adorned, and more honourable than the Chinese.—Barros, 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 Siams [of the settlement of the Tanauariam foreigners, and that he came from Veniaga] and as a merchant was going to traffique in the Isle of Lequios."—Pinto (orig. cap. x. xil.), in Cogan, 49.

1553.—"Fernao Perez, whilst he remained at that island of Beniaga, saw there certain junks of the people called Lequios, of whom he had already got a good deal of information at Macaca, 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 Macaca, named Pero Gomes d’Almeida, servant to the Grand Master of Santiago, with a rich Present, and letters from the Nauquaum, Prince of the Island of Tanxam, directed to King John the third . . . to have five hundred Portugals granted to him, to the end that with them, and his own Forces, he might conquer the Island of Lequio, for which he would remain tributary to him at 5000 Kintals of Copper and 1000 of Lattin, yearly."—Pinto, in Cogan, p. 188.

1615.—"The King of Mashona (qu. Shaama ?) . . . who is King of the westernmost islands of Japan . . . has conquered the Leques Islands, which not long since were under the Government of China."—Sainbury, i. 447.

"The King of Shaama . . . a man of great power, and hath conquered the islands called the Leques, which not long since were under the Government of China. Leque Grande yeeldeth greate store of amber greesse of the best sorte, and will vent 1,000 or 15,000 (sic) ps. of coarse cloth, as duties and such like, per annum."—Letter of Raphel Coppindall, in Cocks, ii. 272.

["They being put from Liques. . . ."]—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 Liamo, 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 (同城governaoa de Verendas, & Ouivdor, & Alcaldes, & outras seis ou sete Varas de Justiça & Oficines de Republica), where the Notaries underwrote the publice Acts which they made, wrote thus, I, such a one, publique Notarie of this Town of Liamo, for the King our Sovereign Lord. And this they did with so much confidence and assurance as if this Place had been situated between Santarem and Lisbon; so that there were houses there which cost three or four thousand Duckats the building, but both they and all the rest were afterwards demolished for our sins by the Chinese. . . ."—Pinto (orig. cap. lxvi.), in Cogan, p. 82.

What Cogan renders Ports of LIAMPO is portas, i.e. Gates. And the expression is remarkable as preserving a very old tradition of Eastern navigation; the nave and arrangement regarding Arab trade to China (the Relation, tr. by Reinaud) says that the ships after crossing the Sea of Sanji pass the Gates of China. These Gates are in fact mountains washed by the sea; between these mountains is an opening, through which the ships pass" (p. 19). This phrase was perhaps a translation of a term used by the Chinese themselves—see under BOCCA TIGRIS.

1553.—"The eighth (division of the coasts of the Indies) 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 Junkes commonly touch at Lympo, from whence they bring Petre, Gelongs, and other Silks."—Bowyer, in Daltymple, i. 87.

1701.—"The Mandarin of Justice arrived late last night from Limpo."—Fragmentary MS. Records of China Factory (at Chusan ?), in India Office, Oct. 24.

1727.—"The Province of Cheouiam, whose chief city is Limpo, by some called Nimpo, and by others Nimpo."—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 Junkes, from Emoy, Limpo, and Canton."—Raynal, tr. 1777, i. 249.

LIKIN, LEXIN, 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 treaty of a tael)-money," because of the original rate of levy. The likin is professedly not an imperial customs-duty, but a provincial tax levied by the governors of the provinces, and at their discretion as to amount; hence varying in local rate, and from time to time changeable. This has been a chief difficulty in carrying out the Chefoo Agreement, which as yet has never been authoritatively interpreted or finally ratified by England. [It was ratified in 1886. For the conditions of the Agreement see Ball, Things Chinese, 3rd ed. 629 seqq.] We quote the article of the Agreement which deals with opium, which has involved the chief difficulties, as leaving not only the amount to be paid, but the line at which this is to be paid, undefined.

1876.—"Sect. III. . . . (iii). On Opium Sir Thomas Wade will move his Government to sanction an arrangement different from that affecting other imports. British merchants, when opium is brought into port, will be obliged to have it taken cognizance of by the Customs, and deposited in Bond . . . until such time as there is a sale for it. The importer will then pay the tariff duty upon it, and the purchasers the likin: in order to the prevention of the evasion of the duty. The amount of likin to be collected will be decided by the different Provincial Governments, according to the circumstances of each."—Agreement of Chefoo.

1878.—"La Chine est parsemée d'une infinité de petits bureaux d'octroi échelonnés le long des voies commerciales; les Chinois les nomment Likim. C'est la source la plus sure, et la plus productive des revenus."—Rousset, 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 iland; in Ar. this, modified into lilak and lilak, is applied to the lilac (Syringa spp.). Marcel Devic says the Ar. adj. lilak has the modified sense 'bleulâtre.' 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 kaghzi nimbu, 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, līmān (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 Guiana snow never falls, so hot is it; and it produces abundance of citrons and limes and oranges (cidras & limas & narancjas)."—Clavijo, §111xvi.

c. 1528.—"Another is the lima (limā), which is very plentiful. Its size is about that of a hen's egg, which it resembles in shape. If one who is poisoned boils and eats its fibres, the injury done by the poison is averted."—Baber, 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 espírtu. 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 Baquir; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (limas) vastly better . . . ."—Garcia, p. 133.

c. 1630.—"The Ile inricht us with many good things; Buffolls, Goats, Turtles, Hens,
Lingayat, Lingayet, Linguit, Lingavant, Lingadhai, s. Mahr. Linga - it, Can. Lingayata, a member of a Sivaites 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 Durgamacharya, a great idol of something destroyed in the form of a cylinder of stone. The name or title Linga is from the S. Indian form of the word, 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 scenes there raised their feet, and jumped so high, that at one leap they reached the foot of Lanka, and in that affliction the linga themselves would have fled, had they had any legs to stand on."—Amir Khushru, in Eliot, 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 righteousnes."—Coudo, 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."—Valentinus, Charo. 74.

1781.—"These Pagodas have each a small chamber in the center of twelve feet square, with a lamp hanging over the Lingam."—Hodges, 94.

1799.—"I had often remarked near the banks of the rivulet a number of little altars, with a linga of Mahadeva upon them. It seems they are placed over the ashes of Hindus who have been burnt near the spot."—Colebrooks, in Life, p. 152.

1809.—"Without was an immense lingam of black stone."—Ed. Valentina, i. 371.

1814.—"... two respectable Brahmuns, 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. 384; [2nd ed. ii. 4; in ii. 184, 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, 155.

1843.—"The homage was paid to Lingamism. The insult was offered to Mahometanism. Lingamism is not merely idolatry, but idolatry in its most pernicious form."—Macaulay, Speech on Gutes of Somnath.

Linguist, s. An old word for an interpreter, formerly much used in the East. It long survived in China, and is there perhaps not yet obsolete. Probably adopted from the Port. lingua, used for an interpreter.

1554.—"To a lingua of the factory (at Goa) 2 pardaos monthly..."—S. Botelho, Tombo, 63.

"To the lingua of this kingdom (Ornus) a Portuguese... To the lingua of the custom-house, a bramen."—Ibid. 104. [1612.—"Did Captain Sars' Linguist attend?"—Dawers, 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 Remorse, that stop'd the Man of War from entering into the Harbour."—A. Hamilton, iii. 234; [ed. 1744].

1711.—"Linguists require not too much haste, having always five or six to make choice of, never a Barrel the better Herring."—Lockyer, 102.

1760.—"I am sorry to think your Honour should have reason to think, that I have been anyway concerned in that unlucky affair that hapned at the Negrau, in the month & to the 1769; but give me leave to aemre our Honour that I wan no further conerneB than as a after the news ok who oomm- ule PartyP1, Letter to the Gov. of Fort St. George, from An&nw Lin~iyiat, in Dalrymple, i. 396.

1790-1810.—"If the ten Bhould resume to enter villap public ph, or Lra, punishment dl be inflicted on the linguist who accompanies them."—Regulations at Canton, from The Fankwee at Canton, p. 29.

1822.—"... for long cloth brown English 72; Coveds long & 24 broad No. I...."—Pringle, Diary, Pt. St. Geo. 1st ser. i. 40.

1727.—"Sadorass, or Sadoras Patam, a small Factory belonging to the Dutch, to buy up long cloth."—A. Hamilton, i. 386; [ed. 1744].

1786.—"The trade of Fort St. David's consists in long cloths of different colours."—Carraccioli's Life of Clive, i. 6.

1865.—"Long-cloth, as it is termed, is the material principally worn in the Tropics."—Waring, Tropical Residen, 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."—Pull Mall Budget, Jan. 9, p. 9.

LONG-DRAWERS, s. This is an old-fashioned equivalent for pyjamas (q.v.). Of late it is confined to the Madras Presidency, and to outfitters' lists. [Mosquito drawers were probably like these.]

[1623.—"They wear a pair of long Drawers of the same Cloth, which cover not only their Thighs, but legs also to the Feet."—P. della Valle, Hak. Soc. i. 43.]

1711.—"The better sort wear long Drawers, and a piece of Silk, or wrought Callico, thrown loose over the Shoulders."—Lockyer, 57.

1774.—"... gave each private man a frock and long drawers of chints."—Forrest, V. to N. Guinea, 100.

1789.—"... I took Mr. Key's note that the word is not in the dicta., but Klinkert gives Jav. lap-lap, 'a dish-clout.'"

1789.—"... It is true that they (the Spto) wear only a short blue jacket, and blue long draw...—Note by Translator of Seir-Mutaghiri, i. 57.

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, 380, ed. 108.

(See PYJAMAS, MOGUL BREECHES, SHULWAURS, BIRDEARS.)
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 damp sea-breeze blowing from the south; whereas the real sea-breeze blows from the east; it is a regular current upon the new-comers, feeling damp and fresh as if it were going to cool one."—Letters from Madras, 78.

LONTAR, s. The palm leaves used in the Archipelago (as in S. India) for writing on are called lontar-leaves. Filet (No. 5179, p. 209) gives lontar as the Malay name of two palms, viz. Borassus flabelliformis (see PALMYRA, BRAB), and Livistona tundfolia. [See CANJAH.] [Mr. Skeat notes that Klinkert calls lontar "Lontar, metathesis of ron-tal, leaf of the tal tree, a fan-palm whose leaves were once used for writing on, borassus flabelliformis." Ron is thus probably equivalent to the Malay dawn, or in some dialects don, "leaf." The tree itself is called p'hum (pohum) 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 daun tal (tal, Hind.)." (See TODDY.)

LOOCHER, s. This is often used in Anglo-Ind. colloquial for a blackguard libertine, a lewd loafer. It is properly Hind. luchcha, having that sense. Orme seems to have confounded the word, more or less, with latiya (see under LOOTY). [A rogue in Pandurang Hari (ed. 1873, ii. 168) is Loochaja. The place at Matheran originally called "Louisa Point" has become "Loocha Point"]

[1829.—"... nothing-to-do loocharas of every sort in Camp..."—Or. Sport. Mag. ed. 1873, i. 121.]

LOONGHEER, s. Hind. lungi, perhaps originally Pers. lung and lungzi; [but Platte connects it with linga]. A scarf or web of cloth to wrap round the body, whether applied as what the French call pagne, i.e. a cloth simply wrapped once or twice round the hips and tucked in at the upper edge, which

is the proper Mussulman mode of wearing it; or as a cloth tucked between the legs like a dhoty (q.v.), which is the Hindu mode, and often followed also by Mahomedans in India. The Qaunoon-i-Islam further distinguishes between the lungi 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 paggi (see FUGGEY), more especially that known as the Kohat lungi" (Cookson, Mon. on Punjab Silk, 4). For illustrations of various modes of wearing the garment, see Forbes Watson, Textile Manufactures and Costumes, pl. iii. iv.]

1663.—"Longui est une petite pièce de linge, dont les Indiens se servent à sacher les parties naturelles."—De la Boullaye-le-Gour, 525. But in the edition of 1657 it is given: "Longui est un morceau de linge dont l'on se sert au bain ou Turquie." (p. 547).

1673.—"The Elders sat in a Row, where the Men and Women came down together to wash, having Lungees about their Wastes only."—Fryer, 101. In the Index, Fryer explains as a "Waste-Clout." 1727.—"... For some coarse chequered Cloth, called Cambayas (see COMBOY), Lungees, made of Cotton-Yarn, the former would bring Elephant's Teeth."—A. Hamilton, i. 9; [ed. 1744].

..." (In Pegu) "Under the Flock they have a Scarf or Lungee doubled fourfold, made fast about the Middle..."—Ibid. ii. 49.

c. 1760.—"Instead of petticoats they wear what they call a loonges, which is simply a long piece of silk or cotton stuff."—Grose, i. 143.

c. 1809-10.—"Many use the Lunggi, a piece of blue cotton cloth, from 5 to 7 cubits long and 2 wide. It is wrapped simply two or three times round the waist, and hangs down to the knee."—F. Buchanan, in Eastern India, iii. 102.

LOOT, s. & v. Plunder; Hind. lat, and that from Skt. lotra, for loptra, root lup, 'rob, plunder'; [rather luy, '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 pilillage, a term adopted from China."

1845.—St. Francis Xavier in a letter to a friend in Portugal admonishing him from encouraging any friend of his to go to India seems to have the thing Loot in his mind, though of course he does not use the word: "Neminem patiaris amicorum tuorum in Indiam cum Praesectura mitti, ad regias pecunias, et negotia tractanda semper, rapitur, congeritur, aufertur. Semel mirari, in tlwlitis flexionibus, innuspicatur.."

1857.—"A body of their Louchees (see LOOCHES) or plunderers, who are armed with clubs, pressed into the Company's service."

1875.—"'Loot' is a word of Hind. origin, and for a couple of centuries past . . . the looting of Delhi has been the daydream of the most patriotic among the Sikh race."—Bos. Smith's Life of Ld. Lawrence, ii. 246.

LOOTY, LOOTIEWALLA. 


1878.—"The city (Hongkong) is now patrolled night and day by strong parties of marines and Sikhs, for both the disposition to loot and the facilities for lootings are very great."—Miss Bird, Golden Chersonese, 34.

1883.—"'Loot' is a word of Eastern origin, and for a couple of centuries past . . . the looting of Delhi has been the daydream of the most patriotic among the Sikh race."—E. S. Trollope's Narrative, p. 52.

b. A different word is the Ar.—Pers. lāṭīya, bearing a worse meaning, 'one of the people of Lot,' and more generally 'a blackguard.'

1884.—"They were singing, dancing, and making the Lati all the livelong day."

1858.—"The Loutis, who wandered from town to town with monkeys and other animals, taught them to cast earth upon their heads (a sign of the deepest grief among Asiatics) when they were asked whether they would be governors of Balkh or Akkheh."

1888.—"Monkeys and baboons are kept and trained by the Lattis, or professional
The people of Shiraz are noted for a fondness for jingling phrases, commonly among many Asiatics, including the people of India, where one constantly hears one's servants speak of *chauki-aukti* (for chairs and tables), *nakur-chakar* (where both are however real words), 'servants,' *lakrai*—*lakri*—'sticks and staves,' and so forth.

Regarding this Mr. Wills tells a story (Modern Persia, p. 239). The late Minister, Kawam-ud-Daulat, a Shirazi, was asked by the Shah:

"Why is it, Kawam, that you Shirazes always talk of *Kabob-mabob* and so on? You always add a nonsense-word; is it for euphony?"

"Oh, Asylum of the Universe, may I be your sacrifice! No respectable person in Shiraz does so, only the *litte-patii* says it!"

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**LOQUOT, LOQUAT.** a. 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 giappones* (Japan medlar). It is *Kriobotrya japonica*, Lindl. The name is that used in S. China, *lu-kih*, pron. at Canton *lu-kunt*, and meaning 'rush-orange.' Elsewhere in China it is called *pi-pa.*

1821. — "The *Lasott* is 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.*"—Boote, Missions in Madras and Mysore, 2nd ed. 159.

1878. — "... the yellow *loquat*, peach-skinned and pleasant, but prodigal of stones."—Ph. Robinson, In My Indian Garden, 49.

c. 1880. — "A *loquat* tree in full fruit is probably a sight never seen in England before, but the phenomenon is now on view at Richmond. (This was in the garden of Lady Parker at Stawell House.) We are told that it has a fine crop of fruit, comprising about a dozen bunches, each bunch being of eight or ten beautiful berries..."—Newspaper cutting (source lost).

**LORCHA.** a. 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 *lou-chien*, a sort of fighting ship, or Port. *luncha*, our launch (2 N. & Q. iii. 217, 236).]

1540. — "Now because the Lorcha (lorcha), wherein Antonio de Para came from Patana leaked very much, he commanded all his soldiers to pass into another better vessel... and arriving at a River that about evening we found towards the East, he cast anchor a league out at Sea, by reason his Junk... drew much water, so that fearing the Sands... he sent Cristovono Borrallho with 14 Soldiers in the Lorcha up the River..."—Pinto (orig. cap. xlii.), Cogan, p. 50.

"‘C6 isto nos partemos deste lugar de Leito muyto embandeirados, como gavias toldadas de paços de seda, et os juncos e lorchas de duas odres de outrora por banda’—Pinto, ch. ivii. i.e. ‘And so we started from Leito all dressed out, the tops draped with silk, and the junks and lorchas with two tiers of banners on each side.'"

1813. — "And they use smaller vessels called lorchas and *lyotylo* (!), 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 Breda, 1. 286.

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 lorchas '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.

**LOBY.** a. 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 *nari*, 'a parrot'; but the corruption seems not to be very old, as Fryer retains the correct form. Perhaps it came through the French (see Luillier below). [Mr. Skeat writes: "Larry is hardly a corruption of nari; it is rather a parallel form. The two forms appear in different dialects. Nari may have been first introduced, and Larry 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 parrot.' [Can. panchavarnagini.]
LOTIA, &c. a. 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 seem certain that this is the word given as follows in C. C. Baldwin's Manual of the Foochow Dialect: 'Lo-tia.' (in Mandarin Lao-tye) a general appellative used for an officer. It means 'Venerable Father' (p. 215). In the Court dialect Ta-lao-yie, 'Great Venerable Father' is the appellative used for any officer, up to the 4th rank. The ye of this expression is quite different from the tye or tia of the former" (Note by M. Terrien de la Couperie). Mr. Baber, after giving the same explanation from Carstairs Douglas's Amoy Dict., adds: "It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as Fu-mu-kuan, 'Parental Officers' (lit. 'Father-and-

LOTIA, s. Hind. loti. 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 pippiks of earthenware (see CHATTY or GHURRA.)

LOTIE, a. Mod. Hind. lot, being a corruption of Eng. 'note.' A banknote; sometimes called bândkïy.

LOTUM, s. Burm. Htucat-d'hau, 'Royal Court or Hall'; the Chief Council of State in Burma, composed nominally of four Wunghis (see WOON) or Chief Ministers. Its name designates more properly the place of meeting; compare Star-Chamber.

LOTUA, LOYTZA. 1810.—"... a lootah, or brass water vessel."—Williamson, V. M. ii. 204.

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LOTUA, LOYTZA. 1810.—"... a lootah, or brass water vessel."—Williamson, V. M. ii. 204.
Mother Officers’) and it is very likely that the expression ‘Old Papa’ is intended to convey the same idea of paternal government."

1650.—"Everyone that in China hath any office, command, or dignity by the King, is called Loutthia, which is to say with us Sector."—Vaspar da Cruz, in Purchas, iii. 109.

"I shall have occasion to speak of a certain Order of Gentlemen that are called Louties; I will first therefor expound what this word signifies. Loutes is as much as to say in our language as Syr. . . ."—Galeotto Perugia, by R. Willes, in Hakl. ii.; [ed. 1810, ii. 549].

1658.—"And although all the King’s officers and justices of what sort of administration they are, be generally called by the name of Loytia; yet euerie one hath a speciall and a particular name besides, according unto his office."—Mendoza, tr. by R. Parke, p. 101.

1598.—"Not any Man in China is esteemd or accounted of, for his birth, family, or riches, but onely for his learning and knowledge, such as they that serve at every tounes, and have the government of the same. They are called Lottias and Mandorijn."—Linhoten, 39; [Hakl. Soc. i. 133].

1619.—"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 loytia, appointed to come for Japon. . . ."—Cocks, Diary, lii. 44.

1681.—"They call . . . the lords and gentlemen Loytias. . . ."—Martines de la Fuente, Compendio, 26.

LOVE-BIRD, s. The bird to which this name is applied in Bengal is the pretty little lorieket, Loriculus vernalis, Sparrman, called in Hind. latkan or "pendant", because of its quaint habit of sleeping suspended by the claws, head downwards.

LOBBYE, LUBBE, s. [Tel. Labbi, Tam. Ilappai]; 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 Conan; the others to the eastward of C. Comorin; the descendants of the former are the Neryayets; of the latter the Lubbe; a name probably given to them by the natives, from that Arabic particle (a modification of Lubbe) corresponding with the English here I am, indicating attention on being spoken to. The Lubbe pretend to one common origin with the Neryayets, and attribute their black complexion to inter-marriage with the natives; but the Neryayets 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."—Wills, Hist. Sketches, i. 243.

1858.—"Mr. Boyd . . . describes the Moors under the name of Choitas (see CHOLIA); 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 Case Chitty on the Moors of Ceylon, in J.R. Asia. Soc. iii. 398.

1869.—"The Lubbels 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.

1869.—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 Pulica and Negapatam. Their headquarters are at Nagore, the burial place of their patron saint Nagori Mir Sahib. They excel as merchants, owing to their energy and industry. In Trans. Ethn. Soc. of London, N.S. vii. 189-190.

LUCKERBAUG, s. Hind. lakra, lagra, lakarbaghd, lagarbaghd, a hyena. The form lakarbaghd is not in the older dict. but is given by Platts. It is familiar in Upper India, and it occurs in Hickey’s Bengal Gazette, June 24, 1781. In some parts the name is applied to the leopard, as the extract from Buchanan shows. This is the case among the Hindi-speaking people of the Himalaya also (see Jerdon). It is not clear what the etymology of the name is, lakar, lakra meaning in their everyday sense, a stick or piece of timber. But both in
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 Lieut.-Governor of the N.W. Provinces in 1877. [The name appears to be a corruption of the ancient Lakshmandvati, founded by Lakshmana, brother of Râmachandra of Ayodhya.]

1528. — "On Saturday the 28th of the latter Jezidi, I reached Lucknow; and having surveyed it, passed the river Gânti and encamped." — Bâder, p. 381.

[c. 1600. — "Lucknow is a large city on the banks of the Gânti, delightful in its surroundings." — Aîn, ed. Jarred, ii. 173.]

1663. — "In Agra the Hollanderes have also an House. . . . Formerly they had a good trade there in selling Scarlet . . . as also in buying those clothes of Jelapour and Lakan, at 7 or 8 days journey from Agra, where they also keep an house . . . ." — Bernier, E.T. 94; [ed. Constatte, 222, who identifies Jelapour with Jilapur-Nâhir in the Fyzâbâd district.]

LUDDOO, s. H. laddû. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with coconunt kernel rasped.

[1826. — "My friends . . . called me door le luddoo, or the great man’s sport." — Pandurang Hari, ed. 1873, i. 197.]

[1828. — "When at large we cannot even get rabri (porridge), but in prison we eat laddoo (a sweetmeat)." — Tod, Annals, Calcutta reprint, ii. 185.]

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LUGOW, TO, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under BUNOW.

PUCKEROW. H. inf. lagá-ná, imperative lagá-o. The meanings of lagána, as given by Shakespear, are:

"to apply, close, attach, join, fix, affix, acribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, put to work, employ, engage, use, impute, report anything in the way of scandal or malice" — in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form lugow, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that lagána is the active form of the neuter verb lag-ñ, 'to touch, lie, to be in contact with,' and used in all the neuter senses of which lagána expresses the transitive senses. Besides neuter lagána, active lagána, we have a secondary casual verb, lagwâna, 'cause to apply, &c. Lagm, lagána are presumably the same words as our lie, and lay, A.-S. liecan, and legan, mod. Germ. liegen and legen. And the meaning 'lay' underlies all the senses which Shakespeare gives of lagá-ná. [See Skeyt, Concise Etym. Dict. a.v. lie.]

LUMBERDAR, s. Hind. lumbardar, a word formed from the English word 'number' with the Pers. termination -dâr, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue." (Carnegy). "The cultivator who, either on his own account or as the representative of other members of the village, pays the Government dues and is registered in the Collector's Roll according to his number; as the representative of the rest he may hold the office by descent or by election." (Wilson).

[1875. — " . . . Chota Khan . . . was exceedingly useful, and really frightened the astonished Lamberdars." — Wilson, Aboode of Swor, 97.]

LUNGOOR, s. Hind. langûr, from Skt. langûr, 'caudatus.' The great white-bearded ape, much patronized.
LUNGOOR. 525 LUNGOOTY.

by Hindus, and identified with the monkey-god Hanumān. The genus is Presbytes, Illiger, of which several species are now discriminated, but the differences are small. [See Blanford, Mammalia, 27, who classes the 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 who half 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 Lataç (now Latagā is a city of the Indians) and eat the boiled rice that is put out for them by the King's order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way."—Aelian, De Nat. Animal. xvi. 10.

1825.—"An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the Sepoys, who on the Sepoy's repeating his exclamation of the broken English 'Who goes ere!' said with a laugh, 'Why do you challenge the lungoor? he cannot answer you.'"—Beber, ii. 85.

1859.—"I found myself in immediate proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great lungoors, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whisker."

—Levrin, 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 Steddale's Nat. Hist. of Mammalia of India, &c.

LUNGOOTY, s. Hind. langūti. 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 Lungots" (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 Abdurrazzāk would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from Mocquet it is applied in speaking of an American Indian near the R. Amazon. But the writer had been in India.

c. 1422.—"The blacks of this country have the body nearly naked; they wear only bandages round the middle called lankontah, which descend from the navel to above the knee."—Abdurrazzāk, in India in XV. Cent. 17.

1526.—"Their peasants and the lower classes all go about naked. They tie on a thing which they call a langōti, which is a piece of clout that hangs down two spans from the navel, as a cover to their nakedness. Below this a pendant modesty-clout is another slip of cloth, one end of which they fasten before to a string that ties on the langōti, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the langōti behind."—Babur, 383.

c. 1609.—"Leur capitaine aout fort bonne façon, encore qu'il fust tout nud et luy seul aout vn langoutin, qui est vn petite piece de coton peinte."—Mocquet, 77.

1653.—"Langouti est une piece de linge dont les Indou se servent à cacher les parties naturelles."—De la Boulaye-le-Gouz, ed. 1657, p. 547.

[1822.—"The boatmen go nearly naked, seldom wearing more than a langouty. . . ."

—Wallace, Fifteen Years in India, 410.]

1869.—"Son costume se compose, comme celui de tous les Cambodgiens, d'une veste courte et d'un langouti."—Rev. des Deux Mondes, lxix. 354.

"They wear nothing but the langouty, which is a string round the loins, and a piece of cloth about a hand's breadth fastened to it in front."—(Ref. loc.), p. 28.
LUNKA, n.p. Skt. Laśka. 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 laśka) of the Godavery Delta.

M

MĀ-BĀP, s. 'Āp mā-bēp hai khuddāvand! ' You, my Lord, are my mother and father!' This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young sāhib hears at first with astonishment, but soon as a matter of course.

MĀBAR, n.p. The name given in the Middle Ages by the Arabs to that coast of India which we call Coremandel. The word is Ar. ma'bar, 'the ferry or crossing-place.' It is not clear how the name came to be applied, whether because the Arab vessels habitually touched at its ports, or because it was the place of crossing to Ceylon, or lastly whether it was not an attempt to give meaning to some native name. [The Madras Gloss says it was so called because it was the place of crossing from Madura to Ceylon; also see Logan, Malabar, i. 280.] We know no occurrence of the term earlier than that which we give from Abdallatif.

c. 1203. — "I saw in the hands of an Indian trader very beautiful mats, finely woven and painted on both sides with most pleasing colours. . . . The merchant told me . . . that these mats were woven of the Indian plantain . . . and that they sold in Mābar for two dinars apiece."—Abdallatif, Relation de l'Égypte, p. 31.

c. 1279-86. — In M. Pauthier's notes on Marco Polo very curious notices are extracted from Chinese official annals regarding the communications, in the time of Kublai Kaan, between that Emperor and Indian States, including Ma-pa-rh. —(See pp. 600-605.)

c. 1292. — "When you leave the Island of Seilan and sail westward about 60 miles, you come to the great province of Mābar, 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 Mābar silk-en stuffs, aromatic roots; large pearls are brought from the sea. The productions of this country are carried to Iran, Khurasan, Syria, Russia and Europe."—Rashidudin, in Elliot, i. 69.

1303. — "In the beginning of this year (703 H.), the Maliki-'Azam, Tākit-d-din . . . departed from the country of Hind to the passage (ma'bar) of corruption. The King of Mābar was anxious to obtain his property and wealth, but Malik Mu'azzam Siraj-d-din, son of the deceased, having secured his goodwill, by the payment of 200,000 dinârs, not only obtained the wealth, but rank also of his father."—Wazīfī, in Elliot, iii. 48.

1310. — "The country of Mābar, which is so distant from Delhi that a man travelling with all expedition could only reach it after a journey of 12 months, there the arrow of any holy warrior had not yet reached."—Amir Khusrau, in Elliot, iii. 85.

1330. — "The third part (of India) is Mābar, 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 Mābar begins at the Cape Kumhari, a parish on Cape Kumhari, a parish which applies both to a mountain and a city. . . . Bīyārdāwal is the residence of the Prince of Mābar, for whom horses are imported from foreign countries."—Abulfeda, in Gildemeister, p. 185. We regret to see that M. Guyard, in his welcome completion of Reinaud's translation of Abulfeda, absolutely, in some places, substitutes "Coromandel" for "Mābar." It is French fashion, but a bad one.


1753. — "Selon est autorité le pays du continent qui fait face à l'île de Seilan est Mābar, ou le grande Indie: et cette interprétation de Marc-Pol est autant plus juste, que maha est un terme Indien, et propre même à quelques langues Scothiques ou Tartares, pour signifier grand. Ains, Mābar signifie la grande région."—D'Anville, p. 106. The great Geographer is wrong!

MACAO, n.p.

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 Nga-o-mân (Ngao, 'bay or inlet,' Mân, 'gate'). The Portuguese name is alleged to be taken from A-mā-ngo, 'the Bay of Ama,' i.e. of the Mother, the so-called
MACAO.

"Queen of Heaven," a patroness of seamen. And indeed Macao is an old form often met with.

c. 1557. — "Hanno i Portoghesi fatta vna piccola cittadé in vna isola vicina a' i titi della Chinesa chiamato Macao... ma i dati sono del Re della Chinesa, che vanno a pagari a Canton, bellissima cittadé, e di grande importanza, distante da Macao 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... Lammaou, where at that time the Portuguese exercised their commerce with the Chineses, which continued till the year 1557, when the Mandarin of Canton, at the request of the Merchants of that Country, gave us the port of Macao, where the trade now is; of which place (that was but a desert Island before) our countrymen made a very goodly plantation, wherein there were houses worth three or four thousand Ducks, together with a Cathedral Church...." — Pinto, in Cogn, p. 315.

1584. — "There was in Macao a religious man of the order of the barefoot friars of St. Francis, who understanding the great and good desire of this king, did send him by certaine Portuguese merchants... a cloth whereon was painted the day of judgement and hell, and that by an excellent workman." — Mendoca, ii. 394.

1585. — "They came to Macao, in July, 1585. At the same time it seasonably happened that Limnan was commanded from the court to procure of the Strangers at Macao, certaine goodly feathers for the King." — For the Jesuit Accounts, in Purchas, iii. 330.

1599. — "Macao." See under MONSEE.

1602. — "Being come, as heretofore I wrote yours Worship, to Macao a city of the Portugalls, adjoyning to the firme Land of China, where there is a Colledge of our Company." — Letter from Diego de Pantoia, in Purchas, iii. 380.

[1611. — "There came a Jesuit from a place called Langassak (see Langasque), which place the Carack of Amakan yearly was wont to come." — Danvers, Letters, i. 146.]

1615. — "He adviseth me that 4 juncks are arrived at Langasque from Chanchow, which with this ship from Amakan, will cause all matters to be soold chese." — Cocke's Diary, i. 35.

[... carried them prisoners aboard the great ship of Amakan." — Foster, Letters, iv. 46.]

1625. — "That course continued divers yeres till the Chines growing lesse fearefull, granted them in the greater lland a little Peninsula to dwell in. In that place was an Idol, which still remained to be seen, called Ama, whence the Peninsula was called Amaco, 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 baer (see BAHAR) of Macao contains 120 biças, each biça 100 ticals (q.v.)..." — A. Nunes, p. 39.

1568. — "Si fa commodamente il viaggio sino a Macao distante da Pegu dodec miglia, e qui si sbarca." — Ces. Federici, in Ramusio, iii. 395.

1587. — "From Cirion we went to Macao, &c." — R. Fitch, in Hakl. ii. 391. (See DELING).

1599. — "The King of Arracan is now ending his business at the Town of Macao, carrying thence the Silver which the King of Tanya had left, exceeding three millions." — N. Pimenta, in Purchas, iii. 1748.

MACAREO. a. 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 Eagra for the bore on the Severn, which occurs in Dryton, "seems to be a reminiscence of the old Scandianvian deity Oegir, the god of the stormy sea." [This theory is rejected by N.E.D. a.v. Eagra.] One of the Hindi names for the phenomenon is Mendhot, '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 Macareei.
† Other names for the bore in India are: Hind. hunsad, and in Bengal bda.
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:

1886.—"Here at his mouth Father Moghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement. ... In deep water, it passed merely as a large rolling bellow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—Ld. Col. T. Lewin, A Fly on the Wheel, 161-162.

But unfortunately we can find no evidence of the designation of the phenomenon in India by the name of makara or the like; whilst both mascaret (as indicated in the quotation just made) and macare are found in French as terms for the bore. Both terms appear to belong properly to the Garonne, though mascaret has of late began on the Seine to supplant the old term baffe, which is evidently the same as our bore. [The N.E.D. suggests O. N. bāra, 'wave.' Littre 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 Littre's earliest quotation, which we borrow below, is also unfavourable to the probability of transplantation from India. There remains the possibility that the word is 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 Mag'udi, who witnessed it in the year H. 303 (A.D. 916) i. 255; also less precisely by Ibn Batuta (iv. 60). There is a paper on it in the Bo. Govt. Selections, N.S. No. xxi., from which it appears that the bore wave reaches a velocity of 10 to 15 knots. [See also Forbes, Or. Mem. 2nd. ed. i. 313.]

1558.—"In which time there came hither (to Diu) a concourse of many vessels from the Red Sea, the Persian Gulf, and all the coast of Arabia and India, so that the places within the Gulf of Cambay, which had become rich and noble by trade, were by this port undone. And this because it stood outside of the Macareos of the Gulf of Cambay, which were the cause of the loss of many ships."—Barros, ii. cap 9.

1568.—"These Sholde (G. of Cambay) are an hundred and foure-score miles about in a straight or gulfe, which they call Macareo (Macareo in orig.) which is as much as tosay a race of a Tide."—Master C. Frederick, Hakl. ii. 492; [and comp. ii. 362].

1583.—"And having sailed until the 23d of the said month, we found ourselves in the neighbourhood of the Macareo (of Martaban) which is the most marvellous thing that ever was heard 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.

1618.—"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 canfias from the Golden Chersonesus ... to the river Ganges."—Godinho de Eredia, t. 41v. [See Sted, Malay Magic, 10 seq.]

1644.—"... thence to the Gulf of Cambay with the impetuosity of the currents which are called Macareo, of whose fiery strange things are told, insomuch that a stone thrown with force from the hand even in the first speed of its projection does not move more swiftly than those waters run."—Bocarro, M.S.

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 overthrows, and no Ship can evade its Force, but in a Moment is overturned, this violent Boer the Natives called a Macareo."—A. Hamilton, ii. 33; [ed. 1744, ii. 32].

1811.—Salvyns use the word Macare as French for 'Bore,' and in English describes
his print as "... the representation of a phenomenon of Nature, the Macée 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.

[1606-6—"A description of the island Selebes or Makasser."—Birdwood, Letter Book, 77.]

1610.—"Selebes or Makasser, wherein are spoken and uttered these wares following."——Danvers, Letters, i. 71.

[1664-5—"... and anon to Gresham College, where, among other good discourse, there was tried the great poysion of Macassau upon a dogg, but it had no effect all the time we sat there."—Pepys, Diary, March 15; ed. Wheatley, iv. 382.]

1616.—"Letters from Macassar of the 20th and 27th of June (1615), communicate the melancholy intelligence of the death of Lieut. T. C. Jackson, of the 1st Regt. of Native Bengal Infantry, and Assistant Resident of Macassar, during an attack on a fortified village, dependent on the dethroned Raja of Boni."——As. Journal, i. 297.

MACE. a.

The crimson net-like mantle, which envelopes the hard outer shell of the nutmeg, when separated and dried constitutes the mace of commerce. Hanbury and 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 Asculapius; it is not in the list of aromaticas, 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 Ḳufat-al-ḳarafūf 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 Mahommamedan 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. ababūsa, possibly in some confusion with the ancient macir. [See Skeat, Concise Dict. who gives F. macis, which was confused with M. F. macer, probably Lat. macer, macir, doubtless of Eastern origin.]

[1150.—"On its shores (i.e. of the sea of Sanf or Champa), are the dominions of a King called Mihrab, who possesses a great number of populous and fertile islands, covered with fields and pastures, producing ivory, camphor, nutmeg, mace, clove, aloeswood, cardamom, cubeb, &c."——Edrisi, i. 89; see also 51.]

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 (babāsa). And this is what I have seen with my own eyes."——Ibn Batuta, iv. 243.

1370.—"A great Yle and great Countree, that men clepen Java. . . . There growen alle manere of Spicerie more plentifous thiche than in any other countree of China, of Gyngevera, Clowegyllofres, Canele, Zedowalles, Notemuges, and Maces. And wythe the wel, that the Notemuge bereth the Maces. For righthe as the Note of the Haselle hath an Husk withouten, that the Note is closed in, til it be ripe, and after felleth out; righthe so it is of the Notemuge and of the Maces."——Sir John Maunderstone, ed. 1666, p. 137-138. This is a remarkable passage for it is interpolated by Maunderstone, from superior information, in what he is borrowing from Odoric. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (Pharmacographia, 1st ed. 450).]

1480.—"Has (insulæ Java) ultra xv dieorum cursu duse reperientur insulæ, orientem versus. Altera Sandal appendit, in quæ nucis muscatae et maces, altera Bandam nomine, in quæ sólæ garofali producuntur."——Conti, in Poggius, De Var Variae.
MACE.

that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shows the mace, of a bright vermilion like fine grain (i.e. cocco); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the mace."—

Garcia, t. 129v-130.

[1602-3.—"In your Provision you shall make in Nutmegs and Mace have you a great care to receive such as be good."—

Birdwood, First Letter Book, 86; also see 67.]

1706.—"It is the commonly received opinion that Cloves, Nutmegs, Mace, and Chinnamon all grow upon one tree; but it is a great mistake."—Punnet, in Dampier, iv. 179.

MACE, a.

b. Jav. and Malay mda. [Mr. Skeat writes: "Mda is really short for omda or emda, 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 Crawfurd, 1-16th of a Malay tael (q.v.), or about 40 grains (but see below). Mace is also the name of a small gold coin of Achin, weighing 9 grs. and worth about 1s. 1d. And mace was adopted in the language of European traders in China to denominate the tenth part of the Chinese liang or tael of silver; the 100th part of the same value being denominated in like manner candraeen (q.v.). The word is originally Skt. madha, 'a bean,' and then 'a particular weight of gold' (comp. CARAT, BUTTEE).

1589.—"... by intervention of this thirdsman whom the Moor employed as broker they agreed on my price with the merchant at seven mases of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the mase."—Pinto, cap. xxv.

Cogan has, "the fishermen sold me to the merchant for seven mases of gold, which amounted in our money to seventeen shillings and sixpence."—p. 31.

1554.—"The weight with which they weigh (at Malacca) gold, musk, seed-pearl, coral, calabuco ... consists of cates which contain 20 taels, each tael 16 masses, each mass 20 cunydryns. Also one pawal 4 masses, one mass 4 cudes, see KOBANG), one cude 5 cunydryns (see CANDAREEN)."—

A. Nunes, 89.

1598.—"Likewise a Tael of Malacca is 16 Masses."—Linchothen, 44; [Hak. Soc. I. 149].

1599.—"Besar sive Bazar (i.e. Besoar, q.v.) per Masses venditur."—De Bry, ii. 64.

1625.—"I have also sent by Master Tomkins of their coin (Achin) ... that is of gold named a Mase, and is ninepence-halfpence nearest."—Capt. T. Davis, in

Purchas, i. 117.

1813.—"Milburn gives the following table of weights used at Achin, but it is quite inconsistent with the statements of Crawford and Linschoten above.

4 copangs = 1 mace
5 maces = 1 mayam
16 mayam = 1 tale
5 tales = 1 banca
20 bancas = 1 catty
200 catties = 1 behar.

Milburn, ii. 328. [Mr. Skeat notes that here "copang" is Malay kwapang; tale, tali = banca, bongkal.]

MACHEEN, MAHACHEEN, n.p.

This name, Mahā-chīna, "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 Albirdini uses it, saying that all beyond the great mountains (Himalaya) is Mahā-chīn. But "in later times the majority, not knowing the meaning of the expression, seem to have used it pleonastically coupled with Chin, to denote the same thing, Chin and Macheen, a phrase having some analogy to the way Sind and Hind was used to express all India, but a stronger one to Gog and Magog, as applied to the northern nations of Asia." And eventually Chin was discovered to be the eldest son of Japhet, and Macheen 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 Thereto, 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 Manas as denoting Southern China, unconquered by the Mongols till 1275, was current in the West, it would appear that this name was confounded with Macheen, 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 Chin and Macheen as N. and S. China, but this distinction seems never to have been entertained by the Hindus. Ibn Batuta sometimes distinguishes Sin (i.e. Chin) as South China from Khitai (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 Soder and Man. But then comes an occasional new application of Machin to Indo-China, as in Conti (followed by Fra Mauro). An exceptional application, arising from the Arab habit of applying the name of a country to the capital or the chief port frequented by them, arose in the Middle Ages, through which Canton became known in the West as the city of Machin, or in Persian translation Chinkalân, i.e. Great Chin.

Mahachina as applied to China:

636. — "In what country exists the kingdom of the Great Thang?" asked the king (Shâdiya of Kanaou), how far is it from this?

"It is situated," replied he (Hwen T'sang), to the N.E. of this kingdom, and is distant several ten-thousands of li. It is the country which the Indian people call Mahâchina." — Pli. Bouddh. ii. 254-255.

c. 641. — "Machochitan." See quotation under CHINA.

c. 1090. — "Some other mountains are called Hamarkit, in which the Ganges has its source. These are impassable from the side of the cold regions, and beyond them lies Mahâchinni." — Al-Birżûtî, in Elîjîlî, 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 Marchân. Published in Baldelli Boni's Il Milione, p. cii.

c. 1590. — "Adjoining to Asham is Tibet, bordering upon Khâtaï, which is properly Mâhachîn, vulgarly called Machen. The capital of Khâtaï is Khan Bâlgh, a 4 days' journey from the sea." — Ayeen, by Uladînî, ed. 1800, ii. 4; [ed. Jarret, ii. 118].

c. 1665. — "... you told me... that Persia, Uzbec, Khâchërim, Tartary, and Câtag, Pegu, Siam, China and Machchina (in origin, Tchîne et Machchine) trembled at the name of the Kings of the Indies." — Bernier, ed. Constable, 155 seq.

Applied to Southern China.

c. 1300. — "Khatâî is bounded on one side by the country of Mâchinch, which the Chinese call Mansi. In the Indian language S. China is called Mahâ-chîn, i.e. 'Great China,' and hence we derive the word Manzi." — Rashid-ud-dînî, in H. des Mongols (Quatre-âme), xci.-xcli.

c. 1845. — "It was the Kasm's orders that we should proceed through Manzi, which was formerly known as India Maxima" (by which he indicates Mahâchîn, see below; in last quotation). — John Marignoli, in Cathay, p. 364.

Applied to Indo-China:


Chin and Machin:

c. 1320. — "The curiosities of Chin and Machin, and the beautiful products of Hind and Sindi." — Wassaf, in Elîjîlî, iii. 32.

c. 1440. — "Poì si ritrovà in quella istessa provincia di Zagatai Sanmarscatt città grandissima e ben popolata, per la quali vanno e vengono tutti quelli di Çint e Macînì e del Cataio, o mercanti o viandanti che siano." — Barbaro, in Ramusio, ii. f. 106x.

c. 1442. — "The merchants of the 7 climates from Egypt... from the whole of the realm of Chin and Machin, and from the city of Khân-bâtîk, steer their course to this port." — Abûrûzzakî, in Notices et Extraits, xiv. 429.

[1508. — "Sin and Masin." See under JAVA.]

Mahâchin or Chin Kalân, for Canton.

c. 1030. — In Sprenger's extracts from Al-Biržûtî, we have "Sharbîshá, in Chinese Senfî. This is Great China (Mâhâchîn)." — Post et Reise-routen des Orientes, 90.

c. 1300. — "... this canal extends for a distance of 40 days' navigation from Khân-bâtîk to Kingsal and Zaitûn, the ports frequented by the ships that come from India, and from the city of Machin." — Rashîd-ud-dînî, 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 Mânsi. The first city to which I came in this country was called Cans-Kalân, and 'tis a city as big as three Venices." — Odoric, in Cathay, &c., 103-105.

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-Şîm... one of the greatest of cities, and one of those that has the finest of bazaars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen." — Ibn Batuta, iv. 272.

c. 1349. — "The first of these is called Manzi, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of Campsây, besides Zayton, Cynkalân, and many other cities." — John Marignoli, in Cathay, &c., 373.

MÁCHIS, a. This is recent Hind. for 'lucifer matches.' An older and purer phrase for sulphur-matches is dasdâ-, dîydâ-sâldî.

MADAPOLLAM, n.p. This term, applying to a particular kind of cotton
cloth, and which often occurs in prices current, is taken from the name of a place on the Southern Delta-branch of the Godavery, properly Madhavapalam, [Tel. Madhavayya-palemu, 'fortified village of Madhava']. This was till 1833 [according to the Madras Gloss. 1827] the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Malunaka and Injeram. Madapollam is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

[1610.—"Madarasum is chequered, somewhat fine and well requested in Fryaman."
—Duayer, Letters, i. 74.]

1673.—"The English for that cause (the unhealthiness of Masulipatam), only at the time of shipping, remove to Medopolon, where they have a wholesome Seat Forty Miles more north."—Fryer, 35.

[1684-85.—"Mr. Benja Northeay having brought up Musters of the Madapollam Cloth, It is thought convenient that the same be taken of him.

Pringle, Diary Pt. St. Geo. 1st ser. iv. 49.]

a. 1840.—"Pierrette est de jolies chemises en Madapollam."—Balsac, Pierrette.

1879.—"Its liveliness seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and Madapolam may be."—Sat. Review, Jan. 11, p. 45.

MADRAFAXAO, a. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing MuzAFFAR-shahi. There were several kings of Guzerat of this name. The one in question was probably MuzAFFAR-Shah II. (1511-1525), of whose coinage Thomas mentions a gold piece of 185 grs. (Pathán Kings, 353).

1654.—"There also come to this city Madrafasas, which are a money of Cambayas, which vary greatly in price; some are of 24 tanges of 60 reis the tange, others of 22, 21, and other prices according to time and value."—A. Nunez, 82.

MADRAS, n.p. This alternative name of the place, officially called by its founders Fort St. George, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called Madarase; 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 Mandari. 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 Mahomedan settlement corresponding to the present Triplicane and Royapettah. The word is therefore probably of Mahomedan origin; and having got so far we need not hesitate to identify it with Madrasa, 'a college.' The Portuguese wrote this Madarasa (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 Madras 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 Mahomedan architecture, with a dome. This may have been the Madrasa itself. Lockyer also (1711) speaks of a "College," of which the building was "very ancient"; formerly a hospital, and then used apparently as a residence for young writers. But it is not clear whether the name "College" was not given on this last account. [The Madras Admin. Man. says: "The origin of this name has been much discussed. Madrisas, a Mahomedan school, has been suggested, which considering the date at which the name is first found seems fanciful. Manda is in Sanscrit 'slow.' Mandaraz was a king of the lunar race.

* It is given in No. II. of Selections from the Records of S. Aroot District, p. 107.
† In a letter from poor Arthur Burnell, on which this paragraph is founded, he says: "It is said 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. Madra, Can. Madar, from Tel. Mandaradu, name of a local Telegu Royer,” or ruler. The whole question has been discussed by Mr. Pringle (Diary Ft. St. Geo., 1st ser. i. 106 seqq.). He points out that while the earliest quotation given below is dated 1653, the name, in the form Madraspatam, is used by the President and Council of Surat in a letter dated 29th December, 1640 (I. 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 nayak from whom the plot was obtained must almost certainly have supplied the name, or what Francis Day conceived to be the name. Again, as regards Hamilton’s mention of a ‘college,’ Sir H. Yule’s remark certainly goes too far. Hamilton writes, ‘There is a very Good Hospital in the Town, and the Company’s Horse-stables are neat, but the old College where a good many Gentlemen Factors are obliged to lodge, is ill-kept in repair.’ This remark taken together with that made by Lockyer ... affords proof, indeed, that there was a building known to the English as the ‘College.’ But it does not follow that this, or any, building was distinctively known to Musulmans as the ‘madrasa.’ The ‘old College’ of Hamilton may have been the successor of a Musulman ‘madrasa’ of some size and consequence, and if this was so the argument for the derivation would be strengthened. It is however equally possible that some old buildings within the plot of territory acquired by Day, which had never been a ‘madrasa,’ was turned to use as a College or place where the young writers should live and receive instruction; and in this case the argument, so far as it rests on a mention of ‘a College’ by Hamilton and Lockyer, is entirely destroyed. Next as regards the probability that the first part of ‘Madraspatanam’ is ‘of Mahomedan origin,’ Sir H. Yule does not mention that date of the maps in which Madraspatanam is shown as the Mahomedan 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 ‘Madras’—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 desbarques le R. P. Zenon reçut lettres de Madraspatan de la détention du Rev. P. Ephraim de Neuer, par l’Inquisition de Portugal, pour avoir presché a Madraspatan que les Catholiques qui foloient et trompent dans des pays les images de Saint Antoine de Padou, et de la Vierge Marie, estoient impies, et que les Indous à tout le moins honorent ce qu’ils estiment Saint. . . .”—De la Boulleaye-le-Gouz, ed. 1657, 244.


1672.—“... following upon Madraspatan, otherwise called Chennapatam, where the English have a Fort called St. George,
MADRAS.

chiefly garrisoned by Teotopas and Miskites; from this place they annually send forth their ships, as also from Suratte."—Baldaeus, Germ. ed. 152.

1679.—"Let us now pass the Pale to the Bheathan Town, only parted by a wide Parrada, which is used for a Bazaar or Mercers-place. Madras then divides itself into divers long streets, and they are chequered by as many transverse. It enjoys some Choultries for Places of Justice; one Exchange; one Pagod...."—Fryer, 38-39.

1726.—"The Town or Place, anciently called Chinapatnam, now called Madraspatnam, and Fort St. George."—Letters Patent, in Charters of H.I. Company, 368-9.

1737.—"Fort St. George or Madras, or as the Natives call it, China Patam, is a Colony and City belonging to the English East India Company, situated in one of the most commodious Places I ever saw.... There is a very good Hospital in the Town, and the Company's Horse-Stables are neat, but the Old College, where a great many Gentlemen Factors are obliged to lodge, is kept in ill Repair."—A. Hamilton, i. 364, [ed. 1744, ii. 182]. (Also see CHINAPATAM.)

**MADRAS.** a. This name is applied to large bright-coloured handkerchiefs, of silk warp and cotton woof, which were formerly exported from Madras, and much used by the negroes in the W. Indies as head-dresses. The word is preserved in French, but is now obsolete in England.

c. 1830.—"... We found President Petion, the black Washington, sitting on a very old ragged sofa, amidst a confused mass of papers, dressed in a blue military undress frock, white trousers, and the everlasting Madras handkerchief bound round his brows."—Tom Cringle, ed. 1862, p. 425.

1846.—"Et Madame se manifeste! C'était une de ces vieilles déviées par Adrien Brauwer dans ses sociétés pour le Sabbat... coiffées d'un Madras, faisant encore papillotes avec les imprimes, que recevait gratuitement son maître."—Balzac, Le Cousin Pons, ch. xviii.

**MADREMALUCO, n.p.** The name given by the Portuguese to the Mahommnedan dynasty of Berar, called 'Imadshahi. The Portuguese name represents the title of the founder 'Imad-ul-Mulk, ('Pillar of the State'), otherwise Fath Ullah 'Imad Shah. The dynasty was the most obscure of those founded upon the dissolution of the Bahmani monarchy in the Deccan. (See COTAMALUCO, IDALCAN, MELIQUE VERIDO, NIZAMALUCO, SABAJO.) It began about 1484, and in 1572 was merged in the kingdom of Ahmednagar. There is another Madremaluco ('Imad-ul-Mulk) much spoken of in Portuguese histories, who was an important personage in Guzerat, and put to death with his own hand the king Sikandar Shab (1528) (Barros, IV. v. 3; Correia, ii. 272, 344, &c.; Couto, Deca v. and vi. passim).

[1543.—See under COTAMALUCO.]

1563.—"The Madre Maluco was married to a sister of the Hidalcan (see IDALCAN), and the latter treated this brother-in-law of his, and Melineque Verido as if they were his vassals, especially the latter."—Barros, IV. vii. 1.

1568.—"The Imadmaluco or Madremaluc, as we corruptly style him, was a Circassian (Cherques) by nation, and had originally been a Christian, and died in 1546. 'Imam is as much as to say 'prop,' and thus the other (of these princes) was called Imadmaluco, or 'Prop of the Kingdom.'..."—Garcia, f. 36v.

Neither the chronology of De Orta here, nor the statement of 'Imad-ul-Mulk's Circassian origin, agrees with those of Firishta. The latter says that Fath-Ullah 'Imad Shab was descended from the heathen of Bijanagar (iii. 485).

**MADURA.** n.p., properly Madurai, Tam. Mathurai. This is still the name of a district in S. India, and of a city which appears in the Tables of Ptolemy as 'Μύδουρα βασιλεως Παρθηνως.' The name is generally supposed to be the same as that of Mathura, the holy and much more ancient city of Northern India, from which the name was adopted (see MUTTRA), but modified after Tamil pronunciation.* [On the other hand, a writer in J.R. As. Soc. (xiv. 578, n. 3) derives Madura from the Dravidian Madur in the sense of 'Old Town,' and suggests that the northern Mathura may be an offshoot from it.] Madura was, from a date, at least as early as the Christian era, the seat of the Pandya sovereigns. These, according to Tamil tradition, as stated by Bp. Caldwell, had previously held their residence at Kolkee on the Tamraparni, the Kακα of Ptolemy. (See Caldwell, pp. 16, 96, 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.
MADURA FOOT. 535 MAGADOXO.

Madura in Ceylon; the city and island of Madura adjoining Java; and a town of the same name (Madura) in Burma, not far north of Mandalay, Madaya of the maps.

A.D. c. 70-80.—"Alius utilior portus gentis Naxcyndon qui vocatur Becare. Ibi regnabat Pandion, longe ab emporio mediterraneo distante oppido quod vocatur Madura."—Pliny, vi. 26.

[cf. 1315.—"Mardi." See CEORE.] 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 Muttra, 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 Battuta, iv. 200-1.

1311.—". . . and the royal canopy moved from Bhirad. . . . and 5 days afterwards they arrived at the city of Mathra . . . the dwelling-place of the brother of the Râjah abunad Madaya. They found the city empty, for the Râjah had fled with the Rânis, but had left two or three elephants in the temple of Jagnâr (Jaganâth)."—Amîr Khurân, 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, 183].

MAGADOXO, n.p. This is the Portuguese representation, which has passed into general European use, of Makdasan, the name of a town and State on the Somali coast in E. Africa, now subject to Zanzibar. It has been shown by one of the present writers that Marco Polo, in his chapter on Madagascar, has made some confusion between Madagadoxo and that island, mixing up particulars relating to both. It is possible that the name of Madagascar was really given from Makdasan, as Sir R. Burton supposes; but he does not give any authority for his statement that the name of Madagascar came from Makdishâ (Magadoxo) . . . . whose Sheikh invaded it." (Comment. on Camões, ii. 520). [Owen (Narrative, i. 357) writes the name Mukdeesa, and Boteler (Narrative, ii. 218) says it is pronounced by the Arabs Makdishes. The name is said to be Magad-al-Shattu, "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 Gall dialects (Notes & Queries, 9 ser. ii. 193, 310. Also see Mr. Gray's note on Pyrard, Hak. Soc. i. 29, and Dr. Burnell on Linschoten, Hak. Soc. i. 19.]

1500. —"On departing from Zaila, we sailed on the sea for 15 days, and then arrived at Makdasan, 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 Battuta, ii. 181.

1498.—"And we found ourselves before a great city with houses of several stories, and in the midst of the city certain great palaces, and about it a wall with four towers; and in the city stood close upon the sea, and the Moors call it Magadoxo. And when we were come well abreast of it, we discharged many bombardes (at it), and kept on our way along the coast with a fine wind on the poop."—Rotaieu, 102.

1505.—"And the Viceroy (Don Francisco D'Almeida) made sail, ordering the course to be made for Magadoxo, which he had instructions also to make tributary. But the pilots objected saying that they would miss the season for crossing to India, as it was already the 26th of August. . . ."—Correa, ii. 560.

1514.—". . . The most of them are Moors such as inhabit the city of Zofalla and these people continue to be found in Aussambic, Melinda, Magodecido, Marschilue (read Brava Chilve, i.e. Brava and Quilwa), and Momamba, which are all walled cities on the main land, with houses and streets like our own; except Mazambich."—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.

1532.—". . . and after they had passed Cape Guardafui, Dom Estêvão 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."—Louvo, iv. viii. 2.

1727.—"Magadoxo, or as the Portuguese call it, Magdocia, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn'd with many high Steeples and Mosques."—A. Hamilton, l. 12-13, [ed. 1744].
MAHÂJUN, s. Hind. from Skt. mahâ-jun, '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, Mahajamum, a great person, a merchant."—Glos. 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 spoils 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 Mahajun's slave for the rest of his natural life."


MAHÂNNAH, s. (See MEEANA.)

MAHI, n.p. Properly Mâyê, [According to the Madras Gloss. the Mal. name is Mayyazhi, mar, 'black,' ažhi, 'river mouth'; but the title is from the French Mahé, being one of the names of Labourdounais.] 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.

MAHÂRTTA, n.p. Hind. Marhatâ, Marhattâ, Marhâta (Marhati, Marahâti, Marhati), and Mardhâti. The name of a famous Hindu race, from the old Skt. name of their country, Mahâ-râstrâ, 'Magna Regio.' [On the other hand H. A. Acworth (Ballads of the Marathas, Intro. vi.) derives the word from a tribal name 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. Gazetter, 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 Baiônes (Perim), and at the innermost extremity a great river called Mals."—Periplus, ch. 42.

MAHOUT, s. The driver and tender of an elephant. Hind. mahâwat, from Skt. mahâ-matra, 'great in measure,' a high officer, &c., so applied. The Skt. term occurs in this sense in the Mahâbhârata (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 mahâ-matra, in the sense of a high officer in Hesychius:

"Μαχατρατ, αι στραγγιοι οι Ιδούς."—Hesych. s.v.

c. 1500.—"Mast elephants (see MUST). There are five and a half servants to each, viz., first a Mahâwat, who sits on the neck of the animal and directs its movements.... He gets 200 dôms 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 Mahâwat. Thirdly the Meâth (see MATE).... A Meâth fetches fodder, and assists in caparisoning the elephant....—Aris, ed. Blochmann, i. 125.

1648.—"... and Mahouts for the elephants....—Van Twint, 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 mahoukut, or elephant-driver—and will take up my adventures."—Pandurang Hari, 21; [ed. 1878, i. 239].

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.
Rathi or Rathā, 'chariot fighters,' from rath, 'a chariot,' thus Mahārathā means 'Great Warrior.' This was transferred to the country and finally Sanskritised into Mahā-rathā. 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 Mahr or Mahar, a once numerous and dominant race. And see the discussion in the Bombay Gazetteer, i. pt. ii. 143 seq.

c. 550. "The planet (Saturn's) motion in Açleshā causes affliction to aquatic animals or products, and snakes . . . ."—Pārva Phalgunti to vendors of liquors, women of the town, damsels, and the Mahrattas.


c. 1080. "De Dhar, en se dirigeant vers le midi, jusqu'à la rivière de Nymyah on comte 7 parages; de là à Mahrāt-dessa 18 paras."—Albrīn, in Rückn's Fragmente, 108.

c. 1994-5. — "Ala-ud-dīn marched to Elichpūr, and thence to Ghati-lajāuras . . . the people of that country had never heard of the Mussulmans; the Mahrattas had never been punished by their armies; no Mussulman King or Prince had penetrated so far."—Za-ud-dīn Bārnī, in Elliot, iii. 150.

c. 1328. "In this Greater India are twelve idolatrous Kings, and more. There is also the Kingdom of Maratha which is very great."—Friar Jordana, 41.

1673. "They tell their tale in Morattay; by Profession they are Gentues."—Frers, 174.

1747. "Agreed on the arrival of these Ships that We take Five Hundred (500) Peons more into our Service, that the 50 Morattas Horses be augmented to 100 as We found them very useful in the last Skirmish. . . ."—Com. at Ft. St. David, Jan. 6 (MS. Record in India Office).

1748. "That upon his hearing the Morattes had taken Tanner's Fort . . . ."—In Long, p. 5.

c. 1760. "Those dangerous and powerful neighbors the Morattes; who being now masters of the contiguous island of Salsette . . . ."—Grose, ii. 44.

"The name of Morattoe, or Maratta, is, I have reason to think, a derivation in their country-language, or by corruption, from Mar-Rajaah."—Ibid. ii. 78.

1765. "These united princes and people are those which are known by the general name of Maharattas; a word compounded of Rattar and Maahah; the first being the name of a particular Rauptoot (or Rajpoot) tribe; and the latter, signifying great or mighty (as explained by Mr. Fraser). . . ."—Hollis's Hist. Events, &c., i. 105.

c. 1769. Under a memorandum portrait: "The Right Honble George Lord Pigot, Baron Pigot of Patahul 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 Orissa, and of the Chingee and Mahratta Countries, &c., &c., &c."

c. 1842. "Ah, for some retreat Deep in yonder shining Orient, where my life began to beat; Where in wild Mahratta battle fell my father evil star'd."—Tennyson, Locksley Hall.

The following is in the true Hobson-Jobson manner:

[1859. "This term Mahratta, or Marhutta, is derived from the mode of warfare adopted by these men. Mar means to strike, and hutta, to get out of the way; so that those who struck a blow suddenly and at once retreated out of harm's way."—H. 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 Mahratta bands. Hence the term, or for shortness 'The Ditch' simply, as a disparaging name for Calcutta (see DITCHER). The line of the Ditch corresponded nearly with the outside of the existing Circular Road, except at the S.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, and the Company's bounds, from the northern parts of Sootanatty to the southern part of Govindpore. In six months three miles were finished: when the inhabitants . . . discontinued the work, which from the occasion was called the Morattoe ditch."—Orme, ed. 1803, ii. 45.

1757. "That the Bounds of Calcutta are to extend the whole Circle of Ditch dug upon the Invasion of the Maratus; also 600 yards without it, for an Esplanade."—Articles of Agreement sent by Colonel Clive (previous to the Treaty with the Nabob of May 14). In Memoirs of the Revolution in Bengal, 1760, p. 89.

1782. "To the Proprietors and Occupiers of Houses and other Tenements within the
MAHSEER, MASEER, MASAL, &c. Hind. mahâsir, mahîsir, mahâsir-aula, s. The name is applied to perhaps more than one of the larger species of Barbus (N.O. Cyprinidae), but especially to B. Mosul of Buchanan, B. Tor, Day, B. megalops, 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. mahâ-sirâs, 'big-head,' or mahâ-balâka, '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 mahâ-daya, 'great mouth.' [The word does not appear in the ordinary dictionaries; on the whole, perhaps the derivation from mahâ-sirâs is most probable.]

1809.—"The Mâsal 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.—"Mahassula 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. Mainatita, a washerman or dhoby (q.v.).

1516.—"There is another sect of Gentiles which they call Mainatgos, whose business it is to wash the clothes of the Kings, Bramins, and Nares; and by this they get their living; and neither they nor their sons can take up any other business."—Barbosa, Lisbon ed., 354.

c. 1542.—"In this encloiscre 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 Coqui, p. 158. The original (cap. cv.) has todos os maiântos, whose sex Coqui has changed.

1554.—"And the farm (rende) of mainatgos, which farm prohibits any one from washing clothes, which is the work of a mainato, except by arrangement with the farmer (Rendeiro). . . ."—Tombo, &c., 53.

[1598.—"There are some among them that do nothing else but wash clothes: . . . they are called Maynatoes."—Linachoten, Hak. Soc. i. 260.]

[c. 1610.—"These folk (the washermen) are called Menates."—Pyrard de Laval, Hak. Soc. ii. 71.]

1644.—(Expenses of Daman) "For two manyates, three water boys (boys de aqaus), one sombreyo boy, and 4 torch bearers for the said Captain, at 1 zoradi each a month, comes in the year to 36,000 rês or x. . . . 00120.0.00."—Bocarro, MS. f. 181.

MAISTRY, MISTRY, sometimes even MYSTERY, s. Hind. mistâri. This word, a corruption of the Portuguese mestre, has spread into the vernaculars all over India, and is in constant Anglo-Indian use. Properly 'a foreman,' 'a master-workman'; but used also, at least in Upper India, for any artisan, as râj-mistâri (properly Pers. râz), 'a mason or bricklayer,' lôdrâ-mistâri, '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: "Artifice que sabe bem o seu officio. Peritus artifex . . . Opifex, alienorum operum inspecor." In W. and S. India maistry, as used in the household, generally means the cook, or the tailor. (See CALEFA.)

Mâstar (Macrept) 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, παγκός.

1404.—"And in these (chambers) there were works of gold and silver of and of many other colours, made in the most marvellous way; insomuch that even in Paris whence come the subtle maestros, it would be reckoned beautiful to see."—Clavijo, § cv. (Comp. Markham, p. 125).

1524.—"And the Viceroy (D. Vasco da Gama) sent to seize in the river of the Culymutys four newly-built caturas, and fetched them to Cochin. 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 cutters than they did; and he sent for Mestre Vyne the Genoese, whom he had brought to build galleys, and asked him if he could build boats that would row faster than the Malabar parado (see FIBOW). He answered: 'Sir, I'll build youbrigantines fast enough to catch a mosquito...'. 'Correa, ii. 830.

[1548.—'He ordered to be collected in the smithies of the dockyard as many smiths as could be had, for he had many mistresses.'—Ibid. iv. 663.]

1554.—'To the mestre of the smith's shop (ferraria) 30,000 reis of salary and 600 reis for maintenance' (see BATA).—S. Botelho, Tombo, 65.

1800.—... I have not yet been able to remedy the mischief done in my absence, as we have the advantage here of the assistance of some Madras nabobs and mastifs (lizards)—Wellington, i. 67.

1883.—... My mind goes back to my ancient Gonnese cook. He was only a master, or more vulgarly a bobbery (see BORACHEE), 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’a-jan, 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 concoction of hemp leaves, &c., sold in the bazar. [Burton, Ar. Nights, iii. 159.] In the Deccan the form is ma’-jum. Mooden Sheriff, in his Suppt. to the Pharmac. of India, writes magh-jum. "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" (Qanon-e-Islam, Gloss. lxxxiii).

1519.—'Next morning I halted... and indulging myself with a maajum, made them throw into the water the liquor used for intoxicating fishes, and caught a few fish.'—Babar, 272.

1563.—'And this they make up into an electuary, with sugar, and with the things above-mentioned, and this they call maaju.'—Garcia, f. 27v.

1781.—'Our ill-favoured guard brought in a dose of majum each, and obliged us to eat it... a little after sunset the surgeon came, and with him 30 or 40 Castros, who seized us, and held us fast till the operation (circumcision) was performed.'—Soldier's Letter quoted in Hon. John Lindsay's Journal of Captivity in Mysore, Lives of Lindsay, iii. 288.

1874.—'... it (Bhang) is made up with flour and various additions into a sweetmeat or majum of a green colour.'—Hanbury and Fluckiger, 493.

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 Λυμβαρη, or rather Λυμβάριη, of the Greeks (see TAMUL), 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 Dravidian term for 'mountain' in the Sanskritized form Malaya, which is applied specifically to the southern portion of the Western Ghauts, and from which is taken the indigenous term Malayalam, distinguishing that branch of the Dravidian language in the tract which we call Malabar. This name—Male or Malai, Malisah, &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-nadu (nadc, 'country'). The affix bdr appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian) termination, bdr, 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. sāra, '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-bdr (mod. Zanzibar), 'the country of the Blacks'; Kaldh-bdr, denoting apparently the coast of the Malay Peninsula; and even according to the dictionaries, Hindā-bdr 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 bdr 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, Malavar, 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 Sielebida to the marts on this side, such as Malè, where the pepper is grown. . . . And the most notable places of trade are these, Sindu . . . and then the five marts of Malè, from which the pepper is exported, i.e., Pale, Manganath, Sêkaputana, Nou-putana, and Pudopotana."—Cosmas, Bk. xi. In Cathay, &c., p. cixviii.

645. — "To the south this kingdom is near the sea. There rise the mountains called Mola-ye (Malaya), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandalwood."—Huen Tsang, in Juiien, iii. 122.

851.—"From this place (Maskat) ships sail for India, and run for Kaulam-Malai; the distance from Maskat to Kaulam-Malai is a month's sail with a moderate wind."—Relation, &c. &c. by Reinaud, i. 15. The same work at p. 15 uses the expression "Country of Pepper" (Balad-ul-faluf).

890.—"From Sindan to Mali is five days' journey; in the latter pepper is to be found, also the bamboo."—Ibn Kardadak, in Elliot, i. 15.

c. 1050.—"You enter then on the country of Lakau, in which is Jaimdr (see under CHOU), then Malath, then Kanchi, then Dravira (see DRAVIDIAN)."—Al-Biruni, in Reinaud, Fragments, 121.

c. 1160.—"Pandaria (see PANDARANT) is a town built at the mouth of a river which comes from Malabir, 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, and passing over the charming lavanga" (cloves).—Gilovinda.

1270.—"Malabar is a large country of India, with many cities, in which pepper is produced."—Kasrati, in Gildemeister, 214.

1293.—"You can sail (upon that sea) between these islands and Ormes, and (from Ormes to those parts which are called Minabar), is a distance of 2,000 miles, in a direction between south and south-east; then 300 miles between east and south-east from Minabar to Maabar" (see MAVAR).—Letter of Fr. John of Monte- corrino, in Cathay, i. 215.

1298.—"Malibar 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 CONGAN) and Tana; beyond them the country of Malibar, which from the boundary of Karoha to Kulaum (probably from Ghirah to Qullon) is 500 parasangs in length."—Rashiduddin, in Elliot, i. 68.

c. 1320.—"A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of Kurnam and Sind, and is called Guzéra; the second Mani- bar, or the Land of Pepper, east of Guzéra."—Abulfeda, in Gildemeister, 184.

c. 1322.—"And now that ye may know how pepper is got, let me tell you that it groweth in a certain empire, wherunto I came to land, the name whereof is Minabar."—Friar Olorio, in Cathay, &c., i. 14.

c. 1343.—"After 3 days we arrived in the country of the Malabir, which is the country of Pepper. It stretches in length a distance of two months' march along the sea-shore."—Ibn Bataa, in iv. 71.

c. 1348-49.—"We embarked on board certain junks from Lower India, which is called Minabar."—John de Marignolli, in Cathay, 356.

c. 1420-30.—". . . Departing thence he . . . arrived at a noble city called Cocolon. . . . This province is called Melibaria, and they collect in it the ginger called by the natives colombo, pepper, brazili-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 (Kaal), a place situated opposite to the Island of Serendib . . . bears the general name of Melibibar."—Abdurrazak, ibid. 19.

1459.—Fra Mauro's great Map has Mili- bar.

1514.—"In the region of India called Melibar, which province begins at Goa, and extends to Cape 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 Mecca discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of Malibar on account of the pepper which is found there."—Barros, 102.

1553.—"We shall hereafter describe particularly the position of this city of Calcut, and of the country of Malabar which it stands."—Barros, Dec. I. iv. c. 6. In the following chapter he writes Malabar.

1554.—"From Dix to the Islands of Diô. Steer first S.S.E., the pole being made by five inches, side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of Monibar."—The Mohi, in J. As. Soc. Ben. v. 461.
MALABAR. 541 MALABAR.

1572.—
"Esta provincia cuja porto agora
Tomo tendes, Malabar se chama:
Do culto antigo os ídolos adora,
Que cá por estas partes se derrama."
Camoes, viii. 32.

By Burton:
"This province, in whose Ports your ships
have tane
refuge, the Malabar by name is known;
itse 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 Malabar is used in a letter from Athanasius Peter III., "Patriarch of the Syrians of Antioch" to the Marquis of Salisbury, dated Cairo, July 18.

MALABAR, n.p.

b. This word, through circumstances which have been fully elucidated by Bishop Caldwell in his Comparative Grammar (2nd ed. 10-12), from which we give an extract below,* was applied by the Portuguese not only to the language and people of the country thus called, but also to the Tamil language and the people speaking Tamil. In the quotations following, those under A apply, or may apply, to the proper people or language of Malabar (see Malayalam); those under B are instances of the misapplication to Tamil, a misapplication which was general (see e.g. in Orme, passim) down to the beginning of the last century, and which still holds among the more ignorant Europeans and Eurasians in S. India and Ceylon.

(A.)
1555.—"A lingua dos Gentios de Canara ou Malabar."—Castanheda, ii. 78.
1572.—
"Leva alguns Malabares, que tomou
Por força, dos que o Samorim mandara."
Camoes, ix. 14.

* "The Portuguese... sailing from Malabar on voyages of exploration... made their acquaintance with various places of 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 Coa, in Timnevally, on the Coromandel Coast... they found the King of Quilon (one of the most important places on the Malabar Coast) residing there."—By. Caldwell, u.s.

[By Aubertin:
"He takes some Malabars he kept on board
By force, of those whom Samorin had
sent..."
1582.—"The losted of the Malabars which went with him what he was."—Castanheda,
(tr. by N. L.) f. 37e.
1602.—"We came to anchor in the Road of Achen... where we found sixeene or eighteene sail of shippes of diueres Nations, some Gosorata, some of Bengala, some of Calecut, called Malabar, some Pegues, and some Patanys."—Sir J. Lancaster, in Purchas, i. 153.
1606.—In Gouvea (Synodo, ii. 2n, 3, &c.) Malavar means the Malayalam language.

(B.)
1649.—"Enrico Enriquez, a Portuguese priest of our Society, a man of excellent virtue and good example, who is now in the Promontory of Comorin, writes and speaks the Malabar tongue very well indeed."—Letter of Xavier, in Coleridge's Life, ii. 73.
1680.—"Whereas it hath been hitherto accustomed at this place to make sales and alienations of houses in writing in the Portuguese, Gentle, and Malabar languages, from which some inconveniences have arisen..."—P. St. Geo. Consam., Sept 9, in Notes and Extracts, No. iii. 33.
1682.—"An order in English Portuguese Gentle & Malabar for the preventing the transportation of this Country People and making them slaves in other Strange Countrys..."—Pringle, Diary Pt. St. Geo., 1st ser. i. 87.
1718.—"This place (Tranquebar) is altogether inhabited by Malabarics Heathens."—Proem. of the Gospel in the East, Pt. i. (3rd ed.), p. 18.
1724.—"Two distinct languages are necessarily required; one is the Damulian, commonly called Malabariick."—Ibid. Pt. iii. 33.
1734.—"Magnopere commendantes zelum, ac studium Missionarium, qui libros sacros Ecclesiae Catholicae doctrinam, rerum sacrarum monumenta continentes, pro Indorum Christi fidelium eruditione in lingua Malabaricam seu Tamulicam translaturae."—Brief of Pope Clement XII., in Norbert, ii. 482-3. These words are adopted from Card. Tournon's decree of 1704 (see ibid. i. 175).
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 Malabaric dictionary of 20,000 words."—Grose, i. 261.
1782.—"Les habitans de la côte de Coromandel sont appelés Tamoulis; les Européens les nomment improprement Malabars."—Sonnerat, i. 47.
1801.—"From Nilisram to the Chander-gerry River no language is understood but the Malabars of the Coast."—Sir T. M'Nro, in Life, i. 322.
In the following passage the word Malabar is misapplied still further, though by a writer usually most accurate and intelligent:

1810.—"The language spoken at Madras is the Telinga, here called Malabar."—Maria Graham, 128.

1860.—"The term 'Malabar' is used throughout the following pages in the comprehensive sense in which it is applied in the Singhalese Chronicles to the continental invaders of Ceylon; but it must be observed that the adventurers in these expeditions, who are styled in the Maharanso 'damilus,' or Tamils, came not only from ... 'Malabar,' but also from all parts of the Peninsula as far north as Cuttack and Orissa."—Tennis's Ceylon, i. 553.

MALABAR-CREEPER, a. Argyreia malabarica, Choisy.

MALABAR EARS, s. The seed vessels of a tree which Ives calls Codaga patt.

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 haunts this coast, used to lie behind it.

1674.—"On the other side of the great Inlet, to the Sea, is a great Point abutting against Old Woman's Island, and is called Malabar-Hill ... the remains of a stupendous Pagod, near a Tank of Fresh Water, which the Malabars visited it mostly for."—Fryer, 68 seq.

MALABAR OIL, s. "The ambiguous term 'Malabar Oil' is applied to a mixture of the oil obtained from the livers of several kinds of fishes frequenting the Malabar Coast of India and the neighbourhood of Karachi."—Watt, Econ. Dict. v. 113.

MALABAR RITES. This was a name given to certain heathen and superstitious practices which the Jesuits of the Madura, Carnatic, and Mysore Missions permitted to their converts, in spite of repeated prohibitions by the Popes. And though these practices were finally condemned by the Legate Cardinal de Tournon in 1704, they still subsist, more or less, among native Catholic Christians, and especially those belonging to the (so-called) Goa Churches. These practices are generally alleged to have arisen under Father de' Nobili ("Robertus de Nobilibus"), who came to Madura about 1606. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation!

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1633 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—1. The investiture of Brahmins and certain other castes with the sacred thread, through the agency of Hindu priests, and with Hindu ceremonies. For these Christian ceremonies were to be substituted; and the thread was to be regarded as only a civil badge. 2. The ornamental use of sandalwood paste was permitted, but not its superstitious use, e.g., in mixture with cowdung ashes, &c., for ceremonial purification. 3. Bathing as a ceremonial purification. 4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the churches was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (June 23, 1704) prohibited:—

1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of 'salvia, sal, et incrustatio.'

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, sect. 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 tamāla-pattra. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the pda or betel-leaf for the malabarum 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, tamal, which is taken from Skt. tāmbāla, betel; tāṃbala-pattra, betel-leaf. The tamāla-pattra, however, the produce of certain wild spp. of Cinnamomum, obtained both in the hills of Eastern Bengal and in the forests of Southern India, is still valued in India as a medicine and aromatic, though in no such degree as in ancient times, and it is usually known in domestic economy as tejpat, or corruptly tezpat, i.e. "pungent leaf." The leaf was in the Arabic Materia Medica under the name of satdaj or satdaji Hindi, as was till recently in the English Pharmacopoeia as Foliwm indicum, which will still be found in Indian 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 Malabarum and Foliwm indicum with spikenard, which is traceable in Pliny as well as among the Arab pharmacologists. The ancients did no doubt apply the name Malabarum to some other substance, an unguent or solid extract. Rheed, we may notice, mentions that in his time in Malabar, oils in high medical estimation were made from both leaves and root of the "wild cinnamon" of that coast, and that from

the root of the same tree a camphor was extracted, having several of the properties of real camphor and more fragrance. (See a note by one of the present writers in Cathay, &c., pp. cxlv.-xlvi.) The name Cinnamon is properly confined to the tree of Ceylon (C. Zeylanicum). The other Cinnamoms are properly Cassia barks. [See Watt, Econ. Dict. ii. 317 seqq.]

C. A. D. 60. — "Malabathros ἔστιν ἐναλμ-βάρων εἶναι ἐν τῇ Ἱνδικῇ νάρδου φύλλον, πανώμενον ὑπὸ τῆς κατὰ τὴν ἀφρήν, ἐμβιασάτες, ... διὸν γαρ ἐστὶν ἔναλμον τοῦ τοῦ Ἱνδικοῦ τέμλου, φύλλον ὅτι ἐναλμό-μενον δέχεται." — Dionysiodes, Mat. Med. i. 11.

C. A. D. 70. — "We are beholden to Syria for Malabarum. This is a tree that beareth leaves rolled up round together, and seeming to the eye withered. Out of which there is drawn and pressed an Oils for perfumers to use. ... And yet there commeth a better kind thereof from India. ... The relish thereof ought to resemble Nardus at the tongue end. The perfume or smell that ... the leaf yeeldeth when it is boiled in wine, passeth all others. It is strange and monstrous which is observed in the price; for it hath risen from one denier to three hundred a pound." — Pliney, 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 Malabarum, which the people who have prepared them carry to India for sale." — Pliney, intro. to the end. [Also see Yule, Intro. to the, river of Golden Sand, ed. 1888, p. 89.]

1583. — "R. I remember well that in speaking of betel you told me that it was not folium indicum, a piece of information of great value to me; for the physicians who put themselves forward as having learned much from these parts, assert that they are the same; and what is more, the modern writers ... call betel in their works tembul, and say that the Moors give it this name. ..."

"O. That the two things are different as I told you is clear; for Avicenna treats them in two different chapters, viz., in 259, which treats of folium indu, and in 707, which treats of tamul ... and the folium indu ... is called by the Indians Tamalapata, which the Greeks and Latins corrupted into Malabarum," &c. — Garcia, ff. 95v, 96.

c. 1690. — "Hoc Tembula seu Sirium, licet vulgatissimum in India sit folium, distinguendum est a Foliwm Indi seu Malabarum, Arabibus Cadisi hindi, in Pharmacopoeis, etiam India, Tamulapata et folia Indi dicta, ... A nostra autem natione intellexi Malabarum nihil aliud esse quam folium canellae, seu cinnamomi sylvestriam." — Rumphius, v. 387.
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’Albuquerque in 1511. One naturally supposes some etymological connection between Malay and Malacca. And such a connection is put forward by De Barros and D’Albuquerque (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. mulakat, ‘a meeting.’ This last, though it appears also in the Sijara Malay, may be totally rejected. Crawford is positive that the place was called from the word malaka, the Malay name of the Phylanthus emblica, or emblic Myrobolan (q.v.), “a tree said to be abundant in that locality”; and this, it will be seen below, is given by Godinho de Eredia as the etymology. Malaka again seems to be a corruption of the Skt. amalaka, from amla, ‘acid.’ [Mr. Skeat writes: “There can be no doubt that Crawford is right, and that the place was named from the tree. The suggested connection between Malay and Malaka appears impossible to me, and, I think, would do so to any acquaintance 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 Phylanthus 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-kia). ... Tin is found in the mountains ... it is cast into small blocks weighing 1 catti 8 tsals ... ten pieces are bound together with rattan and form a small bundle, whilst 40 pieces make a large bundle. In all their trading ... they use these pieces of tin instead of money.”—Chinese Annals, in Groeneweld, p. 128.

1510.—“When we had arrived at the city of Malacca, 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...”—Vortramma, 224.

1511.—“This Paremiagua gave the name of Malacca to the new colony, because in the language of Java, when a man of Palim-biao flees away they call him Malacca. 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 Malacca 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.”—Memoriamtaries of Alboquerque, E.T. by Birch, iii. 78-77.

1516.—“The said Kingdom of Ansane (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 Malacca.”—Barboz, 191.

1563.—“A son of Paramisora called Xaquem Darra, (i.e. Sitandar Shāh) ... to form the town of Malacca, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say ‘banished,’ and hence the people are called Malaeas.”—De Barros, II. vi. 1.

“That which he (Alboquerque) regrettcd 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 Malacca, and which King Mahamed had kept, as an honourable possession, at the gate of his Palace, whence Affonso Alboquerque carried them off, as the principal item of his triumph on the capture of the city.”—Ibid. II. vii. 1.
1872.—

“Nam tu menso fugir poderás deste
Posto que risa, a posto que asentada
Lis no gremio da Aurora, onde nascesta,
Opulenta Malaca nomeada!
Assentas venenosas, que fizzes,
Os eris, com que já te vojo armada,
Malaces nomorados, Jaos valentes,
Todos farsão ao Luso obedientes.”

Cambes, x. 44.

By Burton:

“Nor shalt thou 'escape the fate to fall his prize,
albeit so wealthy, and so strong thy site
there on Aurora's bosom, whence thy rise,
sth Home of Opulence, Malaca's height! The pysonned arrows which thine art supplies,
the Krises thirsting, as I see, for flight,
th' enamoured Malay-men, the Javan braves,
al of the Lusian shall become the slaves.”

1612.—“The Arabs call it Malakat, from collecting all merchants.”—Sifer Malaya,
in J. Ind. Arch. v. 322.

1613.—“Malaca significa Mirabolanos, fructa de huavore, plantada ao longo de hum ribeiro chamado Aeleole.”—G rodino de Ereatia, f. 4.

MALADOO, s. Chicken maladoo is an article in the Anglo-Indian menu. It looks like a corruption from the French cuisine, but of what? [Malado or Manado, 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. malado, ‘beaten-up,’ has been suggested as a possible origin for the word.]

MALAY, n.p. This is in the Malay language an adjective, Malaya; thus orang Malaya, ‘a Malay’; tdna [tdnah] Malaya, ‘the Malay country’; bahasa [bhasa] Malaya, ‘the Malay language.’

In Javanese the word malaya signifies ‘to run away,’ and the proper name has traditionally been derived from this, in reference to the alleged foundation of Malaca 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 Malaya 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-

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history as a river-name in the S. of Sumatra, and thence became applied to the district through which the river ran, and so to the people who lived there; after which it spread with the Malay dialect until it included not only many allied, but also many foreign, tribes; all Malay-speaking tribes being eventually called Malays without regard to racial origin. A most important passage in this connection is to be found in Leyden's Tr. of the ‘Malay Annals’ (1821), p. 20, in which direct reference to such a river is made: ‘There is a country in the land of Andalas named Palembang, which is at present denominated Palembang, the raja of which was denominated Damang Lebar Dawn (chieftain 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 Malay, near the source of which is a mountain named the mountain Saggantang 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 ‘Damang 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. ‘Sungay Malay’ simply means ‘River Malay.’ ‘Saggantang Maha Miru’ is, I think, a mistake for Sa-guntang Maha Miru, which is the name used in the Peninsula for the sacred central mountain of the world on which the episode related in the Annals occurred” (see Skeat, Malay Magic, p. 2).]

It is a remarkable circumstance, which has been noted by Crawford, that a name which appears on Ptolemy's Tables as on the coast of the Golden Chersonese, and which must be located somewhere about Malmain, is Maladou Kholor, words which in Javanese (Maladyu-Kulon) would signify "Malays of the West." After this the next (possible) occurrence of the name in literature is in the Geography of Edrisi, who describes Malai as a great island in the eastern
seas, or rather as occupying the position of the Lemuria of Mr. Sclater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinz, 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 Teing speaks of the 'Molo-yu country,' i.e. the district W. or N.W. of Palembang in Sumatra."]

c. 1150.—"The Isle of Malai is very great. . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various aromatics and spices, such as clove, cinnamon, cardamom, and nutmeg. In the mountains are mines of gold, of excellent quality . . . the people also have windmills."—Edrisi, by Jau bert, 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 Malaya, but both nations laid aside their feud and submitted to China."—Notice by Sir T. Wade, in Bowring's Siam, i. 72.

c. 1292.—"You come to an Island which forms a kingdom, and is called Malacur. The people have a king of their own, and a peculiar language. The city is a fine and noble one, and there is a great trade carried on there. All kinds of spices are to be found there."—Marco Polo, Skt. iii. ch. 8.

c. 1399.—". . . as soon as he had delivered him the letter, it was translated into the Portuguese out 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 assailed it with 10,000 strangers, Turks, Abyssins, Moors, Malavaree, Axchem, Jao, and Malayoe."—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, III. v. 1.

"Everything with them is to be a gentleman; and this has such prevalence in those parts that you will never find a native Malay, however poor he may be, who will set his hand to lift a thing of his own or anybody else's; every service must be done by slaves."—Ibid. II. v. 1.

1810.—"I cannot imagine what the Hollanders means, to suffer these Malaysians, Chinese, and Moors of these countries, and to assist them in their free trade thorough all the Indies, and forbid it their own servants, countrymen, and Brethren, upon pains of death and losse of goods."—Peter Williamson Floris, in Purchas, i. 321.

[Mr. Skeat writes: "The word Malaya is now often applied by English writers to the Peninsula as a whole, and from this the term Malaya as a term of wider application (i.e. to the Archipelago) has been coined (see quotation of 1610 above). The former is very frequently mistranslated 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.'"]

MALAYALAM. This is the name applied to one of the cultivated Dravidian languages, the closest in its relation to the Tamil. It is spoken along the Malabar coast, on the Western side of the Ghauts (or Malaya mountains), from the Chandragiri River on the North, near Mangalore (entering the sea in 12° 29'), beyond which the language is, for a limited distance, Tulu, and then Canarese, to Trevandrum on the South (lat. 6° 29'), where Tamil begins to supersede it. Tamil, however, also intertines 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, Naldiva; 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. deipa and the Pali dipa. We find this reflected in the Divi of Ammianus, and in the Divo and Dibo-jat (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 *Divi-k Râjî*, and his people *Divi-k mîkus*. 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, *Mâhâl-dives*, and says they were so called from the chief group *Mâhâl*, which was the residence of the Sultan, indicating a connection with *Mâhâl*, '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 *Mâlê*, that on which the King resided. Bishop Caldwell has suggested that these islands were the *dives*, or islands, of *Mâlê*, as *Mâlebâr* (see MALABAR) was the coast-tract or continent, of *Mâlê*. It is, however, not impossible that the true etymology was from *mâli*, 'a garland or necklace,' of which their configuration is highly suggestive. [The Madras Gloss. gives Malayâl. *mâl*, 'black,' and *dvîpa*, 'island,' from the dark soil. For a full account of early notices of the Maldives, see Mr. Gray's note on Pyrard de Laval, Hak. Soc. ii. 423 seqq.] Milburn (Or. Commerce, i. 335) says: "This island was (these islands were) discovered by the Portuguese in 1607." Let us see!

A.D. 382.—"Legationes undique solitum occius concurrens; hinc Transitigratianus pacem obsecrantibus et Armenius, inde nationibus Indicis certam omni dominum optimates mittenibus ante tempor, ab usque Divis et Serendivis."—Ammiânus Marcellinus, xxvi. 3.

c. 545.—"And round about it (Sielediba or Taprobane, i.e. Ceylon) there are a number of small islands, in all of which you find fresh water and coco-nuts. And these are almost all set close to one another."—Cassius, in Cathay, &c., clixxvii.

851.—"Between this Sea (of Horkand) and the Sea called Lârâvî 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-growths. The last of these islands is Serendib, in the Sea of Horkand; it is the chief of all; they give the islands the name of Dibajât* (i.e. Dibas)"—Relation, &c., tr. by Reinaud, i. 4-5.

c. 1030.—"The special name of *Divis* is given to islands which are formed in the sea, and which appear above water in the form of accumulations of sand; these sands continually augment, spread, and unite, till they present a firm aspect... These islands are divided into two classes, according to the nature of their staple product. Those of one class are called *Divis-Kûzâh* (or the Cowry Divises), because of the cowries which are gathered from coco-branches planted in the sea. The others are called *Divis-Kambor*, from the word *Kambor* (see COIKE), which is the name of the twine made from coco-fibres, with which vessels are stitched."—Al-Birûnî, in Reinaud, Fragmens, 124.

1150.—See also Edrisi, in Jaubert's Transl. i. 68. But the translator prints a bad reading, *Râbihât*, for *Dibajât*.

c. 1343.—"Ten days after embarking at Calecut we arrived at the Islands called *Dibat-al-Mâhâl*... 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 in casts, 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-growths... They are divided into regions or groups... among which are distinguished... St. *Mâhâl*, the group which gives a name to the whole, and which is the residence of the Sultans."—Ibn Batuta, iv. 110 seqq.

1442.—Abdurrazak also calls them "the isles of Diva-Mahal."—In Not. et Exs. xiv. 429.

1508.—"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 (gozâ) 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 Malabar, 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.—"Mafamato Macay with two ships put into the Maldives (ilhas de Maldives)."—Abequerque, Cartas, p. 30.]

1563.—"It. Though it be somewhat to interrupt the business in hand,—why is that chain of islands called 'islands of Maldives'... "O. In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands; how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I have heard say. And that is that the right name is not Maldives, but Malabar; for sail in Malabar means 'four,' and *dive* is 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 Angadiva (see ANCHEDIVA), because there are five in the group, and so the name in Malabar.
MALUM. 548 MAMIRAN, MAMIRA.

means ‘Five Isles,’ for arge is ‘five.’ But these derivations rest on common report, I don’t detail them to you as demonstrable facts.”—Garcia, Colloquis, f. 11.

1572.—“Las ilhas de Maldiva.” (See COCO-DE-MER.)

c. 1610.—“Ce Royaume en leur langage s’appelle Malé-raguti, Royaume de Malé, et des autres peuples de l’Inde il s’appelle Malé-divar, et les peuples diues . . . L’isle principale, comme j’ay dit, s’appelle Malé, qui donne le nom à tout le reste des autres; car le mot Dives signifie un nombre de petits isles amassées.”—Pyrard de Laval, i. 63, 68, ed. 1679. [Hak. Soc. i. 83, 177.]

1683.—“Mr. Beard sent up his Course, which he had received from ye Maudivas, to be put off and passed by Mr. Charnock at Cassamazar.”—Hedges, Diary, Oct. 2; [Hak. Soc. i. 122.]

MALUM, s. In a ship with English officers and native crew, the mate is called malum ethi. The word is Ar. mu‘allim, literally ‘the Instructor,’ and is properly applied to the pilot or sailing-master. The word may be compared, thus used, with our ‘master’ in the Navy. In regard to the first quotation we may observe that Nakhuda (see NACODA) is, rather than Mu‘allim, ‘the captain’; though its proper meaning is the owner of the ship; the two capacities of owner and skipper being doubtless often combined. The distinction of Mu‘allim from Nakhuda accounts for the former title being assigned to the mate.

1497.—“And he sent 20 crusados in gold, and 20 testoons in silver for the Malemos, who were the pilots, for of these coins he would give each month whatever he (the Sheikh) should direct.”—Correa, i. 38 (E.T. by Ed. of Narratives of Adventure, 88). In 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.

1641.—“Meanwhile he sent three caturas (q.v) to the Port of the Malemos (Porto dos Malemos) in order to get some pilot . . . In this Port of the Bandel of the Malemos the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again.”—Correa, iv. 168.

1553.—“. . . among whom (at Melinda) came a Moor, a Gujarate by nation, called Malem Cana, who, as much for the satisfaction he had in conversing with our people, as to please the King, who was inquiring for a pilot to give them, agreed to accompany them.”—Barros, i. iv. 8.

c. 1590.—“Mu‘allim or Captain. He must be acquainted with the depths and shallow places of the Ocean, and must know astronomy. It is he who guides the ship to her destination, and prevents her falling into danger.”—Ain, ed. Blochmann, i. 230.

[1887.—“The second class, or Malumis, are sailors.”—Logan, Malabar, ii. 209.]

MAMIRAN, MAMIRA, s. A medicine from old times of much repute in the East, especially for eye-diseases, and imported from Himalayan and Trans-Himalayan regions. It is a popular native drug in the Punjab-bazars, where it is still known as mamira, also as piliri. It seems probable that the name is applied to bitter roots of kindred properties but of more than one specific origin. Hanbury and Flückiger describe it as the rhizome of Coptis Teeta, Wallich, tita being the name of the drug in the Mishimi country at the head of the Assam Valley, from which it is imported into Bengal. But Stewart states explicitly that the mamira of the Punjab bazars is now “known to be” mostly, if not entirely, derived from Thalidrum folium D.C., a tall plant which is common throughout the temperate Himalaya (5000 to 8000 feet) and on the Kasia Hills, and is exported from Kumaun under the name of Momir. [See Watt, Econ. Dict. vi. pt. iv. 42 sq.] “The Mamira of the old Arab writers was identified with Χελίδιον μέτο, by which, however, Löw (Aram. Pflanzennamen, p. 220) says they understood curcula longa.” W.R.S.

c. A.D. 600-700. —“Μαμίρας, οὗτός μοί τι πᾶς ἔστει ἢ ἐχων διώτερον κοιμήσαντος, ὅς ὅσια τίς καὶ λευκάματα λευκάματα πετάμεισθαι, διήλθοντι διδυμάτης ὑπάρχων δυνάμεως.”—Paulus Aeginetae Medici, Libri vii, Basileae 1588, Lib. vii. cap. iii. sect. 12 (p. 246).

c. 1020.—“Memirem quid est? Est lignum sicut nodi declinaus ad nigredinem . . . off, is an islet called the Ilheu dos Robosens; because Robosoe in Arabic means a pilot; and the pilots living here go aboard the ships which come from outside, and conduct them,” &c.—Botiro de Der Maruo, &c., 85.

The island retains its name, and is mentioned as Piló Island by Capt. Haines in J. R. Geog. Soc. ix. 126. It lies about 1½ m. due east of Perim.
MAMLUTDAR, s. P.-H. mu'dnamaltdar (from Ar. mu'dmala, 'affairs, business'), and in Mahr. mdtndar. Chiefly used in Western India. Formerly it was the designation, under various native governments, of the chief civil officer of a district, and is now in the Bombay Presidency the title of a native civil officer in charge of a Talook, corresponding nearly to the Tahseeldar of a parguna in the Bengal Presidency. It is of a status somewhat more important.

[1868.—"I now proceeded to the Mamlut-dar, or farmer of the district...."—Pandurang Hari, ed. 1873, i. 42.]

MAMOOL, s.; MAMOOLEE, adj. Custom, Customary. Ar.—H. mā'māl. The literal meaning is 'practised,' and then 'established, customary.' Mā'māl is, in short, 'precedent,' by which all Orientals set as much store as English lawyers, e.g. "And Laban said, It must not so be done in our country (lit. It is not so done in our place) to give the younger before the firstborn."—Genesis xxix. 26.

MAMOOTY, MAMOTY, 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 FOWERA.] The word is of S. Indian origin, Tamil māvēṭṭi, '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 entrenching themselves with mamuties..."—Letter of Ed. Macartney, in Forrest, Selections, iii. 855.]

[1852.—"... by means of a mometty or hatchet, which he ran and borrowed from a husbandman... this fellow dug... a reservoir..."—Nutt, Narrative of Residence in Siam, 188.]

MANCHUA, s. A large cargo-boat, with a single mast and a square sail, much used on the Malabar coast. This is the Portuguese form; the original Malayalam word is manji, [manchi, Skt. mancha, 'a cob,' so called apparently from its raised platform for cargo], and nowadays a nearer approach to this, manjes, &c., is usual.

[1852.—"... by means of a mometty or hatchet, which he ran and borrowed from a husbandman... this fellow dug... a reservoir..."—Nutt, Narrative of Residence in Siam, 188.]

MAMLUTDAR, s. P.—H. mu'dnamaltdar (from Ar. mu'dmala, 'affairs, business'), and in Mahr. mdtndar. Chiefly used in Western India.
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MANDARIN, a. Port. Mandar, 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 mandar, be as a derivative from mandar? The Portuguese might have applied to Eastern officials some such word as mandador, which a preceding article (see MANDADOR) 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 orderumbras.

The word is really a slight, corruption of Hind. (from Skt.) mantri, 'a counsellor, a Minister of State,' for which it was indeed the proper old pre-Mahomedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among whom it is habitually applied to the highest class of public officers (see Crawfurd's Malay Dict. s.v. [and Klinkert, who writes manteri, colloquially mentri]). Yet Crawfurd himself, strange to say, adopts the current explanation as from the Portuguese (see J. Ind. Archiv. iv. 189). [Klinkert adopts the Skt. derivation.] It is, no doubt, probable that the instinctive "striving after meaning" may have shaped the corruption of mantri into a semblance of mandar. Marsden is still more oddly perverse, videns meliora, deteriora secutus, when he says: "The officers next in rank to the Sultan are Mantree,

MADALAY, MADALAN. 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 girt 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 Mandiyeta-taung in Major Grant Allan's Map of the Environs of Amarapura (1855), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

1880. — See the account of Mandalay in Macon, Burmah, 14 seqq.)

1881. — "Next morning the son of my friendly host accompanied me to the Mandalay Hill, upon which there stands in a girt chapel the image of Shweayatta, 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 white-washed, which are inhabited by eremites ... ." — Bastian's Travels (German), ii. 99-90.
which some apprehend to be a corruption of the word Mandarin, a title of distinction among the Chinese” (H. of Sumatra, 2nd ed. 285). Ritter adopts the etymology from mandar, apparently after A. W. Schlegel.* The true etymology is pointed out in Notes and Queries in China and Japan, iii. 12, and by one of the present writers in Ocean Highways for Sept. 1872, p. 186. Several of the quotations below will show that the earlier applications of the title have no reference to China at all, but to officers of state, not only in the Malay countries, but in Continental India. We may add that mantri (see MUNTREE) is still much in vogue among the less barbarous Hill Races on the Eastern frontier of Bengal (e.g. among the Kastas (see COBSTA) as a denomination for their petty dignitaries under the chief. Gibbon was perhaps aware of the true origin of mandarin; see below.

C. A.D. 400 (?)._“The King desirous of trying cases must enter the assembly composed in manner, together with Brahmas who know the Vedas, and mantras (or counsellors).”—Manu, vii. 1.

[1522.—“... and for this purpose he sent one of his chief mandarins (mandarins).”—India Office MSS. in an Agreement made by the Portuguese with the “Rey de Sunda,” this Sunda being that of the Straits.]

1594.—(At the Moluccas) “...and they cut off the heads of all the dead Moors, and indeed fought with one another for these, because whoever brought in seven heads of enemies, they made him a knight, and called him manderym, which is their name for Knight.”—Correa, ii. 808.

c. 1640.—“... 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 Malacca) “...whome seuebist the King and the Prince with their mandarins, who are the gentlemen.”—Casanheiro, iii. 207.

... (In China). “There are among them degrees of honour, and according to their degrees of honour is their service; gentlemen (fidalvos) whom they call mandarins ride on horseback, and when they pass along the streets the common people make way for them.”—Ibid. iv. 57.

1658.—“Proceeding ashore in two or three boats dressed with flags and a

* See Erdkunde, v. 647. The Index to Ritter gives a reference to A. W. Schott, Mag. für die Literatur des Ausl., 1887, No. 128. This we have not been able to see.

grand blare of trumpets (this was at Malacca in 1508-9). ... Jeronimo Teixeira was received by many Mandarinjs of the King, these being the most noble class of the city.”—De Barros, Dec. II. liv. iv. cap. 3.

“... And he being already known to the Mandarinjs (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 Cellates and native Malays come all the Mandarinjs, who are now the gentlemen (fidalgos) of Malacca.”—Ibid. II. vi. 1.

1688.—“They are called ... Mandarins, and are always borne in the streets, sitting in chariots which are hanged about with Curtains of Silke, covered with Clothes of Cloths and Silver, and are much given to bankeeting, eating and drinking, and making good cheer, as also the whole land of China.”—Linschoten, 39; [Hak. Soc. i. 135.]

1610.—“The Mandarins (official officers) would have interverted the king's command for their own covetousnesse” (at Siam).—Peter Whatsonn Floris, in Purchas, i. 322.

1612.—“Shah Indra Brama 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 Mentor.”—Suja Malaiy, in J. Ind. Arch. v. 750.


1682.—In the Kingdome of Patane (on E. coast of Malay Peninsula) “The King's counsellors are called Mentary.”—Nieuhof, Zooy en Lant-Relle, ii. 64.

c. 1690.—“Mandarinarum autem nomine intelliguntur omnis generis officiari, qui a mandando appellantur mandarini lingua Lusitanica, quae unice Europae est in oris Chinensisbus obtinens.”—T. Hyde, De Indis Orientalibus, in Synagoga, Oxon. 1707, ii. 285.

1719.—“... one of the Mandarins, a kind of viceroy or principal magistrate in the province where they reside.”—Robinson Coose, Pt. ii.

1726.—“Mandria. Councillors. These give rede and deed in things of moment, and otherwise are in the Government next to the King. ...” (in Ceylon).—Valentijn, Names, &c., 6.

1727.—“... Every province or city (Burcha) has a Mandereen or Deputy residing at Court, which is generally in the City of Ava, the present Metropolis.”—A. Hamilton, i. 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.
1788.—"... Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue..." and we are pleased to blend the three Chinese monosyllables Con-fu-tz-i in the respectable name of Confucius, or even to adopt the Portuguese corruption of Mandarin."—Gibbons, Preface to his 4th volume.

1789.—"The Mentri, the Malay Governor of Larut... was powerless to restore order."—Miss Bird, Golden Chersonese, 267.

Used as an adjective:

[c. 1848.—"The mandarin-boat, or ‘Sung-boat,’ as it is often called by the natives, is the most elegant thing that floats."—Bernard, Voyage to China, ii. 71.

[1879.—"The Cho-Ka-Shun, or boats in which the Mandarins travel, are not unlike large floating caravans."—Gray, China, ii. 270.]

Mandarin Language. a. The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called Kuan-Hua. It is substantially the language of the people of the northern and middle zones of China, extending to Yunnan. It is not to be confounded with the literary style which is used in books. [See Ball, Things Chinese, 169 seq.]

1674.—"The Language... is called Quenbra (hua), or the Language of Mandarines, because as they spread their command they introduced it, and it is used throughout all the Empire, as Latin in Europe. It is very barren, and as it has more Letters far than any other, so it has fewer words."—Faria y Sousa, E.T. ii. 465.

Mangalore, n.p. The only place now well known by this name is (a) Mangalat, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 41' N. In Mir Hussain Ali's Life of Haidar it is called "Gorial Bunder," perhaps a corr. of Kandath, 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. Goorponge.] The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology. [The present name is said to be taken from the temple of Mangala Devi.] But the name in approximate forms (from maṅgala, 'gladness') is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well known, now commonly called Mungroli. And another place of the name (c) Mangalav in the valley of Swat, north of Peshawar, is mentioned by Hwen Tsang as a city of Gandhara. It is probably the same that appears in Skt. literature (see Williams, s.v. Mangala) as the capital of Udyana.

a. Mangalore of Canara.

150.—"Metaxi de το τεσσαράκοντα και το τέσσερα χίλια αὔτε Μαγγάσου."—Ptolemy, VII. i. 86.

154.—"And the most notable places of trade are these... and then the five ports of Malé from which pepper is exported, to wit, Parti, Mangarah..."—Cosmas, in Cathay, &c. clixxvii.

[c. 1800.—"Manjarur." See under Shikalmali.]

1343.—"Quitting Fakānur (see BACANOER) we arrived after three days at the city of Manjarur, which is large and situated on an estuary... It is here that most of the merchants of Fars and Yemen, land; pepper and ginger are very abundant."— Ibn Batuta, iv. 79-80.

1442.—"After having passed the port of Bendinah (see PANDARNI) situated on the coast of Melibar, he reached the port of Mangalore, which forms the frontier of the kingdom of Bidjanagar..."—Aburrazzuz, in India in the XVth Cent., 20.

1516.—"There is another large river towards the south, along the sea-shore, where there is a very large town, peopled by Moors and Gentoils, of the kingdom of Narsinga, called Mangalor... They also ship there much rice in Moorish ships for Aden, also pepper, which thenceforward the earth begins to produce."—Barbara, 83.

1727.—"The Fields here bare two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Betel-nut, Sandalwood, Iron and Steel, which make Mangalore a Place of pretty good Trade."—A. Hamilton, i. 265, [ed. 1744].

b. Mangalor or Mungrole in Guzerat.

c. 150.—"Συμπεραγόντω... Συμπεραγόντω... Μεγάλωσον... Μεγάλωσον..."—Ptolemy, VII. i. 3.

1516.—"... there is another town of commerce, which has a very good port, and is called Shrit Mangalor, where also many ships of Malabar touch."—Barbara, 59.

1536.—"... for there was come another cataract 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, 553

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 manjadi; in Tamil manjadi, [from Skt. manju, 'beautiful']; the seed of the Adenanthera pavonina (Compare BUTTEE). On the origin of this weight see Sir W. Elliot's Coins of S. India. The manjadi 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 Manglar, which is equal to 2 tare and ¼, and 2 tare make a carat of good weight, and 4 tare weigh one fanam." —Barboza, in Ramosio, i. f. 321 v.

1564.—(In Ceylon) "A calamina contains 20 mangelins, each mangelin 8 grains of rice; a Portuguese of gold weighs 8 calamases and 2 mangelins."—A. Nunes, 35.

1564.—"There is another sort of weight called Mangalingo, which is 5 grains of Venice weight, and therewith they weigh diamantes and other jewels."—Barret, in Hakti, ii. 400.

1611.—"Quem não sabe a grandezza das minas de finíssimos diamantes do Reyno de Bissaga, onde cada dia, e cada hora se tiram peças de tamanho de hum ovo, e muitas de sessenta e oitenta mangelins."—Conde, Dialogo do Soldato Pratico, 154.

1655.—"Le poids principal des Diamans est le mangelin; il pèse cinq grains et trois cinqièmes."—Thenot, v. 283.

1676.—"At the mine of Raolconda they weigh by Mangelins, a Mangelin being one Carat and three quarters, that is 7 grains. ... At the Mine of Souempore in Bengal they weigh by Rat's (see BUTTEE), and the Rat is ¾ of a Carat, or 3½ grains. In the Kingdoms of Golconda and Visapour, they make use of Mangelines, but a Mangelin in those parts is not above 1 carat and ¾. The Portugals in Goa make use of the same Weights in Goa; but a Mangelin there is not above 5 grains."—Tavernier, B.T. ii. 141; [ed. Ball, 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 mān-kēry or mān-gēry, i.e. mān fruit (the tree being mānarmac, 'mān-tree'). The Portuguese formed from this mānaka, 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 unætable.

The word has sometimes been supposed to be Malay; but it was in fact introduced into the Archipelago, along with the fruit itself, from S. India. Rumphius (Herb. Amboyn. i. 95) traces its then recent introduction into the islands, and says that it is called (Malais) "mānaka, vel vulgo Mango et Mapelaam." This last word is only the Tamil Māpalam, i.e. 'mān fruit' again. The close approximation of the Malay mānaka to the Portuguese form might suggest that the latter name was derived from Malacca. But we see mānaka already used by Varthema, who, according to Garcia, never really went beyond Malabar. [Mr. Skeat writes: "The modern standard Malay word is mānnga, from which the Port. form was probably taken. The other Malay form quoted from Rumphius is in standard Malay mapelam, with mēpelam, hēmpelam, ampelam, and 'pelam or 'plam as variants. The Javanese is pēlēm."]

The word has been taken to Madagascar, apparently by the Malayans, whose language has left so large an impression there, in the precise shape mānaka. Had the fruit been an Arab importation it is improbable that the name would have been introduced in that form.

The N. Indian names are Ām and Āmba, 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. 1326), calls the fruit Aniba. Some 30 years later John de’ Marignolli calls the tree “amburan, having a fruit of excellent fragrance and flavour, somewhat like a peach” (Cathay, &c., ii. 362). Garcia de Orta shows how early the Bombay fruit was prized. He seems to have been the owner of the parent tree. The Skt. name is Amra, and this we find in Hwen T’song (c. 645) phoneticised as ’An-mo-lo.

The mango is probably the fruit alluded to by Theophrastus as having caused dyserny in the army of Alexander. (See the passage a.v. Jack).

c. 1326.—“Est etiam alia arbor quae fructus facit ad modum pruni, grossissimo, qui vocantur Aniba. Hi sunt fructus ita dulces et amables, quod ore tenues exprimi hoc minus posse.”—Fr. Jordanus, in Rec. de Voyages, &c., iv. 42.

c. 1334.—“The mango tree (amba) resembles an orange-tree, but is larger and more leafy; no other tree gives so much shade, but this shade is unweshome, and whoever sleeps under it gets fever.”—Ibn Batuta, iii. 125. At ii. 136 he writes amba. [The same charge is made against the tamarind; see Burston, Ar. Nights, iii. 81.]

c. 1349.—“They have also another tree called Amburan, having a fruit of excellent fragrance and flavour, somewhat like a peach.”—John de’ Marignolli, in Cathay, &c., 362.

1510.—“Another fruit is also found here, which is called Aba, the stem of which is called Manges.”—Furtado, 160-161.

c. 1526.—“Of the vegetable productions peculiar to Hindustan one is the mango (ambba). . . . Such mangoes as are good are excellent. . . .” —Baber, 324.

1563.—“O. Boy! go and see what two vessels those are coming in—you see them from the varanda here—and they seem but small ones.

“Servant. I will bring you word presently.

“S. Sir! it is Simon Toccano, your tenant in Bombay, and he brings this hamper of manges 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 apropos. I have a mango-tree (mangiferia) 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 manges.”—Garcia, ff. 154v, 158. This author also mentions that the mangas of Ormuz were the most cele-

brated; also certain mangas of Guzerat, not large, but of surpassing fragrance and flavour, and having a very small stone. Those of Bengal that were both excellent and big; the Doctor had seen two that weighed 4 arpent and a half (4½ lbs.); and those of Bengal, Mogu, 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.”—Oronico dos Reys Dormuz, translated from the Arabic in 1569.]

c. 1560.—“The Mangoes (Abel). . . .

This fruit is unrivalled in colour, smell, and taste; and some of the gourmets 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.”—As, ed. Blockman, i. 67-68.

[1614.—“Two jars of Mangas at rupees 44.”—Paster, Letters, iii. 41.

1615.—“George Durois sent in a present of two pottes of Mangues.”—Jock’s Diary, Hak. Soc. i. 79.]

[They are another very loquacious fruit called Ammangue growing on trees, and it is as big as a great quince, with a very great stone in it.”—De Monfort, 20.]

1622.—P. della Valle describes the tree and fruit at Minâ (Mousa) near Hormuz, under the name of Amoba, as an exotic introduced from India. Afterwards at Goa he speaks of it as “manga or emba.”—ii. pp. 313-14, and 581; [Hak. Soc. i. 40].

1631.—“Alibi vero commenorat mangae speciem fortis admodum odoris, Terebinthinae sicilicus, et Piceae arboris lacrymam redolientes, quas propter nocri nostri mallices appallunt.”—Pico on Bentius, Hist. Nat. p. 35.

[1633.—“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 Bengal, Golconda, and Goa, and these are indeed excellent. I do not know any sweet-meat more agreeable.”—Bernier, ed. Constable, 249.]

1673.—Of the Goa Mangue, * Fryer says justly: “When ripe, the Apples of the Esperides are but Fables to them; for Taste, the Nectarine, Peach, and Apricot fall short.”—p. 182.

1679.—“Mango and salo (see SOY), two sorts of souces brought from the East Indies.”—Locke’s Journal, in Ed. King’s Life, 1630, i. 249.

* The excellence of the Goa Mangoes is stated to be due to the care and skill of the Jesuits (Jesuas Maritimes, ii. 270). In S. India all good kinds have Portuguese or Mahavishnud names. The author of Tribes on My Frontier, 1833, p. 148, mentions the inusculous petris and the delicate afores as two fine varieties, supposed to bear the names of a certain Ferre and a certain Afames.
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. 256, [ed. 1744, i. 258].

1883.—"... the unsophisticated ryot... conceives that cultivation could only emasculate the pronounced flavour and firm fibrous texture of that prince of fruits, the wild mango, to set a ball of tow soaked in turpentine."—Trises 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.

1875.—"The mango-bird glances through the groves and in the early morning announces his beautiful and unwelcome presence with his merle melody."—Ph. Robinson, In My Indian Garden, 59.

MANGO-FISH, s. The familiar name of an excellent fish (Polynemus Vircus of Buchanan, P. paradiseus of Day), in favour somewhat resembling the murtle, but, according to Dr. Mason, nearly related to the murtles. It appears in the Calcutta market early in the hot season, and is much prized, especially when in roe. The Hindustani name is tapai or tapassi, 'an ascetic,' or 'penitent,' but we do not know the rationale of the name. Buchanan says that it is owing to the long fibres (or free rays), proceeding from near the head, which lead the natives to associate it with penitents who are forbidden to shave. [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 upasatha of the Buddhists." But tapasya means 'produced by heat,' and is applied to the month Phâgun (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, when the Committee meet to eat Mangoes Fish for the benefit of the Subscribers and on other special affairs."—Hicky'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 Tapasur (penitent) fish, (abbreviated by Europeans to Tpsey) from their resembling a class of religious penitents, who ought never to shave."—Hamilton, Des. of Hindustan, i. 58.]

MANGO-SHOWERS, s. Used in Madras for showers which fall in March and April, when the mangoes begin to ripen.

MANGO-TRICK. One of the most famous tricks of Indian jugglers, in which they plant a mango-stone, and show at brief intervals the tree shooting above ground, and successively producing leaves, flowers, and fruit. It has often been described, but the description given by the Emperor Jahângîr in his Autobiography certainly surpasses all in its demand on our belief.

c. 1610.—"... Khau-n-e-Jehann, 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 Khau-n-e-Jehann. In the same manner they produced a mango, an apple-tree, a cypress, a pine-apple, a fig-tree, an almond, a walnut... open to the observation of all present, the trees were perceived gradually and slowly springing from the earth, to the height of one or perhaps of two cubits... Then making a sort of procession round the trees as they stood... in a moment there appeared on the respective trees a sweet mango without the rind, an almond fresh and ripe, a large fig of the most delicious kind... the fruit being pulled in my presence, and every one
present was allowed to taste it. This, however, was not all; before the trees were removed there appeared among the foliage birds of such surpassing beauty, in colour and shape, and melody and song, as the world never saw before. . . . At the close of the operation, the foliage, as in autumn, was seen to put on its variegated tints, and the trees gradually disappeared into the earth. . . . —Mem. of the Emp. Jehanguir, tr. by Major D. Price, pp. 96-97.

c. 1650.—“Then they thrust a piece of stick into the ground, and ask’d the Company what Fruit they would have. One told them he would have Mongoose; then one of the Mountebanks hiding himself in the middle of a Sheet, stoop to the ground five or six times one after another. I was so curious to go upstairs, and look out of a window, to see if I could spy what the Mountebank did, and perceived that after he had cut himself under the arm pits with a Razor, he rubb’d the stick with his Blood. After the two first times that he rais’d himself, the blood was very hot, and grew. The third time there sprang out branches with young buds. The fourth time the branch was covered with leaves; and the fifth time it bore flowers. . . . The English Minister protested that he could not give his consent that any Christian should be Spectator of such delusions. So that as soon as he saw that these Mountebanks had of a dry stick, in less than half-an-hour, made a Tree four or five foot high, that bare leaves and flowers as in the Spring-time: he went about to break it, protesting that he would not give the Commination 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 Javaus (see Jogue) that are eminent, do meet, and you stir them up on the point and power of their knowledge or Javaisme, you shall see them do such tricks out of spight to one another, that I know not if Simon Magus could have outdone them. For they divine what one thinketh, make the Branch of a Tree blossoms and bear fruit in less than an hour, hatch eggs in their bosoms in less than half a quarter of an hour, and bring forth such birds as you demand: I mean, if what is said of them is true. . . . For, as for me, I am with all my curiosity none of those happy Men, that are present at these contrivances, ut inveniant se ipsos.”—Bernier, E.T. 103; [ed. Constable, 321].

1673.—“Others presented a Mock-Creation of a Mango-Tree, arising from the Stone in a short space (which they did in Hugger-Mugger, being very careful to avoid being discovered) with Fruit Green and Ripe; so that a Man must stretch his Fancy, to imagine it Witchcraft; though the common Sort think no less.”—Fryer, 192.

1690.—“Others are said to raise a Mango-Tree, with ripe Fruit upon its Branches, in the space of one or two Hours. To confirm which Relation, it was affirmed confidently to me, that a Gentleman who had plucked one of these Mangoes, fell sick upon it, and was never well as long as he kept it ‘till he consulted a Bramin for his Health, who prescribed his only Remedy would be the restoring of the Mango, by which he was restored to his Health again.”—Uxington, 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 (Kooree-dansers) wrap themselves in a blanket, stick the twig into the ground, and then put a basket over them (&c. &c.).

“There are some who have prevailed on these jugglers by much money to let them see how they have accomplished this.

“These have revealed that the jugglers made a hole in their bodies under the arm pits, and rubbed the twig with the blood from it, and every time that they stuck it in the ground it revivified it, and in this way they clearly saw it to grow and to come to the perfection before described.

“This is asserted by a certain writer who has seen it. But this can’t move me to believe it!”—Valentijn, v. (Chorom.) 53.

Our own experience does not go beyond Dr. Fryer’s, and the hugger-mugger performance that he disparages. But many others have testified to more remarkable skill. We once heard a traveller of note relate with much spirit such an exhibition as witnessed in the Deccan. The narrator, then a young officer, determined with a comrade, at all hazards of fair play or foul, to solve the mystery. In the middle of the trick one suddenly seized the conjurer, whilst the other uncovered and snatched at the mango-plant. But lo! it came from the earth with a root, and the mystery was darker than ever! We tell the tale as it was told.

It would seem that the trick was not unknown in European conjuring of the 16th or 17th centuries, e.g.

1657.—“. . . trium horarum spatio arbuculam veram spatias longitudine e semen facientes, ut vis albo fructibus frondiferis et fructiferis.”—Maria Universalis, of P. Gaspar Schottius e Soc. Jes., Heriboli, 1657, i. 52.

MANGOSTEEEN, a. From Malay manggusta (Crawford), or manggustan (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 manggustan never being heard there. The Siamese
form *maangkhut* given in M'Farland's *Siamese Grammar* is probably from the Malay *manggusa*. 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 *bawak *seta* (or *setar*), i.e. the 'setar fruit,' as well as occasionally *mestor* or *mesat*ar, clearly a corruption of some such old form as *manggatar*."

This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the *Garcinia Mangostana* (Nat. Ord. Guttiferae). It is strictly a tropical fruit, and, in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1563.—"R. They have bragged much to me of a fruit which they call *mangostans*; let us hear what you have to say of these.

"I. 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.

1568.—"There are yet other fruits, as... *Mangostains* [in Hak. Soc. *Mangostains*]... but because they are of small account I think it not requisite to write severalie of them."

—Linschoten, 98; [Hak. Soc. ii. 34].

1631.—"Codant Hesperii longe hinc, mala aurea, fructus..."

—Abnorsulus.

1645.—"Il s'y trouve de plus vne espece de fruit propre du terroir de Malaque, qu'ils nomment *Mangostans*."

—Cardim, *Rel. de la Prov. de Japon*, 162.

1662.—"The *Mangosthan* is a Fruit growing by the Highways in Java, upon bushes, like our Sloes..."

1727.—"The *Mangostano* is a delicious Fruit, almost in the Shape of an Apple, the Skin is thick and red, being dried it is a good Astringent. The Kernels (if I may so call them) are like Cloves of Garlic, of a very agreeable Taste, but very cold."

—A. Hamilton, ii. 80 [ed. 1744].

**MANGROVE.**

a. 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 Crawford, called by the Malays *mangi-mangi*, a term which he supposes to be the origin of the English name, we see from Oviedo that one or other was called *mangle* in S. America, and in this, which is certainly the origin of the French *manglier*, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New. Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "maize, *mangle*, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian *mahiz*, *mangle*, *hamaaca*, *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 *mangi-mangi* 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.

1585.—"Of the Tree called *Mangle*. These trees grow in places of mud, and on the shores of the sea, and of the rivers, and streams, and torrents that run into the sea. They are trees very strange to see... they grow together in vast numbers, and many of their branches seem to turn down and change into roots... and these plant themselves in the ground like stems, so that the tree looks as if it had many legs joining one to the other."—Oviedo, in *Ramusio*, iii. f. 145v.

"So coming to the coast, embarked in a great Canoe with some 50 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*."—Ibid. f. 224.

1585.—"... 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 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, i. iv. 4.

... 1830.—" 'Smite my timbers, do the trees bear shellfish?' The tide in the Gulf of Mexico does not eb 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. 1860, 119.

MANILLA-MAN, s. This term is applied to natives of the Philippines, who are often employed on shipboard, and especially furnish the quartermasters (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. manela vaddu, 'an itinerant dealer in coral and gems'; perhaps in this sense, as he says, from Skt. mani, 'a jewel,' but with some blending also of the Port. maniha, 'a bracelet.' (Compare COBRA-MANILLA.)

MANJEE, s. The master, or steersman, of a boat or any native river-craft; Hind. mānjā, Beng. mājī and mdajī, [all from Skt. madhya, 'one who stands in the middle']. The word is also a title borne by the head men among the Pahāris or Hill-people of Rājmahal (Wilson), [and as equivalent for Majhār, the name of an important Dravidian tribe on the borders of the N.W. Provinces and Chota Nagpur].

1682.—"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 Manges or Steerman advise us to fasten our boat in some Creeke."—Hedges, Diary, Hak. Soc. i. 88.

[1706.—"Manjee." See under HARRY.]

1781.—"This is to give notice that the principal Ghat Mangees of Calcutta have entered into engagements at the Police Office to supply all Persons that apply there with Boats and Boulderows, and to give security for the Dandies."—India Gazette, Feb. 17.

1784.—"Mr. Austin and his head bearer, who were both in the room of the budgerow, are the only persons known to be drowned. The mangies 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.

[1844.—"The Khond chiefs of villages and Mootas are termed Mall instead of Mulliko as in Goomeur, or Khono as in Road. . . ."—Campbell, Wild Tribes of Khondistan, 120.]

MANNICKJORE, s. Hind. mānıkjor; the white-necked stork (Ciconia leucocephala, Gmelin); sometimes, according to Jerdon, called in Bengal the ‘Bee-steak bird,’ because palatable when cooked in that fashion. "The name of Manikjor means the companion of Manik, a Saint, and some Musselmans in consequence abstain from eating it" (Jerdon). [Platts derives it from mānık, ‘a ruby.’]

[1840.—"I reached the jheel, and found it to contain many manickkohars, ibis, paddy birds, &c. . . ."—Davidson, Travels in Upper India, ii. 165.]

MANUODIATA. (See BIRD OF PARADISE.)

MARAMUT, MURRUMUT, s. Hind. from Ar. marammat(t), ‘repair.’ In this sense the use is general in Hindustani (in which the terminal t is always pronounced, though not by the Arabe), whether as applied to a stocking, a fortors, or a ship. But in Madras Presidency the word had formerly a very specialised sense as the recognised title of that branch of the Executive which included the conservation of irrigation tanks and the like, and which was worked under the District Civil Officers, there being then no separate department of the State in charge of Civil Public Works. It is a curious illustration of the wide spread at one time of Musulman power that the same Arabic word, in the form Maram, is still applied in Sicily to a standing committee charged with repairs to the Duomo or Cathedral of Palermo. An analogous instance of the wide grasp of the Saracenic power is mentioned by one of the Mussulman authors whom Amari quotes in his History of the Mahomedan rule in Sicily. It is that the Caliph Al-Mamūn, under whom conquest was advancing in India and in Sicily simultaneously, ordered that the idols taken from the infidels in India should be sent for sale to the infidels in Sicily!
MARGOSA, s. A name in the S. of India and Ceylon for the Nīm (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 Jātaka, that you cannot sweeten the nīm tree though you water it with syrup and ghee (Naturam expellas furcid, &c.).

1727.—“The wealth of an evil man shall another evil man take from him, just as the crow comes and eat the fruit of the margouise tree as soon as it is ripe.”—Apophthegms translated in Valentinia, v. (Ceylon) 390.

1782.—“... ils lavent le malade avec de l'eau froide, ensuite ils le frottent rude- ment avec de la feuille de Margouiser.” —Sonnerat, i. 208.

1834.—“Adjoacent to the Church stand a number of tamarind and margosa trees.” —Chitty, Ceylon Gazetteer, 183.

MARKHORE, s. Pers. mār-khūr, ‘snake-eater.’ A fine wild goat of the Western Himalaya; Caspa megaceros, Hutton.

[1851.—“Hence the people of the country call it the Markhor (eater of serpents).” —Edwards, A Year on the Punjab Frontier, i. 474.

[1895.—“Never more would he chase the ibex and makor.” —Mrs. Croker, Village Tales, 112.]

MARTABAN, n.p. This is the conventional name, long used by all the trading nations, Asiatic and European, for a port on the east of the Irawadi Delta and of the Sitang estuary, formerly of great trade, but now in comparative decay. The original name is Talaing, Mūl-ta-man, the meaning of which we have been unable to ascertain.

1614.—“... passed then before Martabane, the people also heasthens; men expert in everything, and first-rate merchants; great masters of accounts, and in fact the greatest in the world. They keep their accounts in books like us. In the said country is great produce of lac, cloths, and provisions.” —Letter of Grim. da Espoti, p. 80.

1545.—“At the end of these two days the King ... caused the Captains that were at the Guard of the Gates to leave them and retire; whereupon the miserable City of Martaban 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 Cogax, 283.

1558.—“And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast of that country, are Vagara, Martaban, a city notable in the great trade that it enjoys, and further on Rey, Talaga, and Tavay.” —Barros, I. ix. 1.

1568.—“Trouassimo nella città di Marta- than intorno a nouanta Portoghesi, tra mercadanti e uomini vagabondi, li quali stauano in gran differenza co' Rettori della citta.” —Oz. Federici, in Ramusio, iii. 382.

1586.—“The city of Martaban hath its front to the south-east, south, and southwest, and stands on a river which there enters the sea ... it is a city of Maupar-agia, a Prince of the King of Pegu's.” —Gasparo Balbi, i. 129v., 130v.

1680.—“That the English may settle factories at Serian, Pegu, and Ava ... and also that they may settle a factory in like manner at Mortavan...” —Articles to be proposed to the King of Burma and Pegu in Notes and Jesta., 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 Higgens, in Dalrymple, O. 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 martaban’ (Plate ii. fig. 10) is a small deep jar with an elongated body, which is used by Hindus and Muhammadans to keep pickles and acid articles" (Hallifax, Mono. of Punjab Pottery, p. 9). In the endeavour to supply a Hindi derivation it has been derived from im-rītā-bān, ‘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 mátaban. (Pyrrard, Hak. Soc. i. 259.) For the modern manufacture, see Scott, Gazetteer of Upper Burma, 1800, 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 roods of coroidal syrup, and four martaban, or huge jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea voyage."—Ibn Battuta, iv. 253.

(I).—"Un grand bassin de martaban."—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 (lacry) 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 Corr. i. 900.

1516.—"In this town of martaban are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as merchandise."—Barbon, 185.

1598.—"In this town are made many of the great earthen pots, which in India are called martaban, 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, 288.]

c. 1610.—"... des jarres les plus belles, les mieux vernis et les mieux faconnées que j'ay eu ailleurs. Il y en qui tiennent autant qu'une pipe et plus. Elles se font au Royaume de martaban, d'où on les apporte, et d'où elles prennent leur nom par tout l'Inde."—Pyyrrard de Laval, i. 179; [Hak. Soc. i. 259.]

1615.—"Vasa figurina que vulgo martaban dicuntur per Indiam nota sunt. ... Per Orientem omnen, quin et Lusitaniam, horum est usus."—Jarric, Thesaurus Rer. Indic. pt. ii. 889.

1673.—"Je vis un vase d'une certaine terre verte qui vient des Indes, dont les Turcs, ... font un grand estime, et qu'ils achetent bien cher à cause de la propriété qu'elle a de se rompre à la présence du poivre. Ce vase est comme martaban."—Journal d'Ant. Galland. ii. 110.

1673.—"... to that end offer Rice, Oyl, and Coco-Nuts in a thick Grove, where they piled an huge Heap of long Jars like Martivans."—Fryer, 180.

1688.—"They took it out of the cask, and put it into earthen Jars that hold but eight Barrels apiece. These they call Martivans 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 Martavanas et Siama confectae, quae per totam trans-feruntur Indiam ad varios liquores conservandos."—Ramphius, i. ch. iii.

1711.—"... Pegu, Quedah, Javore and all their own Coasts, whence they are plentifully supply'd with several Necessaries, they otherwise must want; As Ivory, Beeswax, Martivans and small Jars, Pepper, &c."—Lockyer, 35.

1726.—"... and the Martivans 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 Martivan after the district where they properly belong), both large and little."—Ibid. v. 128.

1797.—"Martaban was one of the most flourishing Towns for Trade in the East. They make earthen Ware there still, and glaze them with Lead-oar. I have seen some Jars made there that could contain two Hogheads of Liquor."—A. Hamilton, i. 83, [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 Beillie Fraser says that "certain jars called martaban were manufactured in Oman."—Journey into Khorasan, 18.

1851.—"Assortment of Pegu Jars as used in the Honourable Company's Dispensary at Calcutta."

"Two large Pegu Jars from Moultaine."—Official Calcut. Exhibition of 1851, ii. 921.

MARTIL, MARTOL, s. A hammer. Hind mard, from Port. martelo, but assisted by imaginary connection with Hind mdr-nč, '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,
MARWAEEE. 561  MASULIPATAM.

Littre gives chaussé 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 Martigues in Provence, where, it is alleged, breeches of this kind were worn. Skeat seems to accept these explanations. [But see his Concise Dict., where he inclines to the view given in this article, and adds: “I find Arab. rataq given by Richardson as a verbal root, whence ratak, going with a short quick step.”] But there is a Span. word al-martaga, for a kind of bridle, which Urrea quoted by Dozy derives from verb Arab. rataq, “qui, à la IVe forme signifie ‘effect ut brevibus assibus incederet.’” This is precisely the effect of a martingale. And we venture to say that probably the word bore its English meaning originally also in French and Spanish, and came from Arabic direct into the latter tongue. Dozy himself, we should add, is inclined to derive the Span. word from al-mirta‘a, ‘a halter.’

MARWAEE, n.p. and s. This word Mārīyā, 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 Bowcar, 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 caurino of Dante’s time.

[1329.—“Miseries seem to follow the footsteps of the Marwarees.”—Tr. Lit. Soc. Bo. i. 297.

[1352—“One of my master’s under-shopmen, Sewchund, a Marwarry.”—Pandurang Hari, ed. 1873. i. 283.]

MARYACAB, 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’ (marggam), and is applied to a foreign religion, like that of Christians and Mohammedians. The Madras Gloss. (iii. 474) derives it from Mal. marakkalam, ‘boat,’ and kar, a termination showing possession, and defines it as a ‘titular appellation of the Moplah Mahommedans on the S.W. coast.’]

MASCARBAR, 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. 346. He suggests as its etymon Hind. mās-ke-ba‘ād, ‘after a month.’ [In N. Indian public offices the mās-kabār 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-vār or mās-ka-vār.

MASH, s. Hind. māsh, [Skt. masha, ‘a bean’]; Phascolus radicatus, 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 elision of a Portuguese expression, but nothing satisfactory has been suggested. [Mr. Skeat writes: “Surely this is simply Port. mas que, probably imported direct through Macao, in the sense of ‘although, even, in spite of,’ like French malgré. And this seems to be its meaning in ‘pigeon.’”

“‘That nightey tim begin chop-chop, One young man walkes—no can stop. Maskes snow, maskes ice! He callly flag with chop so nice— Topside Galow! ‘Excelsior,’ in ‘pigeon.’”]

MASULIPATAM, n.p. This coast town of the Madras Presidency is sometimes vulgarly called Machhili-patam or Machhili-bander, or simply Bandar (see BUNDER, 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 Mauvilia and Maufioun kōtāboi kōboi which we find in Ptolemy’s
MATE, MATY. 562 MATROSS.

Tables; and of the Musala producing muslin, in the Periplus. [In one of the old Logos the name is transformed into Mesopotamia (J.R. As. Soc., Jan. 1900, p. 158). In a letter of 1605-6 it appears as Mesopotamya (Birdwood, First Letter Book, 73).

1613. — "Concerning the Darling was departed for Mesopotamia."— Foster, Letters, ii. 14.

1615. — "Only here are no returns of any large sum to be employed, unless a factory at Mesopotamia."— Ibid. iv. 5.

1619. — "Master Methwold came from Misulpatem in one of the country Boats."— Pring, in Purchas, i. 638.


[c. 1681. — "It was reported, at one time, that he was arrived at Misulpapatam...."
— Bernier, ed. Constable. 112.]

c. 1681. — "The road between had been covered with brocade velvet, and Machilbender chintz."— Seir Mutasqerim, iii. 370.

1884. — "These sort of Women are so nimble and active that when the present king went to see Mispilatan, 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."— Tawernier, E.T. II. 66; [ed. Ball, i. 158].

1799. — "Mispilatan, which last word, by the bye, ought to be written Machilpatan (Fish-town), because of a Whale that happened to be stranded there 150 years ago."— Note on Seir Mutqshirim, iii. 370.

c. 1790. — "...clothes of great value, from the countries of Bengal, Banaras, China, Kashmir, Bokhannah, Mutchi-pattun, &c."— Meer Hussein Ali, H. of Hydran Na'ik, 383.

MATE, MATY. a. An assistant under a head servant; in which sense or something near it, but also sometimes in the sense of a 'head-man,' the word is in use almost all over India. In the Bengal Presidency we have a mate-bearer for the assistant body-servant (see BEARER); the mate attendant on an elephant under the mahout; a mate (head) of coolies or jomponnies (q.v.) (see JOMPON), &c. And in Madras the maty is an under-servant, whose business it is to clean crockery, knives, &c, to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson gives metti as a distinct Malayalam word for an inferior domestic servant, [which the Madras Gloss. derives from Tamil mel, 'high']. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the Ains, in which the three classes of attendants on an elephant in Akbar's establishment are styled respectively Mahaut, Bhai, 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 meha, mentha, and mendu, 'an elephant-keeper or feeder.' But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. mitra, 'associate, friend?' We have in Pali metta, 'friendship,' from Skt. mittra.

c. 1590. — "A meth fetches fodder and assists in caparisoning the elephant. Methis of all classes get on the march 4 dams daily, and at other times 3 4/16."— Ains, ed. Blockmann, i. 125.

1810. — "In some families mates or assistants are allowed, who do the drudgery."— Williamson, V. M. I. 241.

1837. — "One mates."— See Letters from Madras, 106.

1872. — "At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the mate distributed the boxes and bundles among them."— A True Reformer, ch. vi.

1873. — "To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a mate, the title of Mahout being reserved for the head keeper" (of an elephant).— Sat. Rev. Sept. 6, 302.

MATRANEE, a. Properly Hind. from Pers. mîtardn; a female sweeper (see MEHTAR). [In the following extract the writer seems to mean Bhathiyaran or Bhathiyarin, the wife of a Bhathiyara or inn-keeper.

[1785. — "...a handsome serai... where a number of people, chiefly women, called metrannes, take up their abode to attend strangers on their arrival in the city."— Diary, in Forbes, Or. Mem. 2nd ed. ii. 404.]

MATROSS, a. 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.
matros, 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 Matroos, and 2 Drummers." A definition of the Matros 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 Montrosses and Gunners." —Fryer, 58.

1745. — "... We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement, and in 1741, a Person was sent out in the character of an Engineer for our Place; but... he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pences a Day, scarce the Pay of a common Matros.

..."—Letter from Mr. Barnett to the Secret Committee, in Letter to a Proprieter of the E.I. Co., p. 45.

1757. — "I have with me one Gunner, one Matros, and two Lascars." — Letter in Dalrymple, Or. Repert. i. 203.

1779. — "Matroos are properly apprentices to the gunner, being soldiers in the royal regiment of artillery, and next to them; they assist in loading, firing, and spunning the great guns. They carry firelocks, and march along with the guns and store-waggons, both as a guard, and to give their assistance in every emergency." — Capt. G. Smith's Universal Military Dictionary.

1792. — "Wednesday evening, the 25th inst., a Matros 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 matroos employed under a general committee on the captured military stores in Seringapatam." — Wellington Suppl. Desp. ii. 82 (Stanf. Dict.).]

MATT, a. Touch (of gold). Tamil māṭṟu (pron. māṭṟu), perhaps from Skt. māṭra, 'measure.' Very pure gold is said to be 9 māṭṟu, inferior gold of 5 or 6 māṭṟu.

[1615. — "Tecalls the matte Janggramay 8 is Sciam 7." — Foster, Letters, iii. 158.

[1680. — "Matt." See under Batta.]

1693. — "Gold, purified from all other metals... by us is reckoned as of four-and-Twenty Carats, but by the blacks is here divided and reckoned as of ten matt." — Hewett, 106.

1727. — At Mocha... "the Coffee Trade brings in a continual Supply of Silver and Gold... from Turkey, Equamies and Mograbis, Gold of low Matt." — A. Hamilton, i. 48, (ed. 1744).

1752. —... to find the Value of the Touch in Fanam, multiply the Matt by 10, and then by 8, which gives it in Fanam." — 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, a. Domestic Hind. māumlēt, for 'omelet'; [Māumlēt is 'marmalade'].

MAUND, a. The authorised Anglo-Indian form of the name of a weight (Hind. maṇ, Mahr. maṇ), which, with varying values, has been current over Western Asia from time immemorial. Professor Sayce traces it (maṇa) back to the Accadian language. But in any case it was the Babylonian name for _VIRTUAL_ of a talent, whence it passed, with the Babylonian weights and measures, almost all over the ancient world. Compare the men or maṇa of Egyptian hieroglyphic inscriptions, preserved in the emna or anna of the Copts, the Hebrew maṭneh, the Greek μᾶχ, 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 almenc, and in old French almenne, for a weight of about 20 lbs. (Marcel Devir.)

The quotations will show how the Portuguese converted maṇ into mão, of which the English made maun, and so (probably by the influence of the

* See Sayce, Principles of Comparative Philology, 2nd ed. 208-211.
old English word maund)* our present form, which occurs as early as 1611. Some of the older travellers, like Linschoten, misled by the Portuguese māda, 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 servs, each serv being divided into 16 chhitakas; and this is the general scale of subdivision in the local weights of Bengal, and Upper and Central India, though the value of the serv varies. That of the standard serv is 80 tolas (q.v.) or rupee-weights, and thus the maund = 82½ lbs. avoirdupois. The Bombay maund (or man) of 48 servs = 28 lbs.; the Madras one of 40 servs = 25 lbs. The Palloda man of Ahmadnagar contained 64 servs, and was =183¾ 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 Tabrizi man is, however, a little less than 7 lbs.; the man shahi twice that; the smallest of all on the list named is the Jeddah man = 2 lbs. 3 oz. 9¼ dr.

B.C. 692.—In the "Eponymy of Zeus," a house in Nineveh, with its shrine and gates, is sold for one manah 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.—"Cambyse received the Libyan presents very graciously, but not so the gifts of the Cyrenaecans. They had sent no more than 500 minas of silver, which Cambyse, I imagine, thought too little. He therefore matched the money from them, and with his own hand scattered it among the soldiers."—Herodot. iii. ch. 13 (E.T. by Rawlinson).

A.D. 70.—"Et quoniam in mensuris quoque ac ponderibus crebro Graecis nominibus utendum est, interpretationem eorum semel in hoc loco ponemus: ... manas, quam nostri minas vocant pendet drachma Atticae."—Pliny, xxxi, at end.

C. 1020.—"The gold and silver ingots 

* * * Maund, a kind of great Basket or Hamper, containing eight or ten Bales, or tunders. It is commonly a quantity of 8 bales of unbound Books, each Bale having 1000 lbs. weight."—Olds Jacob, New Law Dict., 7th ed., 1756, a.v

amounted to 700,400 mans in weight."—Al' Ubi, in Eliot, ii. 35.

1040.—"The Amir said: 'Let us keep a fair measure, and fill the cups evenly.' Each goblet contained half a man."—Bakhsh, iv, ii. 144.

C. 1543.—

"The Menas of Sarai makes in Genoa weight... lb. 6 oz. 2
The Menas of Orgnicos (Urgana)... in Genoa... lb. 3 oz. 9
The Menas of Oltrarre (Otrar)... in Genoa... lb. 3 oz. 9
The Menas of Armalecho (Almaligh)... in Genoa... lb. 2 oz. 8
The Menas of Camerun (Kanche... in N.W. China... lb. 2

Pegolotti, 4.

1563.—"The value of stones is only because people desire to have them, and because they are scarce, but as for virtues, those of the loadstone, which stanches blood, are very much greater and better attested than those of the emerald. And yet the former sells by mao, which are in Camby... equal to 26 arrates each, and the latter by ratis, which weigh 3 grains of wheat."—Garcia, f. 159v.

1598.—"They have another weight called Mao, which is a Hand, and is 12 pounds."—Linschoten, 89; [Hak. Soc. i. 245].

1610.—"He was found... to have sixtie mannas in Gold, and twenty maun... is five and fifteen pound weight."—Hawkins, in Purchas, i. 218.

1611.—"Each maund being three and thirtie pound English weight."—Middleton, ibid. i. 270.

[1645.—"As for the weights, the ordinary maund is 69 livres, and the livre is of 16 onces; but the maund, which is used to weigh indigo, is only 53 livres. At Surat you speak of a serv, which is 12 livres, and the livre is 16 onces."—Tavernier, ed. Ball, i. 38.]

1665.—"Le man pesse quarante livres par toutes les Indes, mais ces livres ou servs sont differentes selon les Pais."—Thevenot, v. 54.

1673.—"A Lumbrico (Sconce) 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 Picc the Sear, which is 371.
The Pucka Maund at Agra is double as much, where is also the Eborary Maund which is 40 Sear, of 30 Picc the Sear..."—Ibid. 205.

1683.—"Agreed with Chittur Mullaw and Matttrasas, Merchants of this place (Hugly), for 1,500 Bales of ye best Tissinda Sugar, each bale to weigh 2 Maunds, 64 Servs, Factory weight."—Hedges, Diary, April 5; [Hak. Soc. i. 75].

1711.—"Sugar, Coffee, Tutangaue, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom
MAYLA, a. Hind. mela, ‘a fair,’ almost always connected with some religious celebration, as were so many of the medieval fairs in Europe. The word is Skt. mela, melaka, ‘meeting, concourse, assembly.’

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MAZAGON, MAZAGON, n.p. A suburb of Bombay, containing a large Portuguese population. [The name is said to be originally Madeғaraғna, ‘the village of the Great Lord,’ Siva.]

1548.—

"Mazagulo, por 15,000 federe,
Mombaym (Bombay), por 15,000."—S. Botelho, Tombo, 149.

1644.—"Going up the stream from this town (Mombaym, i.e. Bombay) some 2 leagues, you come to the village of Mazagon."—Botelho, MS. i. 227.

1673.—"... for some miles together, till the Sea break in between them; over against which lies Massegoung, a great Fishing Town. ... The Ground between this and the Great Breach is well ploughed and bears good Battie. Here the Portugese have another Church and Religious House belonging to the Franciscans."—Fryer, p. 67.

MEERASS, s., MEERASSY, adj.; MEERASSIDAR, s. ‘Inheritance,’ ‘hereditary,’ ‘a holder of hereditary property.’ Hind. from Arab. mirzә, mirzә, mirzәdә; and these from warә, ‘to inherit.’

1806.—"Every meerassdar in Tanjore has been furnished with a separate pottah (q.v.) for the land held by him."—Fifth Report (1812), 774.

1812.—"The term meerassdee ... was introduced by the Mahomedans."—Ibid. 136.

1817.—"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 occup ants of land to be mirasadars—that is, persons who held their portions of land in hereditary occupancy."—Ibid. 210.
MEHAUL, s. Hind. from Arab. mahdall, being properly the pl. of Arab. mahdoll. 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 mahdall (used as a singular and generally written, incorrectly, mahdali) is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcels of land separately assessed for revenue.' The sing. mahdall (also written in the vernaculars mahal, and mahdali) is often used for a palace or edifice of ordinary size, 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. mihtar (Lat. major), 'a great personage,' 'a prince,' and has been applied to the class in question in irony, or rather in consoliation, as the domestic tailor is called caleefa. But the name has so completely adhered in this application, that all sense of either irony or consolation has perished; mehtar is a sweeper and nought else. His wife is the Matrancee. It is not unusual to hear two mehtars hailing each other as Mahdarj! In Persia the menial application of the word seems to be different (see below). The same class of servant is usually called in W. India bhangi (see BUNGY), a name which in Upper India is applied to the caste generally and specially to those not in the service of Europeans. [Examples of the word used in the honorific sense will be found below.]

1500.—"Maître." See under BUNOW.
1810.—"The meter, or sweeper, is considered the lowest menial in every family."—Williamson, V. M. i. 276-7.
1828.—"... besides many mehtars or stable-boys."—Haji Baba in England, i. 60.

In the honorific sense:

1824.—"In each of the towns of Central India, there is... a mehtar, or head of every other class of the inhabitants down to the lowest."—Malcolm, Central India, 2nd ed. i. 555.

[880.—"On the right bank is the fort in which the Mihter or Bādshah, for he is known by both titles, resides."—Biddulph, Tribes of the Hindoo Kosh, 61.]
1610.—P. Texeira tells us that among the "Moors" at Oranuz, Albuquerque was known only by the name of Malandy, and that with some difficulty he obtained the explanation that he was so called because he came thither from the direction of Malinda, which they call Maland.—Relación de los Reyes de Marrum, 45.

[1625.—Owen calls the place Maleenda and gives an account of it.—Narrative, i. 399 seqq.]

1859.—"As regards the immigration of the Wagnum (Ajemi, or Persians), from whom the ruling tribe of the Wawwahili derives its name, they relate that several Shayeeks, or elders, from Shiraz-emigrated to Shangaya, a district near the Oz River, and founded the town of Malind (Malinda)."—Burdon, in J. R. G. S. xxi. 61.

**MELOQUE VERIDO.** n.p. The Portuguese form of the style of the princes of the dynasty established at Bidar in the end of the 16th 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.

1583.—"And as the following (1) of Badur was very great, as well as his presumption, he sent word to Yezam Maluco (Misamaluco) and to Verido (who were great Lords, as it were Kings, in the Deccan, that lies between the Bulagat 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.

1659.—"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 Deccan; 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 salama (calama) at certain days of the year. The Verido who died in the year 1510 was a Hungarian by birth, and originally a Christian, as I have heard on sure authority."—Garcia, f. 35 and 35v.

c. 1601. —"About this time a letter arrived from the Prince Sultán Dániyl, 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."—Iyadiq Allah, in Eliot, vi. 104.

**MEM-SAHIB.** a. 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 mau'am. Madam Sahib is used at Bombay; Dorezani (see DOREY) in Madras. (See also BURRA BEEBE.)

**MENDY.** a. Hind. mendhi, [mehndi, Skt. mendhika;] the plant Lawsonia alba, Lam., of the N. O. Lythraceae, strongly resembling the English privet in appearance, and common in gardens. It is the plant whose leaves afford the henna, used so much in Mahommedan countries for dyeing the hands, &c., and also in the process of dyeing the hair. Mehndi is, according to Royle, the Cyprus of the ancients (see Pliny, xii. 24). It is also the camphire of Canticles i. 14, where the margin of A.V. has erroneously cypress for cypruss.

[1813.—"After the girls are betrothed, the ends of the fingers and nails are dyed red, with a preparation from the Mendey, or henna shrub."—Forbes, Or. Mem. 2nd ed. i. 55; also see i. 22.]

c. 1817.—"...his house and garden might be known from a thousand others by their extraordinary neatness. His garden was full of trees, and was well fenced round with a ditch and mindey hedge."—Mrs. Sherwood's Stories, ed. 1873, p. 71.

**MERCAI, MARCÁI,** s. Tam. marakkhal, 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 =1/4 of a garce (q.v.).

1554.—(Negapatam) "Of ghee (maamteiga) and oil, one marcar is=22 canadas" (a Portuguese measure of about 3 pints).—A. Nunes, 86.

1803.—"...take care to put on each bullock full six mercals or 72 seers."—Wellington Dep., ed. 1837, ii. 85.

**MEGUI.** n.p. The name by which we know the most southern district of Lower Burma with its town; annexed with the rest of what used to be called the "Tenasserim Provinces" after the war of 1824-26. The name is probably of Siamese origin; the town is called by the Burmese Beit (Sir A. Phayre).

1568.—"Tenasciri la quale è Città delle regioni del regno di Sion, posta infra terra due o tre maree sopra vn gran fiume...ed ose il fiume entra in mare e vna villa chiamata Megui, nel porto della quale ogni anno si caricano alcune navi di versaco (see BRAZIL-wood and SAPPAW-wood), di nipa (q.v.), di belzina (see BENJAMIN), e qualche poco di garofalo, macis, nodiz..."—Ces. Federici, in Ramusio, iii. 527v.

[1684-5.—"A Country Vessel belonging to Mr. Thomas Lucas arrived in this Road
MILK-BUSH, MILK-HEDGE. 586


[1727.—"Merjoo." See under TENAS-SEHIM.]

MILK-BUSH, MILK-HEDGE. s. Euphorbia Tirucalla, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

O. 1590.—"They enclose their fields and gardens with hedges of the 1000 (salkum) tree, which is a strong defence against cattle, and makes the country almost impenetrable by an army."—Ayen, 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. . . ."—Ivse, 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 digiously swelled from standing for some time under the shade of a milk hedge."—Muaro'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.

O. 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. Keatinge.

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 Lietut. Colebrooke in vol. iv. of the Asiatic Researches, and was certainly founded on some misconception. Nor has the possible origin of the mistake been ascertained. [Mr. Man (Proc. Anthorp. Institute, xii. 71) suggests that it may have been a corruption of the words min katch! 'Come here!']

MINIOOY, n.p. Minikai; [Logan (Malabar, i. 2) gives the name as Menakatiyat, which the Madras Gloss. derives from Mal. min, 'fish,' kayam, 'deep pool.' The natives call it Maliku (note by Mr. Gray on the passage from Pyrard quoted below).] An island intermediate between the Maldives and the Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2600. 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 Mutke in that ill-edited book the E.T. of Tuhfat al-Mujahidin. [Mr. Logan identifies it with the "female island" of Marco Polo. (Malabar, i. 267.)]

[O. 1610.—". . . a little island named Mallout."—Pyrard de Laval, Hak. Soc. i. 322.]

MISCOALL, s. Ar. milkal (mithkal, properly). An Arabian word, originally that of the Roman aureus and the gold dinar; about 73 grs.

O. 1340.—"The prince, violently enraged, caused this officer to be put in prison, and confiscated his goods, which amounted to 437,000,000 mithkals of gold. This anecdote serves to attest at once the severity of the sovereign and the extreme wealth of the country."—Shahabuddin, in Not. et Er., xiii. 192.

1502.—"Upon which the King (of Sofaha) 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 piygo, weighing 1000 maticals, every matical being worth 500 reis, and gave for the King another that weighed 8000 maticals . . ."—Correa, i. 274.

MISREE, s. Sugar candy. Misri, 'Egyptian,' from Misr, Egypt, the Misrain of the Hebrews, showing the original source of supply. [We find the Misri or 'sugar of Egypt' in the Arabian Nights (Burton, xi. 396).] (See under SUGAR.)

1810.—"The sugar-candy made in India, where it is known by the name of misroey, 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 Miscals . . ."—Carr-Brown, Punjab and Delhi, i. 388.]
MOBUD, a. P. mubid, a title of Parsee Priests. It is a corruption of the Pehlevi mago-pat, 'Lord Magus.'

[1815. — "The rites ordained by the chief Mobuds are still observed." — Malcolm, H. of Persia, ed. 1829, i. 499.]

MOOUDUM, a. 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 CHOWDEY); to the head man of a body of peons or of a gang of labourers (see MATE), &c. &c. (See further detail in Wilson). Cobarrius (Tesor de la Lengua Castellana, 1611) gives Almocaden, "Capitán de Infantería."

C. 1347. — "... The princess invited ... the tanadé (see TINDAL) or mukaddam of the crew, and the sipakhkdr or mukaddam of the archers." — Ibn Batuta, iv. 250.*

1538. — "O Mocadá da mazmorra datap era o carereiro d'aquella prisão, tanto datap os via mortos, deu logo rebate disso ao Guiaz da justiça ..." — Pinto, cap. vi.

"... The Jailer, 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 Guiaz, which is as the Judge with us." — Cogan's Transl., p. 8.

1554. — "E a hum naque, com seys piaes (peons) e hum mocadão, com seys tochas, hum bôy de sombreiro, dous mainatos," &c. — Botelho, Tombo, 57.

1567. — "... furthermore that no infidel shall serve as scrivener, shrow (zarruño) mocadán (mocadão), naque (see NAÍK), peon (pido) parparim (see PABUTTY), collector of dues, corregidor, interpreter, procuradur, comissary in courthou or 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. fascic. 4.

[c. 1598. — "... a chief Boteson ... they call Mocadon." — Linschoten, Hak. Soc. i. 287.

[c. 1610. — "They call these Lascars and their captain Mocadon." — Fyppard de Lasa, Hak. Soc. ii. 117.

* This passage is also referred to under NACODA. The French translation runs as follows: — "Cette princesse invite ... le tanadé ou 'général des pionnés,' et le sipakhkdr on 'général des archers.'" In answer to a query, our friend, Prof. Robertson Smith, writes: "The word is rójal, and this may be used either as the plural of rojal, 'man,' or as the pl. of rójal, 'pilion.' But foremost, or 'praepositus' of the 'men' (mukaddam is not well rendered 'général'), is just as possible. And, if possible, much more reasonable. Delaurier (J., &c. de rójal, ix.) uses rójis as 'sailors.' See the article TINDAL; and see the quotation under the present article from Bocaro MS.

[1615. — "The General dwelt with the Makadá of Swally." — Sir T. Roe, Hak. Soc. i. 45; comp. Danvers, Letters, i. 234.]

1644. — "Each vessel carries forty mariners and two mookdons." — Bocarão, MS.


1830. — "For the better keeping the Boatmen in order, resolved to appoint Black Tom Muckdum or Master of the Boatmen, being Christian as he is, his wages being paid at 70 fanams per mensam." — Fort St. Geo. Conv., Dec. 28, in Notes and Jests. No. iii. p. 42.

1870. — "This headman was called the Mokkadum in the more Northern and Eastern provinces." — Systems of Land Tenure (Cobden Club), 163.

MOOUDAMA, s. Hind. from Ar. mukaddama, 'a piece of business,' but especially 'a suit at law.'

MODELLIAR, MODLIAR. s. Used in the Tamil districts of Ceylon (and formerly on the Continent) for a native head-man. It is also a caste title, assumed by certain Tamil people who styled themselves Sudras (an honourable assumption in the South). Tam. muddaliyar, muddaliyar, an honorific pl. from mudali, muthali, 'a chief.'

C. 1350. — "When I was staying at Columbium (see QUILON) with those Christian chiefs who are called Modilial, and are the owners of the pepper, one morning there came to me ..." — John de Marignoli, in Cathay, &c., ii. 381.

1522. — "And in opening this foundation they found about a cubit below a grave made of brickwork, white-washed within, as if newly made, in which they found part of the Bones of the King who was converted by the holy Apostle, who the natives said they heard was called Tani (Tami) mudo-lyar, meaning in their tongue 'Thomas Servant of God.'" — Correa, ii. 728.

1544. — "... and of Praesectum locis illis quem Modiliarem vulgo nuncuptam." — S. Fr. Xavier Epistolar, 129.

1607. — "On the part of Dom Fernando Modellar, a native of Ceylon, I have received a petition stating his services." — Letter of R. Philip III in L. das Monçoes, 135.

1616. — "These entered the Kingdom of Candy ... and had an encounter with the enemy at Matafé, where they cut off five-and-thirty heads of their people and took certain arrears and mohedilaars who are chiefs among them, and who bad ... deserted and gone over to the enemy as is the way of the Chingalas." — Bocarão, 495.

1648. — "The 5 August followed from Candy the Modellar, or Great Captain ...
in order to inspect the ships."—Van Spilbergen's Voyage, 83.

1685.—"The Modellares . . . and other great men among them put on a shirt and doublet, which those of low caste may not wear."—Ribeiro, t. 46.

1708.—"Mon Réverend 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'affaire de l'amir ci-devant courtier et Modellar de la Compagnie."—Norbert, Mémoires, i. 274.

1726.—"Modelyazar. This is the same as Captain."—Valentijn (Ceylon), Names of Officers, &c., p. 9.

1810.—"We . . . arrived at Barbarea about two o'clock, where we found that the prudent Modellar had erected a beautiful rest-house for us, and prepared an excellent collation."—Maria Graham, 98.

MOFUSSIL, a., also used adjectively, "The provinces,"—the country stations and districts, as contra-distinguished from 'the Presidency'; or, relatively, the rural localities of a district as contra-distinguished from the sudder or chief station, which is the residence of the district authorities. Thus if, in Calcutta, one talks of the Mofussil, he means anywhere in Bengal out of Calcutta; if one at Benares talks of going into the Mofussil, he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares. And so over India. The word (Hind. from Ar.) mufussal means properly 'separate, detailed, particular,' and hence 'provincial,' as mufussal 'addalat,' 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 Moussele" (plainly a misprint).—Hicky's Bengal Gazette, March 31.

"A gentleman in the Mofussil, Mr. P., fell out of his chaise and broke his leg . . ."—Ibid., June 30.

1810.—"Either in the Presidency or in the Mofussil . . ."—Williamson, V. M. ii. 499.

1898.—"... the Mofussil newspapers which I have seen, though generally disposed to cavil at all the acts of the Government, 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 Irānī, of Pers. origin (who is a Shiah), and the M. Tārānī of Turk origin (who is a Sunni). Beg is the characteristic affix of the Mughal's name, as Khān is of the Pathān's. Among the Mahomedans of S. India the Moguls or Mughals constitute a strongly marked caste. [They are also clearly distinguished in the Punjab and N.W.P.] In the quotation from Baber below, the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

In Port. writers Mogol or Mogor is often used for "Hindostān," or the territory of the Great Mogul.


1258.—"Dicit nobis supradictus Ciaiec . . . . "Nolite discequod dominus noster sitt christianus. Non est christianus, sed Moal"; quia enim nomen christianitas visidetur eis nomen quosdam gentis . . . volentes nomen suum, hoc est Moal, exsaltare super omnem nomen, nec volunt vocari Tartari."—Itin. Williami de Rubruq, 250.

1298.—"... Mungal, a name sometimes applied to the Tartars."—Marco Polo, i. 276 (2nd ed.).


MOGUL. 571  MOGUL, THE GREAT.

c. 1540.—"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 Moguls, that is to say of armed troopers."—Pepoliotti, on the Land Route to Cathay, in Cutbey, loc. ii. 257.

1496.—"And the territory of this empire of Samarkand is called the territory of Mogul, and the language thereof is called Mogul, and they don't understand this language on this side of the river (the Oroux) . . . 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 Mogoll, and the Emperor keeps by him certain scribes who can read and write this Mogoll character."—Clarjo, § 3iiii. (Comp. Merknam, 119-120.)

c. 1560.—"The Mogol 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 those who write the Moguls; 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."—Babar, 93.

1584.—"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 Mogoles of the kingdom of Dely, called Bobor Mirza."—Corres, iii. 571.

1596.—"Dicta Mogores vel à populis Persarum Mogolibus, vel quod nunc Turke à Persia Mogores appellantur."—Letter from K. João III. to Pope Paul III.

1555.—"Tartaria, otherwise called Mongol, as Vincenctius wryteth, is in that part of the earth, where the East and the north join together."—W. Watreman, Fardle of Facions.

1603.—"This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Coraconse (Khurasan). . . . The Mogoles, whom we call Tartars, Mongered it more than 30 years ago . . . ;"—Garcia, f. 34.

[c. 1590.—"In his time (Nasiruddin Mahmud) the Mughals entered the Punjab . . . ."—As. ed. Jarrett, ii. 304.

[c. 1610.—"The greatest ships come from the coast of Persia, Arabia, Mogor."—L'Yrard de Laval, Hak. Soc. i. 258.

[c. 1596.—"India containeth many Provinces and Realmes, as Cambiair, Delli, Decan, Bishagar, Malabar, Nareingar, Oria, Bengal, Sanga, Mogores, Tipura, Gourrous, Ava, Pague, Aurea, Chersonesus, Sina, Cambac, and others."—C. Blumden, Description and use of Plancius his Mappe, in Eight Treatises, ed. 1626, p. 547.]

c. 1650.—"Now shall I tell how the royal house arose in the land of the Mughal . . . . 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 Kuche (Blue) Monghel . . . ."—Sanwag Setzen, by Schmidt, pp. 57 and 71.

1741.—"Ao mesmo tempo que a paz se ajustou entre os referidos generaes Mogor e Marata."—Boezaio das Possesdes Portug. na Orient—Documentos Comprovativos, iii. 21 (Lisbon 1853).

1764.—"Whatever Moguls, whether Orames or Toomians, come to offer their services should be received on the aforesaid terms."—Paper of Articles sent to Major Munro by the Nawab, in Long, 360.

c. 1778.—"... the news-writers of Rai Droog frequently wrote to the Nawab . . . that the besieged Nalk . . . had attacked the batteries of the besiegers, and had killed a great number of the Moguls."—H. of Hyder, 317.

1781.—"Wanted an European or Mogul Coachman that can drive four Horses in hand."—India Gazette, June 30.

1800.—"I pushed forward the whole of the Mahatta and Mogul cavalry in one body . . . ."—Sir A. Welsley to Munro, Munro's Life, i. 288.

1808.—"The Mogul horse do not appear very active; otherwise they ought certainly to keep the pindaries 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 (Burmese Mohommedans) speedily sink into the same practical heterodoxies."—Yule, Mission to Ava, 151.


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 Mogodist are applied among old writers to the dominions of the Great Mogul. We have found no native idiom precisely suggesting the latter title; but Mughal is thus used in the Arash-i-Mahfil below, and Mogodist must have been in some native use, for it is a form that Europeans would not have invented. (See quotations from Thevenot here and under MOHWA.)
By Burton:

"To him Cambaya’s King, that haughtiest Mr. Mogol, shall yield in wealthy Diu the famous fort that he may gain against the Grand Mogor 'spite his stupendous power, your firm support."


[1612. — "Hecchabar (Akbar) the last deceased Emperor of Hindustan, the father of the present Great Mogor." — Dancers, Letters, i. 183.]

1615. — "Nam prater Magnum Mogor cui hodie potissima illius pars subjecta est; qui sum quidem Mahometicae religioni deditus erat, quamuis eam modo canes at angues peius detestetur, vix scio an illius alius a reliquis Moghula sacra cioleret." — Jarric, i. 58.

...prosecuting my callage by land, I entered the confines of the great Mogor. . . ." — De Monfort, 15.

1616. — "It (Chitor) is in the country of one Rama, a Prince newly subdued by the Mogor." — Sir T. Roe, [In Hak. Soc. i. 102] for "the Mogor" the reading is "this King."

"The Successor Kingdomes and Provinces subject to the Great Mogoll Sha Selin Gehanger." — Idem, 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 as valiant as poor spirited people. . . ." — Tery, 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 Mogul, to whom Guzrat 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. 80, where Mr. Grey reads "Gran Moghel "]

1644. — "The King of the inland country, on the confines of this island and fortress of Diu, is the Mogor, the greatest Prince in all the East." — Bocarro, Ms.


...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 Pindo, p. 25. The expression is not in Pinto's original, where it is Roy dos Mogores (cap. xx.).

c. 1663. — "Since it is the custom of Anie never to approach Great Persons with Empty Hands, when I had the Honour to kiss the Vest of the Great Mogol Aurang Zebe, I presented him with Eight Roupees . . ." — Bernier, E.T. p. 62; [ed. Constable, 200].

1665. — "...Samurchand by Oxus, Temir's throne, To Paquin of Sinaean Kings; and thence To Agra and Labor of Great Mogul . . . " — Paradise Lost, xi. 389-91.

c. 1665. — "L'Empire du Grand-Mogol, qu'on nomme particulièrement le Mogolistan, est le plus étendu et le plus puissant des Roisumes des Indes. . . . Le Grand-Mogol vient en ligne directe de Tamerlan, dont les descendants qui se sont établis aux Indes, se sont fait appeller Mogols. . . ." — Thes notes, v. 9.

1672. — "In these asteas the Great Mogul takes his pleasure, and on a stately Elephant he rides in person to the arena where they fight." — Baldaeus (Germ. ed.), 21.

1673. — "It is the Flower of their Emperor's Titles to be called the Great Mogul, Burrore (read Burrow, see Fryer's Index) Mogul Podezhar, who . . . is at present Auren Zenb." — Fryer, 165.

1718. — Gram Mogol. Is as much as to say 'head and king of the Circumcised,' for Mogul in the language of that country signifies circumcised' (!) — Bluteau, s.v.

1727. — "Having made what observations I could, of the Empire of Persia, I'll travel along the Seacoast towards Indusant, or the Great Mogul's Empire." — A. Hamilton, i. 115, [ed. 1744].

1780. — "There are now six or seven fellows in the tent, gravely disputing whether Hyder is, or is not, the person commonly called in Europe the Great Mogul." — Letter of T. Masso, 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.I. Bill, iii. 455.
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 Burks, vii. 159.

1807. — "L'Hindoustan est depuis quelque temps dominé par une multitude de petits successeurs, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnaît 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 Alam." — Afuoa, Arestith-i-Mahki, quoted by Gurcin de Iusay, Rel. Mus. 90.

**MOGUL BREECHES.** a. Apparently an early name for what we call long-drawers or pyjamas (qq.v.).

1625. — "... let him have his shirt on and his Mogul breeches; here are women in the house." — Beaumont & Fletcher, The Fair Maid of the Inn, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July 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.** a. The official name of the chief gold coin of British India, Hind. from Perse. mohur, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from mohr, 'the sun,' as one of the secondary meanings of that word is 'a golden circlet on the top of an umbrella, or the like' (Villars). [Platts, on the contrary, identifies it with Skt. madra, 'a seal.']

The term mohur, as applied to a coin, appears to have been popular only and quasi-generic, not precise. But that to which it has been most usually applied, at least in recent centuries, is a coin which has always been in use since the foundation of the Mahommedan Empire in Hindustan by the Ghurí Kings of Ghazni and their freedmen, circa A.D. 1200, tending to a standard weight of 100 ratis (see RUTTEE) of pure gold, or about 175 grains, thus equaling in weight, and probably intended then to equal ten times in value, the silver coin which has for more than three centuries been called Rupee.

There is good ground for regard-

ing this as the theory of the system.* But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed 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 inmemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, insomuch that, on taking the weight of 46 different mohurs from the lists given in Prinsep's Tables, the average of pure gold is 167-23 grains.†

The first gold mohur struck by the Company's Government was issued in 1766, and declared to be a legal tender for 14 sicca 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 sicca rupees. The weight of this was 190'773 grs. (according to Regn. of 1793, 190'884), 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 14'961 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 1836 declared that the only gold coin to be coined at Indian mints should be (with propor-

* See Cathay, &c., pp. cxviii.-cxl.; 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.

1690.—"The Gold Moor, or Gold Roupie, is valued generally at 14 of Silver; and the Silver Roupie at Two Shillings Three Pence."—Owington, 219.

1726.—"There is here only also a State mint where gold Moors, silver Roupies, Peysen, and other money are struck."—Valentijn, v. 160.

1758.—"80,000 rupees, and 4000 gold mohurs, equivalent to 60,000 rupees, were the military chest's immediate expenses."—Orme, ed. 1803, ii. 384.

[1776.—"Thank you a thousand times for your present of a parcel of morahs."—Mrs. P. Francis, to her husband, in Francis Letters, i. 286.

1779.—"I then took hold of his hand: then he (Frances) 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 Jemader, or Trial of Grand v. Francis, quoted in Echoes of Old Calcutta, 225.

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 gause flowers, &c. He will also instruct the slaves at a moderate price."—In Seton-Karr, i. 119.

1797.—"Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 lacs of rupees and 8000 gold Mohurs for me, of which I was to have 4 lacs, my attendants one, and your Ladyship the gold."—Letter in Mem. of Lord Teignmouth, i. 410.

1809.—"I instantly presented to her a nasur (see NUZZER) of nineteen gold mohurs in a white handkerchief."—Lord Valentia, i. 100.

1811.—"Some of his several passengers ... offered to bet with him sixty gold mohurs."—Morton's Life of Layden, 83.

* Was this ignorance, or slang? Though slave-boys were generally 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 1000d.) in his hat or cap."—John Shipp, ii. 236.

[c. 1847.—"The widow is vexed out of patience, because her daughter Maria has got a place beside Cambria, the penniless curate, and not by Colonel Goldmore, the rich widower from India."—Thackeray, Book of Snobs, ed. 1879, p. 71.]

MOHURREE, MOHREE, &c. a. A writer in a native language. Ar. mhharr, 'an elegant, correct writer.' The word occurs in Grose (c. 1780) as 'Moorees, writers.'

[1785.—"This is not only the custom of the heads, but is followed by every petty Mohorre in each office."—Vereis, View of Bengal, App. 217.]

MOHURRAM, s. Ar. Muharram ('sacred'), properly the name of the 1st month of the Mahometan 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 Hasan and of his brother Husain (A.D. 669 and 860) and which terminates in the ceremonies of the 'Ashārd-a, commonly however known in India as "the Mohurram." For a full account of these ceremonies see Herklot, Qanoon-e-Islam, 2nd ed. 98-148. [Perry, Miracle Play of Hasan and Husain.] And see in this book HOBSON-JOBS.

1889.—"Fête du Martyre de Husain. On la nomme généralement Mubarram du nom du mois ... et plus spécialement Dakh, mot persan dérivé de dâk 'dix,' ... les dénominations viennent de ce que la fête de Husain dure dix jours."—Garcia de Tassy, Rép. Mus. p. 81.

MOHWA, MOHWA, MOWA, a. Hind. &c. mahud, mahud, Skt. madhaka, the large oak-like tree Bassia latifolia,* Roxb. (N. O. Sapotaceae), also the flower of this tree from which a spirit is distilled and the spirit itself. It is said that the Mahwa flower is now largely exported to France for the manufacture of liqueurs. The tree, in groups, or singly, is common all over Central India in the lower lands, and, more sparsely, in the Gangetic provinces. "It abounds in Guzerat. When the flowers are falling the Hill-

* Moodeen Sheriff (Suppl. to the Pharmacopoeia of India) says that the Mahed in question is Bassia longifolia and the wild Mahwa Bassia latifolia.
MOCLE-ISM.  575  MOLELLAS.

MOCLE-ISM, n.p. The title applied to a certain class of rustic Mahomedans or quasi-Mahomedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahomed Bigarra, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term. [In the E. Panjab the descendants of Jats forcibly converted to Islam are known as Mula, or 'unfortunate' (I.Verdon, Panjab Ethnography, p. 142). The word is derived from the naksatra or lunar asterism of Mul, to be born in which is considered specially unlucky.]

[1806. — "Mole-Islands." See under GRASSIA.]

MOLEY, a. A kind of (so-called ved) 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 Malayas.

[1885. — "Regarding the Ceylon curry. . . . It is known by some as the 'Malay curry,' and it is closely allied to the moil of the Tamils of Southern India." Then follows the recipe. — Wyren, Culinary Jottings, 5th ed., 269.]

MOLLY, or (better) MALLEE, s. Hind. mali, Skt. mali, 'a gardener,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the Molly with his dolly," viz. of the mali with his doli.

1759.—In a Calcutta wages tariff of this year we find—

"House Molly . . . . 4 Rs."

In Long, 182.

MOLELLAS, n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (Tarndite), Tidore (Tidore), Mortir, Makian, and Bachian. [See Mr. Gray's note on Pyrard 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 Jazirat-al-Muluk, '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 Molucos 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-
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 peu à peu employés, non seulement pour les chefs, mais aussi pour l'état même. A la longue les îles et les états des Molokos devinrent les îles et les états Molokos." There is a good deal that is questionable, however, in this writer's deductions and etymologies. [Mr. Skeat remarks: "The islands appear to be mentioned in the Chinese history of the Tang dynasty (618-966) as Mi-li-ku, and if this be so the name is perhaps too old to be Arab."]

c. 1490.—"Hae (Javae) ultra xv dierum cursu due rerum insulae orientem versentur. Altera Sandaliappellatur, in qua nuncus mactae 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 Vespuci (quoted under CANNABERIA), who in 1501, among the places heard of by Cabral's fleet, mentions the Malacock 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 come sandalwood, both the white and the red; and further on still are the Maluco, whence come the clove trees. 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 Malaccas ships and junks are come with a great quantity of spice, cloves, mace, nut (meg), sandalwood, and other rich things. They five 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, ibid., pp. 85-86.

1518.—"Beyond these islands, 25 leagues towards the north-east, there are five islands, one before the other, which are called the islands of Maluc, in which all the cloves grow... Their Kings are Moors, and the first of them is called Backas, the second Mauquen, the third is called Motil, the fourth Tidory, and the fifth Ternaty... every year the people of Malacca and Java come to these islands to ship cloves..." —Barros, 201-202.

1518.—"And it was the monsoon for Maluco, dom Aleixo deepshelt dom Tiradra de Mendes seither, to establish the trade in cloves, 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. 552.

1521.—"Wednesday the 6th of November... we discovered four other rather high islands at a distance of 14 leagues towards the east. The pilot who had remained with us told us these were the Maluco islands, for which we gave thanks to God, and to comfort ourselves we discharged all our artillery... since we had passed 27 months all but two days always in search of Maluco." —Pigafetta, Voyage of Magellan, Hak. Soc. 124.

1553.—"We know by our voyages that this part is occupied by sea and by land cut up into many thousand islands, these together, sea and islands, embracing a great part of the circuit of the Earth... and in the midst of this great multitude of islands are those called Maluco... (These) five islands called Maluco... stand all within sight of one another embracing a distance of 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 Terezias, the Cabo-Verde islands, including under these names many islands each of which has a name of its own." —Barros, III. v. 5.


1666.—"As when far off at sea a fleet described Hanges 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. Mēn or Mān, the name by which the people who formerly occupied Pegu, and whom we call Talaing, called themselves. See TALAING.

MONEGAR, s. The title of the headman of a village in the Tamil country; the same as pāṭil (see PATEL) in the Deccan, &c. The word is Tamil
MONKEY-BREAD TREE, s. The Baobab, *Adansonia digitata*, L. "a fantastic-looking tree with immense elephantine stem and small twisted branches, laden in the rains with large white flowers; found all along the coast of Western India, but whether introduced by the Mahommedans from Africa, or by ocean-currents wafting its large light fruit, full of seed, across from shore to shore, is a nice speculation. A sailor once picked up a large seedy fruit in the Indian Ocean off Bombay, and brought it to me. It was very rotten, but I planted the seeds. It turned out to be *Kigelia pinnata* of E. Africa, and propagated so rapidly that in a few years I introduced it all over the Bombay Presidency. The Baobab however is generally found most abundant about the old ports frequented by the early Mahommedan traders" (Sir G. Birdwood, *MS.*). We may add that it occurs sparsely about Allahabad, where it was introduced apparently in the Mogul time; and in the Gangetic valley as far E. as Calcutta, but always planted. There are, or were, noble specimens in the Botanic Gardens at Calcutta, and in Mr. Arthur Grote’s garden at Alipur. [See Watt, *Econ. Dict.* i. 105.]

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 *monción*, 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 *Beirût Moḥit*, 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 sick,’—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 Oriole.* 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 *monção*, and it is possible that the *n* came in, as in some other cases, by a habitual mis-reading of the written *u* for *n*. Linchoten in Dutch (1596) has *monsoon* and *monsooen* (p. 8; [Hak. Soc. i. 33]). It thus appears probable that we get our *monsoon* from the Dutch. The latter in modern times seem to have commonly adopted the French form *mousson*. [Prof. Skeat traces our *monsoon* from It. *monomone*.] We see below (Ces. Feder.) that *Monsoon* was used as synonymous with “the half year,” and so it is still in S. India.


[1512.—“... because the *mausım* for both the voyages is at one and the same time.”—*Albuquerque, Cartas*, p. 30.]

1553.—“... and the more, because the voyage from that region of Malaca had to be made by the prevailing wind which they call *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. 1865, p. 809.
MONSOON. 578  MOOCHULKA.

1564.—“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 Mawsim.”—*The Moabit,* by *Sidli, Alı Kopudun,* in J. As. Soc. Beng. iil. 548.

“Be it known that the ancient masters of navigation have fixed the time of the monsoon (in orig. doubtless mausim), that is to say, the time of voyages at sea, according to the year of Yazdijird, and that the pilots of recent times follow their steps . . .” *(Much detail on the monsoons follows.)*—Ibid.

1565.—“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 rodoto (as we call it in our own country) in October and November.”—*Garcia,* f. 134c.

1566.—“Come s’arriva in vna citta la prima oess si piglia vna casa a fitto, ò per mesi ò per anno, secondo che si disegna di starui, e nel Pagò è costume di pigliarla per monso, cioè per sei mesi.”—*Ces. Federici,* in *Nasraci,* iii. 594.

1585-8.—“But the other goods which come by sea have their fixed season, which here they call Monção.”—*Sassetti,* in *De Gubernatis,* p. 204.

1599.—“Ora nell anno 1599, essendo venuta la Mavose ou Mavossa a proposito, si messero alla vela due navì Portughesi, le quali eran venute dalla citta di Goa in Amacao (see *Macao*).”—*Carletti,* ii. 206.

C. 1610.—“Ces Monsoons ou Mavossens sont vents qui chantent pour l’Esté ou pour l’Hyver de six mois en six mois.”—Fydyd de *Lacari,* f. 109; sec also ii. 110; *Hak. Soc. t. 290,* i. 257 Monsoons; in ii. 175, 259, Mavossens.

[1615.—“I departed for Bantam having the time and the opportunity of the Monthestone.”—*Foster, Letters,* iii. 266.

[“The Monthestone will else be spent.”—Sir T. Roe, Hak. Soc. ii. 86.]

1616.—“Quos Luciani patria voce Monsoam indigens.”—*Jarric,* i. 46.

Sir T. Roe writes Monson.

1657.—“Of Corea hee was also told that there are many boggars, for which cause they have Waggons with broad wheelies, to keepe them from sinking, and observing the Monson or season of the wind they haveayscale fitted to these waggons, and so make their Voyages on land.”—*Purchas, Pilgrimage,* 602.

1654.—“Partio, vendo que o tempo em vao gastava, E que a monção di navegar passava.”* Malaca, Conquistada,* 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 Dju with great facility.”—Bocarro, MS.

C. 1665.—“. . . and it would be true to say, that the sun advancing towards one Pole, causeth on that side two great regular currents, viz., that of the Sea, and that of the Air which maketh the Monsoon-wind, as he causeth two opposite ones, when he returns towards the other Pole.”—Bernier, E.T. 139-40; [ed. Coast, 436; see also 109].

1673.—“The northern Monsoons (if I may so say, being the name imposed by the first Observers, i.e. Motiones) lasting hither.”—Fryer, 10.

“A constellation by the Portugals called Rabadel Elephanto (see *Elephanta,* b.) known by the breaking up of the Monsoon, which is the last Flory this Season makes.”—Ibid. 48. He has also *Monsoons* or *Monsoons,* 46.

1690.—“Two Monsoons are the Age of a Man.”—Bombar Proverbs in *Owington’s Voyage,* 142.

[“Mavosons.” See under *Elephantas,* b.]

1696.—“We thought it most advisable to remain here, till the next Monsoon.”—Bocarry, in *Dalrymple,* i. 87.

1738.—“From the Malay word Mavosin, which signifies season.”—Forrest, V. to Mervii, 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. Bill,* in *Works,* iii. 468.

[Moochule, adj. Ar. *mudrak,* ‘blessed, happy;’ as an interjection, *Welcome!* *Congratulations to you!*]

[1617.—“. . . a present . . . is called *Moombarak,* good News, or good Succees.”—Sir T. Roe, *Hak. Soc.* ii. 413.

1812.—“Bomboare .. which by sailors is also called Bombay Bock, is derived originally from *moobaker,* ‘happy, fortunate.’”—*Morier, Journey through Persia,* 6.]

MOOCHULKA, s. Hind. *muachkat* or *mochulka.* A written obligation or bond. For technical uses see *Wilson.* The word is apparently Turki or Mongol.

C. 1267.—“Five days thereafter judgment was held on Husamuddin the astrologer, who had executed a muqhilat that the death of the Khalif would be the calamity of the world.”—*Hammer’s Golden Horde,* 166.

C. 1280.—“When he (Kubilai Kahn) 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
Moochy. 579 Moolvée.

... that though the measure ... was not in accordance with the Yam and customs of the world-conquering hero Chinghis Kaan, yet they would grant a muuchika in favour of Chinkin’s Kaanship.” —Watsy’s History, Germ. by Hammer, 46.

c. 1860.—“He shall in all divisions and districts execute muuchikas 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. 465.

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 muuchika from Lord B — because I certainly never suspected that my expenses would have been restricted to 500 pagodas, a sum which hardly pays my servants and equipage.” —Munro to Malcolm, in Mungo’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. moochī. 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 Moochees or Shoemaker caste.”—Tyler, Considerations, i. 103.]

Mooktear, s. Proper Hind. from Ar. mukhtar, ‘choosen,’ but corruptly mukhtyar. An authorised agent; an attorney. Mukhtyar-nāma, ‘a power of attorney.’

1866.—“I wish he had been under the scaffolding when the roof of that new Cutcherry he is building fell in, and killed two mookhtars.” —The Dave Bungalow (by G. O. Trevelyan), in Fraser’s Mag. lxxiii. p. 218.

1878.—“These were the mookhtars, or Criminal Court attorneys, teaching the witnesses what to say in their respective cases, and suggesting answers to all possible questions, the whole thing having been previously rehearsed at the mookhtar’s house.” —Life in the Mofussil, i. 90.

1885.—“The wily Bengali mukhtars, or attorneys, were the bane of the Hill Tracts, and I never relaxed in my efforts to banish them from the country.” —Lt.-Col. T. Lewin, A Fly on the Wheel, p. 396.

Moolah, s. Hind. mulla, corr. from Ar. maulūd, a der. from wild, ‘propriety.’ 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 moolūd. 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 Moolūl Korānī. Moolāl is also in India the usual Mussulman term for ‘a schoolmaster.’

1615.—“Their Moolas employ much of their time like Scriveners to doe business for others.” —Terry, in Purchas, ii. 1476.

[1817.—“He had shewed it to his Moolas.”—Sir T. Roe, Hak. Soc. ii. 417.]

1668.—“While the Body is let down into the grave, the kindred mutter certain Prayers between their Teeth, and that done all the company returns to the house of the deceased, where the Moolas continue their Prayers for his Soul, for the space of two or three days. . . .” —Mandelo, E.T. 63.

1673.—“At funerals, the Moolahs or Priests make Orations or Sermons, after a Lesson read out of the Aitchorams.” —Fryer, 94.

1680.—“The old Mulla having been discharged for misconduct, another by name Cooze (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. Cons. March 11. Notes and Eats. No. iii. p. 12; [also see Pringle, Diary, Fr. St. Geo., 1st ser. ii. 2, with note].

1783.—“The Mulla in Indostan superintends the practice, and punishes the breach of religious duties.” —Orme, reprint, i. 28.

1809.—“The British Government have, with their usual liberality, continued the allowance for the Moolahs of Kabul to read the Koran.” —Ld. Valentia, i. 423.

[1842.—See the classical account of the Moolahs of Kabul in Elphinstone’s Cawbul, ed. 1842, i. 281 seqq.]

1879.—“... struck down by a fanatical crowd impelled by a fierce Moolah.” —Sat. Rev. No. 1251, p. 484.

Moolvée, s. Popular Hind. molvī, Ar. maulūvi, from same root as moolūd (see MOOLAH). A Judge, Doctor of the Law, &c. It is a usual prefix to the names of learned men and professors of law and literature. (See LAW-OFFICER.)

1784.—“A Pundit in Bengal or Molavee
May daily see a carcasse burn;
But you can’t furnish for the soul of ye
A dirge sans ahas and an urn.”

N. B. Halked, see Calcut. Review, xxvi. 79.
MOONAUL, s. Hind. mundal or mundl (it seems to be in no dictionary); [Platts gives "Mund (dialect)"]. The Lopoporus Impeyanus, most splendid perhaps of all game-birds, rivalling the brilliancy of hue, and the metallic lustre of the humming-birds on the scale of the turkey. "This splendid pheasant is found throughout the whole extent of the Himalayas, from the hills bordering Afghanistan as far east as Sikkim, and probably also to Bootan." (Jerdon). "In the autumnal and winter months numbers are generally collected in the same quarter of the forest, though often so widely scattered that each bird appears to be alone" (Ibid.). Can this last circumstance point to the etymology of the name as connected with Skt. 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 Mundl. We have recently found that this indication had been anticipated by G. Cuvier, in a note on Pliny (com. vii. p. 409 of ed. Ajasson de Grandsagne, Paris, 1830). It appears from Jerdon that Monaul is popularly applied by Europeans at Darjeeling to the Sikkim horned pheasant Ceriornis satyra, otherwise sometimes called 'Argus Pheasant' (q.v.).

C. A.D. 350. — "Cocks too are produced there of a kind bigger than any others. These have slates, 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 cook'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.

MOONGA, MOOGA, s. Beng. mudg. 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 munga, 'coral' colour of the silk, and is frequently used to denote silk in general" (B. C. Allen, Mono. on the Silk Cloths of Assam, 1899, p. 10).] The quotations in elucidation of this word may claim some peculiar interest. That from Purchas is a modern illustration of the legends which reached the Roman Empire in classic times, of the growth of silk in the Seric jungles ("vellaerque ui foliiis depsectant tenuin Seres"); whilst that from Robert Lindsay may possibly throw light on the statements in the Periplus regarding an overland importation of silk from Thin into Gangetic India.
MOONSHEE. 581  MOOR, MOORMAN.

1626.—"... Moga which is made of the bark of a certaine tree."—Purchas, Pilgrimage, 1605.

c. 1676.—"The kingdom of Asam 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 ronderous, and which lives all the year long under the trees. The Silks which are made of this Silk glis'n very much, but they fret presently."—Tassinier, E.T. ii. 387-8; [ed. Ball, ii. 281].

1680.—"The Floretta 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 stalke or tree called Arundee which bears a round prickly berry, of which style is made; vast quantities of this cloth is made in the country about Goora Ghaut beyond Serepoire Merchia; where the worms are kept as silke worms here; twill never come white, but will take any colour" &c.—Pt. St. Geo. Agent on Tour, Consn., Nov. 19. In Notes and Rats, No. iii. p. 58. Arzadd or radd is the castor-oil plant, and this must be the Atacac richi. Jones, called in H. Arrendi, Arriddiaia (!) and in Bengali Erri, Erria, Erindy, according to Forbes Watson's Nomenclature, No. 8002, p. 371. [For full details see Allen, Mono. pp. 5, seqq.]

1763.—"No duties have yet ever been paid on Leeks, Mugga-dooties, and other goods brought from Asam."—In Van Siltart, i. 249.

c. 1778.—"... Silks of a coarse quality, called Moonga dutties, are also brought from the frontiers of China for the Malay trade."—Hon. R. Lindsay, in Lives of the Lindsays, iii. 174.

MOONSHEE, s. Ar. munshi, but written in Hind. munshi. The verb tinsha, 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. Gladiwm," 1st ed. s.a., but published in Calcutta about 1790-1800).

1777.—"Moonshee. A writer or secretary."—Halked, Code, 17.

1782.—"The young gentlemen exercise themselves in translating... they reason and dispute with their munshees (tutors) in Persian and Moors..."—Price's Tracts, i. 89.

1785.—"Your letter, requiring our authority for engaging in your service a Munshy, for the purpose of making out passports, and writing letters, has been received."—Tippoo's Letters, 67.

"A lasting friendship was formed between the pupil and his Moonshee... The Moonshees, 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 munshees."—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 Moslehi 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."—Huaji Baba in England, i. 39.

1837.—"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. 285.

MOONSIEFF, s. Hind. from Ar. munsieff, 'one who does justice' (insieff), 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.—"... munsieff, or native justices."—Fifth Report, p. 32.

[1852.—"I wonder, Mr. Deputy, if Providence had made you a Moonsieif, instead of a Deputy Collector, whether you would have been more lenient in your strictures upon our system of civil justice."—Raitte, Notes on the N. W. Provinces, 155.]

MOOB, 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 Batutta 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 Mahommedans were Moors. So the Mahommedans whom the Portuguese met with on their voyages to India, on what coast soever, were alike styled Moors; and from the Portuguese the use of this term, as synonymous with Mahommedan, passed to Hollanders and Englishmen.

The word then, as used by the Portuguese discoverers, referred to religion, and implied no nationality. It is plain indeed from many passages that the Moors of Calicut and Cochin were in the beginning of the 16th century people of mixt race, just as the Moplahs (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumâlis of Magadoxo, the Arabs and Persians of Kalhât and Ormuz, the Borsas of Guzerat, are all Moors to the Portuguese writers, though the more intelligent among these are quite conscious of the impropriety of the term. The Moors of the Malabar coast were middlemen, who had adopted a profession of Islam for their own convenience, and in order to minister for their own profit to the constant traffic of merchants from Ormuz and the Arabian ports. Similar influences still affect the boasters 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 Mahommedan died out pretty well among educated Europeans in the Bengal Presidency in the beginning of the last century, or even earlier, but probably held its ground a good deal longer among the British soldiers, whilst the adjective Moorish will be found in our quotations nearly as late as 1840. In Ceylon, the Straits, and the Dutch Colonies, the term Moorman for a Musulman is still in common use. Indeed the word is still employed by the servants of Madras officers in speaking of Mahommedans, or of a certain class of these. Moor is still applied at Manilla to the Musulman Malays.

1498.—"... the Moors never came to the house when this trading went on, and we became aware that they wished us ill, and among other things we sent them, in order to annoy us they would spit on the ground, and say 'Portugul, 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 Moors of this city, who are numerous and very powerful in the country."—Correa, Hak. Soc. 166.

1499.—"We reached a very large island called Sumatra, where pepper grows in considerable quantities... The Chief is a Moor, but speaking a different language."—Santo Stefano, in India in the X VIth Cent. [7].

1505.—"Adi 28 zugno vene in Venetia insieme co Sier Alvixe de Boni un solav moro el qual portoroaho ei spagnoli da la insula spagnola."—MS. in Museo Civico at Venice. Here the term Moor is applied to a native of Hispaniola!

1513.—"Hane (Malaccam) rex Maurorum gubernabit."—Emanuelt Regis Epistola, f. 1.

1553.—"And for the hatred in which they hold them, and for their abhorrence of the name of Frangus, they call in reproach the Christians of our parts of the world Frangus (see FIRINGHEES), just as we improperly call them again Moors."—Berros, I. v. iv. 16.

c. 1560.—"When we lay at Fuquoise, we did see certain Moors, who knew so little of their sect that they could say nothing else but that Mahomet was a Moor, my father was a Moor, and I am a Moor."—Reports of the Province of China, done into English by R. Willes, in Hakl. ii. 557.

1568.—"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, t. 30.

1569.—"... always whereas I have spoken of Gentiles is to be understood Idolaters, and whereas I speak of Moors, I mean Mahomet sects."—Caesar Frederik, in Hakl. ii. 859.

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."—Midleton, in Purchas, i. 239.

1611.—"Les Moors du pay faisoit courir le bruit, que les notres avoient ete batuue."—Wyghts, H. des Indes, iii. 9.

1648.—"King Jangier (Jehanger) used to make use of a reproach: That one Portugues...
was better than three Moors, and one Hollandor or Englishman better than two Portu-geuses."—Van Twist, 59.

C. 1665.—"Il y en a de Moors et de Gentiles Raspoutes (see RAJPOOT) parce que je savoir qu'ils servent mieux que les Moors qui sont superbes, et ne veulent pas qu'on se plaisige d'eux, quelque soisie ou quelque tromperie qu'ils fassent."—Theronot, v. 217.

1673.—"Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) apparel'd all in white."—Fryer, p. 24.

"They are a Shame to our Sailors, who can hardly ever work without horrid Oaths and hideous Cursing and Impressa- tions; and these Moorman, on the contrary, never set their Hands to any Labour, but that they sing a Psalm or Prayer, and conclude at every joint Application of it. 'Allah, Allah,' invoking the Name of God."

—Ibid., pp. 55-56.

1685.—"We put out a piece of a Red Ancient to appear like a Moor's Vessel: not judging it safe to be known to be English: Our nation having lately got an ill name by abusing ye Inhabitants of these Islands: but no boat would come near us . . ." (in the Maldives).—Hedges, 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 Rasboot (see RAJPOOT)."—Dampier, i. 507.

1747.—"We had the Misfortune to be reduced to almost inevitable Danger, for as our Success largely depended on the assist- ance 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. Goddheue . . . even permitted him (Dupleix) to continue the exhibition of those marks of Moorish dignity, which both Murza'-jing and Salla- bad-jing had permitted him to display."—Orme, i. 367.

1757.—In Ives, writing in this year, we constantly find the terms Moorman 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. 1808, i. 24.

1770.—"Before the Europeans doubled the Cape of Good Hope, the Moors, who were the only maritime people of India, sailed from Surat and Bengal to Malacca."—Raynal (tr. 1777), i. 210.

1781.—"Mr. Hicky thinks it a Duty incumbent on him to inform his friends in particular, and the Public in General, that an attempt was made to Assassinate him last Thursday Morning between the Hours of One and two o'clock, by two armed Europeans aided and assisted by a Moorman. . . ."—Hicky's Bengal Gazette, April 7.

1784.—"Lieutenants Speediman and Rutledge . . . were bound, circumcised, and clothed in Moorish garments."—In Seton-Karr, i. 15.

1787.—"Under the head of castes entitled to a favourable term, I believe you compre- hend Brahmins, Moorman, merchants, and almost every man who does not belong to the Sudras or cultivating castes. . . ."—Minute of Sir T. Munro, in Arbuthnot, i. 17.

1807.—"The rest of the inhabitants, who are Moors, and the richer Gentoes, are dressed in various degrees and fashions."—Ld. Minto in India, p. 17.

1829.—"I told my Moorman, as they call Moormen here, just now to ask the drum-major when the mail for the Pradoons (!) was to be made up."—Mem. of Col. Moun- tain, 2nd ed. p. 80.

1839.—"As I came out of the gate I met some young Moorish dandies on horseback; one of them was evidently a 'crack-riding, and begun to show off.'"—Letters from Madras, p. 290.

MOORA, s. Sea Hind. mūra, from Port. amura, Itali. 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 mūdā 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. Mūdi. [The Madras Gloss. gives mooda. Mal. mūdu, from mūtu, 'to cover,' a fastening package; especially the packages in a circular form, like a Dutch cheese, fastened with wisps of straw, in which rice is made up in Malabar and Canara. The mooda is said to be 1 cubic foot and 1,116 cubic inches, and equal to 3 Kulisses (see CULSEY).]

1554.—"(At Baçaim) the Mura of bates (see BATTÁ) contains 3 candies (see CANDY), which (bates) is rice in the husk, and after it is stript it amounts to a candy and a half, and something more."—A. Nunes, p. 80.

[1611.—"I send your worship by the bearer 10 moraes of rice."—Dansere, Letters, i. 116.]
MOOPUNKY, s. Corr. of Morpankh, 'peacock-tailed,' or 'peacock-winged'; the name given to certain state pleasure-boats on the Ganges rivers, now only (if at all) surviving at Murshidabad. They are a good deal like the Burmese 'war-boats,' see cut in Mission to Ava (Major Phayre's), p. 4. [A similar boat was the Feechehra (Hind. fit-chehra, 'elephant-faced'). In a letter of 1784 Warren Hastings writes: 'I intend to finish my voyage to-morrow in the Feechehra' (Busted, Echoes, 3rd ed. 291).]

1767.—"Charges Dewanny, viz.:—

'A few moorpungkeys and beaulaes (see BOLIAR) 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."—Hedges, 40.

[1785.—". . . moorpunkes, 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 'Malabars' (see MALABAR) for Tamil, whilst we have also met with Bengals 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 Chunar as late as 1892.]

* Equal to 966 lbs. 12 oz. 12 drs.

The following is a transcript of the title-page of Hadley's Grammar, the earliest English Grammar of Hindustani:—

"Grammatical Remarks on the Practical and Vulgar Dialect Of the Hindostan Language commonly called Moors with a Vocabulary English and Moors. The Spelling according to The Persian Orthography Wherein are References between Words resembling each other in Sound and different in Significations with Literal Translations and Explanations of the Words and Circumlocutory Expressions For the more easy attaining the Idiom of the Language The whole calculated for The Common Practice in Bengal.

—Si quid novisti rectius istic, Candidus imperit; si non his utere mecum.

By Capt. GEORGE HADLEY.

London:

Printed for T. Cadell in the Strand.

MDOOLXXIII."

Captain Hadley's orthography is on a detectable system. He writes chookerau, chookeras for chhokra, chhokri ('boy, girl'); dolchinney for dal-chinn ('cinnamon'), &c. His etymological ideas also are loose. Thus he gives 'shrimps=shinghra mutches, 'fish with legs and claws,' as if the word was from chang (Pers.), 'a hook or claw.' Badyor, 'a halter,' or as he writes, bang-doors, he derives from Dar, 'distance,' instead of dor, 'a rope.' He has no knowledge of the instrumental case with terminal ne, and he does not seem to be aware that ham and tum (hum and toom, as he writes) are in reality plurals ('we' and 'you'). The grammar is altogether of a very primitive and tentative character, and far behind that of the R. C. Missionaries, which is referred to s. v. Hindustane. We have not seen that of Schulz (1745) mentioned under the same.

1752.—"The Centinal was sitting at the top of the gate, singing a Moorish song."—Orme, ed. 1803, i. 272.

1767.—"In order to transact business of any kind in this Country, you must at least have a smattering of the Language for few of the Inhabitants (except in great Towns) speak English. The original Language, of this Country (or at least the earliest we know of) is the Bengalis or Gentoos. . . . But the polite Language is the Moors or Musulmans and Persian. . . . The only Language that I know anything of is the

* Hadley, however, mentions in his preface that a small pamphlet had been received by Mr. George 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, a. A word used in Western India for gravel, especially as used in road-metal. The word appears to be Mahratti. Molesworth gives "murum, a fissile kind of stone, probably decayed Trap." [Murukalli 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.

[1888.—"Underneath is Morambique, a good filtering medium."—Le Fann, Salem, ii. 48.]

MOOTSUDDY, s. A native accountant. Hind. mutasaddi from Ar. mutasaddi.

1838.—"Cosmadass ye Chief Secretary, Mutsudies, and ye Nabobs Chief Emuch will be paid all their money beforehand."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 61].

[1762.—"Mutsuaddies." See under GOMASTA.]

1785.—"This representation has caused us the utmost surprise. Whenever the Mutsudies belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—Tipoo's Letters, p. 2.

"Old age has certainly made havoc on your understanding, otherwise you would have known that the Mutsudies 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 Mootsuudies, 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. Malay. mappila. The usual application of this word is to the indigenous Mahommedes 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 misspelt as madilla. The derivation of the word is very obscure. Wilson gives mala-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 faalaha, and means 'a cultivator' (compare the fellah of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic mu'labbar, 'from over the water.' No one of these greatly commands itself. [Mr. Logan (Malabar, ii. cxxvii.) and the Madras Glossary derive it from Mal. ma, Skt. maha, 'great,' and Mal. pilla, 'a child.' Dr. Gundert's view is that Mappila was an honorary title given to colonists from

* The husband of the existing Princess of Tanjore is habitually styled by the natives "Mappilai Sahib" ("Il Signor Genero"), as the son-in-law of the late Raja.
the W., perhaps at first only to their representatives.] 1916. — "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 Mapulies; they carry on nearly all the trade of the seaports." — Barbossa, 146.

1787. — "Ali Raja, the Chief of Cananore, who was a Muhammadan, and of the tribe called Mapulies, rejoiced at the success and conquests of a Muhammadan Chief." — H. of Hyder, p. 184.

1782. — "... les Mapulies rendent les costumes et les superstitions des Gentils, sous l'empire des quels ils vivont. C'est pour se conformer aux usages des Malabars, que les enfants des Mapulies n'héritent point de leurs pères, mais des frères de leurs mères." — Sonnerat, i. 193.

1787. — "Of Mapulies fierce your hand has tam'd, And monsters that your sword has main'd." — Life and Letters of J. Ritson, 1833, i. 114.

1800. — "We are not in the most thriving condition in this country. Polegars, nairs, and mapulies in arms on all sides of us." — Wellington, i. 48.

1813. — "At one period the Mapulies 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.

1888. — "I may add in concluding my notice that the Kailans alone of all the castes of Madura call the Mahometans 'MAPULIES' or bridegrooms (Mopulies)." — Nelson's Madura, Pt. ii. 56.

MORA, s. Hind. morkha. A stool (tabouret); a footstool. In common colloquial use.

[1795. — "The old man, whose attention had been chiefly attracted by a Ramagahr moral, of which he was desirous to know the construction . . . departed." — Capt. Blunt, in Asiatic Res., vii. 92.

1843. — "Whilst seated on a round stool, or mandali, in the thanna, . . . I entered into conversation with the thannadar. . . ." — Davidson, Travels in Upper India, i. 127.]

MORCHAL, s. A fan, or a fly-whisk, made of peacock's feathers. Hind. morchhal.

1673. — "All the heat of the Day they idle it under some shady Tree, at night they come in troops, armed with a great Pole, a Morchhal or Peacock's Tail, and a Wallet." — Fryer, 95.

1690. — "(The heat) "makes us Employ our Poons in Fanning of us with Murchals made of Peacock's Feathers, four or five Foot long, in the time of our Entertainments, and when we take our Repose." — Ovington, 335.

1826. — "They (Goosains) are cloathed in a ragged mantle, and carry a long pole, and a mirchhal, or peacock's tail." — Pandurangi Hari, ed. 1873, i. 76.]

MORT-DE-CHIEN, s. A name for cholera, in use, more or less, up to the end of the 18th century, and the former prevalence of which has tended probably to the extraordinary and baseless notion that epidemic cholera never existed in India till the governorship of the Marquis of Hastings. The word in this form is really a corruption of the Portuguese morderoxim, shaped by a fanciful French etymology. The Portuguese word again represents the Konkan and Maharati modachi, modshi, or modvash, 'cholera,' from a Mahr. verb modten, 'to break up, to sink' (as under infirmities, in fact 'to collapse'). The Guzarat appears to be morchi or morachi.

[1504. — Writing of this year Correa mentions the prevalence of the disease in the Samarini's army, but he gives it no name. "Besides other illness there was one almost sudden, which caused such a pain in the belly that a man hardly survived 8 hours of it." — Correa, i. 489.]

1543. — Correa's description is so striking that we give it almost at length: "This winter they had in Goa a mortal distemper which the natives call morry, and attacking persons of every quality, from the smallest infant at the breast to the old man of fourscore, and also domestic animals and fowls, so that it affected every living thing, male and female. And this malady attacked people without any cause that could be assigned, falling upon sick and sound alike, on the fat and the lean; and nothing in the world was a safeguard against it. And this malady attacked the stomach, caused as some experts affirmed by chill; though later it was maintained that no cause whatever could be discovered. The malady was so powerful and so evil that it immediately produced the symptoms of strong perspiration, 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 morsexy the Governor ordered all the experts to come together and open the body. But they found nothing wrong except that the panich was shrunk up like a hen's gizzard, and wrinkled like a piece of scorched leather..."—Correa, iv. 288-289.

1563.—"Page.—Don Jeronimo 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 morri; and he has been ill two hours."

"Orta.—I will follow you."

"Ruano.—In this the disease that kills so quickly, and that few recover from! Tell me, 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 Colerica passio; and the Indians call it morri; whence again by corruption we call it mordean. It is sharper here than in our own part of the world, for usually it kills us 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 (carrinosa!)... bile, and died at last. Let us see this sick man, and see for the symptoms you will yourself see what a thing it is."—Garcia, í. 74, 75.

1578.—"There is another thing which is useless called by them canaris, which the Canarín Brahman physicians usually employ for the colerica passio sickness, which they call morri; which sickness is so sharp that it kills in fourteen hours or less."—Acosta, Tractado, 27.

1588.—"There reigneth a sickness called Mordean which stealth upon men, and handleth them in such sorts, that it weaketh a man and maketh him cast out as that he hath in his bodie, and many times his life withall."—Lesachot, 67; [Hak. Soc. i. 235; Morri in i. 22].

1599.—"The disease which in India is called Mordean. This is a species of Cole, 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 causeth evacuations by stool or vomit, and makes onehurst with pain. But there is a herb proper for the cure, which bears the same name of mordean."—Cardetti, 227.

1602.—"In those islets off Arica they found bad and brackish water, and certain beans like ours both green and dry, of which they ate some, and in the same moment this gave them a kind of dysenteric, which in India they corruptly call mordean, which ought to be morri, and which the Arabs call makhize (Ar. hayzat), which is what Rasis calls sabida, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse, with cold sweat, great inward fire, and excessive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (derrido) that the patient seems like a dead man."—Covto, Dec. IV. liv. iv. cap. 10.

c. 1610.—"Il regne entre eux vne autre maladie qui vient a l'improviste, ils la nomment Mordean, et vient nuec grande douleur de teste, et vomissement, et orient fort, et le plus souvent en meurent."—Pyrard de Laval, ii. 19; [Hak. Soc. ii. 13].

1651.—"Pulvis ejus (Calumbac) ad scrup. unius pondus sumptus cholerae prodet, quam Mordean inoculae vacant."—Jac. Bunti, lib. iv. p. 43.

1688.—"...celles qui y regnent le plus, sont celles qu'ils appellent Mordean, qui tue subitement."—Mandetulo, 255.

1648.—See also the (questionable) Voyages Fameux du Sieur Victor le Blanc, 76.

c. 1665.—"Les Portugais appellent Mordechén les quatre sortes de Coliques qu'on souffre dans les Indes ou elles sont frequentes... ceux qui ont la quatrième souffrent les trois maux ensemble, à savoir le vomissement, le flux de ventre, les extreames douleurs, et je crois que cette dernière est le Colera-Morbus."—Thevenot, v. 324.

1678.—"They apply Cauterizes most unmercifully in a Mordisheen, called so by the Portugals, being a Vomiting with Looseness."—Pryer, 114.

[1674.—"The disease called Mordechén generally commences with a violent fever, accompanied by tremblings, horrors and vomitings; these symptoms are generally followed by delirium and death. He prescribes a hot iron applied to the soles of the feet. He attributes the disease to indigestion, and remarks bitterly that at least the prisoners of the Inquisition were safe from this disease."—Dellon, Relation de l'Inquisition de Goa, ii. ch. 71.]

1690.—"The Mordechén is another Disease... which is a violent Vomiting and Looseness."—Ovington, 390.

c. 1690.—Rumphius, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomacho edendus est, alias enim..."—Rumph. de Pascio Cholerica, Portogallia Mordexi dicta."—Herb. Amb., i. 106.

1702.—"Cette grande indigestion qu'on appelle aux Indes Mordechén, et que quelques uns de nos Francais ont appelee Morte-de-Chien."—Lettre Ed., x. 159.

Blateau (a.v.) says Mordean is properly a failure of digestion which is very perilous in those parts, unless the native remedy be used. This is to
apply a thin rod, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705. — "Ce mal s'appelle mort-de-chien." — Lullier, 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." — Act. of the I. of Bourbon, in La Roque's Voyage to Arabia the Happy, &c., E.T. London, 1726, p. 156.

1717. — the Mordexin (which seizes one suddenly, with such oppression and palpitation that he thinks he is going to die on the spot)." — Valentinj, v. (Malabar) 5.

1760. — "There is likewise known, on the Malabar coast chiefly, a 'most violent disorder they call the Mordechim; which seizes the patient with such fury of purging, vomiting, and torments of the intestines, that it often carry him off in 30 hours." — Grew, 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 Mordechim, as a Portuguese word, rendered in Hind. by the word badzami, i.e. bad-hazam, 'dyspepsia' (p. 99). The most common modern Hind. term for cholera is Arab. hāiza. The latter word is given by Garcia de Orta in the form hachaim, and in the quotation from Coutelet, 's of hachaim (1). Jahangir speaks of one of his nobles as dying in the Deccan, of hāizah, in A.D. 1615 (see note to Eliot, vi. 316). It is, however, perhaps not to be assumed that hāizah 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 Khāfi Khān (Eliot, vii. 337) the general phrases ta'sins and wādli 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.

1792. — "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. . . ." — Sonnerat, i. 205. This author writes just after having described two epidemics of cholera under the name of Flux aigu. He did not apprehend that this was in fact the real Mort-de-chien.

1788. — "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 shaksi, mordexin and also Nircombien. 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, fever, 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 1792 this disease raged with so much fury that a great many persons died of it." — Fra Paolinio, E.T. 490-410 (orig. see p. 358). As to the names used by Fra Paolinio, for his Shaksi or Gasi, we find nothing nearer than Tamil and Mal. asan, 'convulsion, paralysis.' (Winelow in his Tamil Dict. specifies 19 kinds of asan). Kombe, is explained as 'a kind of chien and smallpox ('water-k.') as a kind of cholera or bilious diarrhoea.' Paolinio adds: "La droga amara coste asan, e non si poteva amministrare a tanti miserabili che perveniva. Adunque in mancanza di questa droga amara noi distillammo in Tippera, o acqua vite di cocco, molto steso di cavalli (!), o l'amministrammo agli infermi. Tutti quelli che prendevano questa guarirono." —

1806. — "Mochoo or Mortbhee (Guz.) and Muchoo (Mah.). A morbid affectation in which the symptoms are convulsive action, followed by evacuations of the first passage up and down, with intolerable tenesmus, or twisting-like sensation in the intestines, corresponding remarkably with the cholera-morbus of European synopsists, called by the country people in England (1) morse sheen, and by others mort-du-chien and Maul des chiennes, as if it had come from France." — R. Drummond, Illustrations, &c. A curious notice; and the author was, we presume, from his title of "Dr.", a medical man. We suppose for England above should be read India.

The next quotation is the latest instance of the familiar use of the word that we have met with:

1812. — "General M. — was taken very ill three or four days ago; a kind of fit—mort de chien—the doctor said, brought on by eating too many radishes." —Original Familiar Correspondence between Residents in India, &c., Edinburgh, 1848, p. 287.

1813. — "Mort de chien is nothing more than the highest degree of Cholera Morbus." — Johnson, Inf. of Tropical Climate, 406.

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. 339.

1781.—"The Plague is now broke out in Bengal, and rages with great violence; it has swept away already above 4000 persons. 200 or upwards have been buried in the different Portuguese churches within a few days."—Hickey's Bengal Gazette, April 21.

These quotations show that cholera, whether as an epidemic or as sporadic disease, is no new thing in India. Almost in the beginning of the Portuguese expeditions to the East we find apparent examples of the visitations of this terrible scourge, though no precise name is given in the narratives. Thus we read in the Life of Giovanni da Emboli, an adventurous young Florentine who served with the Portuguese, that, arriving in China in 1617, the ships' crews were attacked by a pessima malatia di frusso (vulvent 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. 33). Correa says that, in 1503, 20,000 men died of a like disease in the army of the Zamorin. We have given above Correa's description of the terrible Goan 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, Feby. 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 pacity 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 Janry. 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 Quinsembe on the Coast of Mozambique, very like boygas (f) or river-pikea.'

MOSHELAY, n.p. A site at Shiraz often mentioned by Hâfiz as a favourite spot, and near which is his tomb.

1850.—"Boy! let your liquid ruby flow, And bid thy pleasure heart be glad, Whate'er the frowning zealots say; Tell them that Eden cannot show A stream so clear as Roxbâd; A bower so sweet as Moshellay."—Hâfiz, rendered by Sir W. Jones.

1811.—"The stream of Roxnâd murmured near us; and within three or four hundred yards was the Mosella and the Tomb of Hâfiz."—W. Ouseley's Travels, i. 318.

1813.—"Not a shrub now remains of the bower of Mosella, the situation of which is now only marked by the ruins of an ancient tower."—Macdonald Kinnaird's Persia, 62.

MOSQUE, s. There is no room for doubt as to the original of this word being the Ar. magid, 'a place of worship,' literally the place of sujud, i.e. 'prostration.' And the probable course is this. Magid becomes (1) in Span. mezquita, Port. mezquita; (2) * According to Pyrrad mezquita is the word used in the Maldiv 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 Begum; the older and probably the most widely diffused, [See Mr. Gray's note in Hak. Soc. ii. 417.]
Ital. moschita, moschea; French (old) mosquée, musqué; (3) Eng. mosque.

Some of the quotations might suggest a different course of modification, but they would probably mislead.

Apropos of magnific rather than of mosque we have noted a ludicrous misapplication of the word in the advertisement to a newspaper story.


1848. — "And with the stipulation that the 800 lira Spanish which in old times were granted, and are deposited for the expenses of the mosquitas of Baçaim, are to be paid from the said duties as they always have been paid, and in regard to the said mosquitas and the prayers that are made in them there shall be no innovation whatever." —Treaty at Baçaim of the Portuguese with King Buce de Cambaya (Bahadur Shah of Guzerat) in S. Bodelet, Tome, 137.

1653. — "...but destined yet to unfurl that divine and royal banner of the Soldiery of Christ... in the Eastern regions of Asia, amidst the infernal mosquitas of Arabia and Persia, and all the pagodes of the heathenism of India, on this side and beyond the Ganges." —Barroso, l. i. 1.

[c. 1610. — "The principal temple, which they call Ouwewou misquitte" (Hukuru miskite, "Friday mosque"). — Pyrard de Laval, Hak. Soc. l. ii. 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 abominação mosquita immoda Casa, a Deos dedicada hoje se veja." — Malaca Conquistado, l. xii. 43.

1638. — Mandalelo 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 Mosqueys. ..." —E.T. 2nd ed. 1669, p. 52.

"The King of Siam is a Pagan, nor do his Subjects know any other Religion. They have divers Mosques, Monasteries, and Chappels." —Ibid. p. 104.

a. 1865. — "...he did it only for love to their Mammon; and would have sold after-

wards for as much more St. Peter's... to the Turks for a Mosquito." —Cowley, Discourse concerning the Govt. of O. Cromwell.

1680. — Cons. 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 Christians or buried by the Moors, the latter having stopped the procession on the ground that the deceased was a Muslem 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 Gentil, 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 Exs. No. iii. p. 14.

1719. — "On condition they had a Cowle granted, exempting them from paying the Pagoda or Mosquet duty." —In Wheeler, ii. 301.

1727. — "There are no fine Buildings in the City, but many large Houses, and some Caravansarys and Moschets." —A. Hamiltow, i. 151; [see 1774, i. 149].

c. 1760. — "The Roman Catholic Churches, the Moorish Moscha, 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." —Brickman, Rifle in Cashmere, 78.]

MOSQUITO, s. A gnat is so called in the tropics. The word is Spanish and Port. (dim. of mosca, 'a fly'), and probably came into familiar English use from the East Indies, though the earlier quotations show that it was first brought from S. America. A friend annotates here: "Arctic mosquitoes are worst of all; and the Norfolk ones (in the 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 mosquetae?"

1539. — "To this misery was there adjonied the great affliction, which the Fis and Gnts (por parte dos alabos e mosquitos), that coming out of the neighbouring Woods, bit and stung us in such sort, as not one of us but was gone blood." —Pinto (orig. cap. xxiii.), in Cogges, p. 29.

1582. — "We were oftentimes greatly annoyed with a kind of fly, which in the Indian tongue is called Tiquari, and the Spanish call them Muokitres." —Miles Phillips, in Hak. iii. 564.

1584. — "The 29 Day we set Salle from Saint Johns, being many of vs stung before upon Shoare with the Muokitres; but the same night we took a Spanish Fruget." —
MOTURPHA. 591

MUCKNA.

Sir Richard Grenville’s Voyage, in Hakl. iii. 308.

1616 and 1673.—See both Terry and Fryer under Chintz.

1692.—“At night there is a kind of insect that plagues one mightily; they are called Musciten,—it is a kind that by their noise and sting cause much irritation.”—Saar, 68-69.

1673.—“The greatest Pest is the Mosquito, which not only wheels, but domineers by its continual Hums.”—Fryer, 189.

1690.—(The Governor) “carries along with him a Peia or Servant to Fan him, and drive away the busie Flies, and troublesome Musketees. This is done with the Hair of a Horse’s Tail.”—Ovington, 227-8.

1740.—“... all day we were pestered with great numbers of musketoas, 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.”—Grainger, bk. i.

1883.—“Among rank weeds in deserted Bombay gardens, too, there is a large, speckled, unmusical mosquito, raging and impolite 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. muttarifa; [rather Ar. muhtarifa, muttarif, ‘an artistan’]. A name technically applied to a number of miscellaneous taxes in Madras and Bombay, such as were called sayer (q.v.), in Bengal.

[1813.—“Motterasa. An artister. Taxes, personal and professional, on artificers, merchants and others; also on houses, implements of agriculture, looms, &c., a branch of the sayer.”—Otan. 5th Report, n.v.

1826.—“... for example, the tax on merchants, manufacturers, &c. (called mohurtaa).”—Grant Duff, H. of the Mahrattas, 3rd ed. 356.]

MOULMEIN, n.p. This is said to be originally a Talaing name Mut-moom-len, 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 Burma, 2nd ed. p. 18). The Burmese corrupted the name into Mou-la-yaing, whence the foreign (probably Malay) form Moulmain. The place so called is on the opposite side of the estuary of the Salwin R. from Manna-ban (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. machân, Dekh. manchán, Skt. mañcha. 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.

c. 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.”—Shihbuddin Tahsh, by Blockmann, in J. A. S. B. xii. Pt. i. 84.

[1882.—“In a shady green mechán in some fine tree, watching at the cool of evening....”—Sanderson, Thirteen Years, 3rd ed. 294.]

MUCHWA, s. Mahr. machüv, Hind. machuá, machuv. A kind of boat or barge in use about Bombay.

MUCKNA, s. Hind. makhna, [which comes from Skt. makrama, ‘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 grubbners, 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... Mucknas breed in the herds, and the peculiarity is not hereditary or transmitted.” This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were mucknas. But the definition of a maknada in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the ‘short grubbners’ 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 mukk, ‘face’; but the reason is obscure. Shakespeare 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 Lindseys, iii. 194.

MUOCA, MUKUVA, n.p. Mal. and Tamil, mukkuvan (sing.), ‘a diver,’ and mukkwara (pl.). [Logan (Malabar, ii. Gloss. a.v.) derives it from Drav. mukkura, ‘to dive’; the Madras Gloss. gives Tam. mukkuga, with the same meaning.] A name applied to the fishermen of the western coast of the Peninsula near C. Comorin. (But Mr. Pringle (Diary, Ft. St. Geo. 1st ser. iii. 187) points out that formerly as now, the word was of much more general application. Orme in a passage quoted below employs it of boating men 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 Mechues, and these are fishermen.’—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 pardaoes (and that he gave him on the spot) to set fire to houses that stood round the fort. So this Christian, called Duarte Fernandes... put on a lot of old rags and tags, and powdered himself with ashes after the fashion of jogues (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 Palmer 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.”—Ceres, ii. 871.

1552.—Barros has mucuaria, ‘a fisherman’s village.’

1600.—“Those who gave the best reception to the Gospel were the Macoas; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such favour that the Father found himself at times with 5000 or 6000 souls about him.”—Lucena, Vida do P. F. Xavier, 117.

[c. 1610.—“These mariners are called Moucoo’s.”—Pyrrad de Lavall, Hak. Soc. i. 314.]

1615.—“Edict ut Macuas omnes, id est vilissima plebeusca et pecatua vivens, Christiana sacra suscipierent.”—Jarric, i. 390.

1626.—“The Muchoa or Mochoe are Fishers... the men Theesus, the women Harlots, with whom they please.”—Purchas, Pilgrimage, 553.

1677.—Resolved “to raise the rates of hire of the Menilias (see MUSBOLA) boatmen called Macquars.”—Ft. St. Geo. Con., Jan 12, in Notes and Exts. No. i. 54.

1684.—“The Macqua or Boatmen ye Ordinary Astrlogers (sic) for weather did... predict great Rains...”—Pringle, Diary, Ft. St. Geo., 1st ser. iii. 131.

1727.—“They may marry into lower Tribes... and so may the Muchwa’s, or Fishers, who I think, are a higher tribe than the Poulia (see POLEA).”—A. Hamilton, i. 310, [ed. 1744, i. 312].

* Sir George Yule notes: “I can distinctly call to mind 6 mucknas that I had (I may have had more) out of 80 or 60 elephants that passed through my hands.” This would give 15 or 20 per cent. of mucknas, but as the stud included females, the result would rather consist with Mr. Sanderson’s 5 out of 51 males.
MUDDAR.

1738. — "Gastos com Naïros, Tibes, Maquas."—Agreement, in Logan, Malabar, ii. 98.

1745. — "The Moçaus, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—Nobert, i. 227-8.

1746. — "194 Macqua or attendance at the seaside at night..."—Account of Extraordinary Expenses, at Ft. St. David (India Office MS. Records).

1760. — "Fifteen mawoolas (see MUS-SOOLA) accompanied the ships; they took in 170 of the troops, besides the Moçaus, who are the black fellows that row them."—Orme, ed. 1803, ii. 617.

1813. — "The Macquars or Macnars of Tellicherry are an industrious, useful set of people."—Forbes, Or. Mem. 2nd ed. i. 202.

MUDDAR, s. Hind. maddr, Skt. mandara; 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 plant abounds with an acrid milky juice which the Rajputs 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 budhee. [Even Mr. Brandt and Mrs. Wyatt are unable to explain this word. The former does not remember hearing it. Both doubt its connection with budhee. Mrs. Wyatt suggests with hesitation Tamil mudder, "boiled rice," mudei-palli, "the cook-house."]

1836-7. — "Besides all these acknowledged and ostensible attendants, each servant has a kind of muddle or double of his own, who does all the work that can be put off upon him without being found out by his master or mistress."—Letters from Madras, 38.

"They always come accompanied by their Vakeela, a kind of Secretaries, or interpreters, or flappers,—their muddles in short; everybody here has a muddle, high or low."—Letters from Madras, 86.

MUFTY, s.

a. Ar. Mufti, an expounder of the Mahomedan Law, the utterer of the fatwa (see FUTWAA). Properly the Mufti is above the Kazi who carries out the judgment. In the 18th century, and including Regulation IX. of 1793, which gave the Company's Courts in Bengal the reorganization which substantially endured till 1862, we have frequent mention of both Caussies and Muftics as authorized expounders of the Mahomedan Law; but, though Kazi were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as Kazi became limited to quite different objects and the designation of the Law-officer who gave the fatwa in our District Courts was Maulavi. The title Mufti has been long obsolete within the limits of British administration, and one might safely say that it is practically unknown to any surviving member of the Indian Civil Service, and never was heard in India as a living title by any Englishman now surviving. (See CAZZEE, LAW-OFICIEE, MOOLVEE)

b. A slang phrase in the army, for 'plain clothes.' No doubt it is taken in some way from a, but the transition is a little obscure. [It was perhaps originally applied to the attire of dressing gown, smoking cap, and slippers, which was like the Oriental dress of the Mufti who was familiar in Europe from his appearance in Moliere's Bourgeois Gentilhomme. Compare the French en Pekin.]

1658. — "Pendant la tempeste une femme Industane mourut sur notre bord; un Moustif Persan de la Secte des Schal (see SHEAAH) assista a cette derniere extremite, luy donnant esperance d'une meilleure vie que celle-ci, et d'un Paradis, ou l'on auroit tout ce que l'on peut desiderer... "—De la Boullaye-le-Boy, ed. 1657, p. 281.

1674. — "Resolve to make a present to the Governors of Changulapat and Palleveram, old friends of the Company, and now about to go to Goloonah, for the marriage of the former with the daughter of the King's Mufti or Churchman."—Fort St. Geo. Conn., March 26. In Notes and Efts., No. i. 30.
1767. — "3d. You will not let the Cauny or Muftis receive anything from the tenants unlawfully." — Collectors’ Instructions, in Long, 511.

1777. — "The Cauny and Muftis now deliver in the following report, on the right of inheritance claimed by the widow and nephew of Shahas Beg Khan..." — Report on the Patna Cause, quoted in Stephen’s Newcomen and Impey, ii. 167.

1798. — "s XXXVI. The Caunies and Muftis of the provincial Courts of Appeal, shall also be caunies and muftis of the courts of circuit in the several divisions, and shall not be removable, except on proof to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct..." — Reg. IX. of 1798.

[c. 1855. — "Think’st thou I fear the dark vizier, Or the mufti’s vengeful arm!"

Box Gaultier, The Cali’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 Mahommedish 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.

1855. — "The Mogun, which be of the kingdom of Reen (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 Reen." — R. Fitch, in Halki, ii. 389.

c. 1850. — (In a country adjoining Pegu) "there are mines of ruby and diamond and gold and silver and copper and petroleum and sulphur and (the lord of that country) has war with the tribe of Magh about the mines; also with the tribe of Tipara there are battles." — Atlas (orig.) i. 388; [ed. Jarrett, ii. 120].

c. 1804. — "Defeat of the Magh Rajas." — This short-sighted Rajas... became elated with the extent of his treasures and the number of his elephants... He then openly rebelled, and assembling an army at Sunagarwail seizes to a fort in that vicinity... Rajas Man Singh... despatched a force... These soon brought the Magh Rajas and all his forces to action... regardless of the number of his boats and the strength of his artillery." — Indostanuha, in Elliot, vi. 109.

1838. — "Submission of Manek Raja, the Mag Raja of Chittagong." — Abul Hamid Lahori, in do. vii. 66.

c. 1850. — "These many years there have always been in the Kingdom of Rana or Mog (read Mog) some Portuguese, and with them a great number of their Christian Slaves, and other Francuys... That was the refuge of the Runaways from Cos, Cialan, Cochis, Malagoe (see MALACCA), and all these other places which the Portuguese formerly held in the Indies." — Bernier, E.T. p. 52; [ed. Constable, 109].

1876. — "In all Bengal this King (of Arakan) is known by no other name but the King of Mogus." — Tavernier, E.T. i. 8.

1752. — "... that as the time of the Muggs draws nigh, they request us to order the pinnaic 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. - 595

Mull, s. A contraction of Mulligatawny, and applied as a distinctive sobriquet to members of the Service belonging to the Madras Presidency, as Bengal people are called Qui-his, and Bombay people Ducks or Be-nighted.

MULLIGATAWNY, a. The name of this well-known soup is simply a corruption of the Tamil milagu-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.

MULMULL, a. Hind. malmal; Muslin.

[1852.—"... residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated 'Qui Hie,' 'Ducks,' and 'Mulls.'—Notes and Queries, 1st ser. v. 165.

1860.—"It ya ane darke Londe, and then dwelven ye Oimmerians whereof speketh Homer's Poeta in his Odysseus, and to thys Days the clespen Tenobres or 'ye Benyghted folk.' Bot thei clespen benselylls Mullys from Mulligatawnee wh' ya ane of theyr goddys from wh' thei ben yaspring."—Ext. from a lately discovered MS. of Sir John Maundeville.

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MUGGEBEE, n.p. Ar. maghribi, '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 Mokrabbi 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 the Aleeeddin is a Maghrabi, and to this day in Languedoc and Gascony Maugraby is used as a term of cursing. (Burton, Ar. Nights, x. 35, 379). Muggabee is used for a coin (see GUBEE.)]
MUNCHEL, MANJEEL. 596 MUNGOOSE.

Petition of Rogoesee, Weaver of Hugly, in Hedges, Diary, March 26; [Hak. Soc. i. 73].

1705.—"Malle-molles et autre diverses sortes de toiles ... stinqueuses et les belles mouselines."—Laftier, 78.

MUNCHEL, MANJEEL, a. This word is proper to the S.W. coast; Malayal. manjil, machal, 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 Himalaya, but more elaborate. Correa describes but does not name it.

1561.—"... He came to the factory in a litter which men carried on their shoulders. These are made with thick canes, bent up wards and arched, and from them are suspended some clothes half a fathom in width, and a fathom and a half in length; and at the extremities pieces of wood to sustain the cloth hanging from the pole; and upon this cloth a mattress of the same size as the cloth ... the whole very splendid, and as rich as the gentlemen ... may desire."—Correa. Three Voyages, &c., p. 199.

1811.—"The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in manjeels."—Buchanan, Christian Researches, 2nd ed., 171.

1819.—"Manchel, a kind of litter resembling a sea-cot or hammock, hung to a long pole, with a movable cover over the whole, to keep off the sun or rain. Six men will run with one from one end of the Malabar coast to the other, while twelve are necessary for the lightest palanquin."—Welsh, ii. 142.

1844.—"Mancheels, with poles complete. ... Poles, Manchel, Spade."—Jameson's Bombay Code, Ordinance Nomenclature.

1862.—"We ... started ... in Mancheels or hammocks, slung to bamboo, with a shade over them, and carried by six men, who keep up unceasingly throughout the whole time."—Markham, Persia and India, 563.

1886.—"When I landed at Diu, an officer met me with a Manchel for my use, viz. a hammock slung to a pole, and protected by an awning."—M. Gen. R. H. Keatings.

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 machella.

1810.—"... tangas, que elles chamaão maxlias."—Anaes Marilas, iii. 494.

1880.—"The Portuguese (in Quilliman) seldom ever 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 mazheen). 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, a. This is the popular Anglo-Indian name of the Indian ichneumons, represented in the South by Manguia Mungos (Elliot), or Herpestes griseus (Geoffroy) of naturalists, and in Bengal by Herpestes malaccensis. [Blanford (Mammalia, 119 seq.) recognizes eight species, the "Common Indian Mungoose" being described as Herpestes mungo.] The word is Telugu, mangisu, or mungia. In Upper India the animal is called neval, neelat, or nyaul. Jerdon gives mungus however as a Deccani and Mahr. word; [Platts gives it as dialectic, and very doubtfully derives it from Skt. makan, 'moving quickly.' In Ar. it is bi'tariz, 'daughter of the bridegroom,' in Egypt khit or katt Farasun, '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 Munggula, 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."—Ribeye, f. 56a.

Blateau 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 Bho- tan) has got a little lap-dog and a Mungoose, which he is very fond of."—Boqul's Diary, in Markham's Tibet, 27.
1780. — "His (Mr. Glen'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 Colbroke's Life, p. 40.

1829.—"Il Mongoase animale simile ad una donnola."—Papi, in de Gubernatis, St. dei Viaggi. Ital., p. 279.

MUNJEET, s. Hind. majiḥ, Skt. manjishtha; a dye-plant (Rubia cordifolia, L.), N.O. Cinchonaceae; 'Bengal Madder.'

MUNNEPORE, n.p. Properly Manipūr; 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, Manipūr has its royal chronicle, but little seems to have been gathered from it. The Rājas and people have, for a period which seems uncertain, professed Hindu religion. A disastrous invasion of Manipūr 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 Manipūr. After this, intercourse practically ceased till the period of our first Burmese War (1824-26), 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 Manipūr, and at one time (c. 1838-41) a great deal of labour was expended on opening a road between Cachar and Manipūr. [The murder of Mr. Quinton, Chief-Commissioner of Assam, and other British officers at Manipūr, in the close of 1890, led to the infliction of severe punishment on the leaders of the outbreak. The Mahārāja, 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 Mockley. In Symes's Narrative, and in maps of that period, it is Cassay; names, both of which have long disappeared from modern maps. Mockley represents the name (Maki?) by which the country was known in Assam; Mogli (apparently a form of the same) was the name in Cachar; Ka-šé or Ka-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 Alompra to Capt. Baker at Monchabue. Dalrymple, Off. 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. Verelet at Chittagong, containing an invitation which had been made to him and his Council by the Rajah of Mockley to assist him in obtaining redress... from the Burmas..."—Letter, in Wheeler, Early Records, 21.

1763.—"Mockley 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 Cachar; to the South and East the Burman Country, which lies between Mockley and China. The Burampoota is said to divide, somewhere to the north of Poong, into two large branches, one of which passes through Assam, and down by the way of Dacca, the other through Poong into the Burma Country..."—Act. of Mockley, by Neher Joss Gossen, in Dalrymple's Off. Rep., ii. 477-479.

... there is about seven days plain country between Moneypoor and Burampoota, after crossing which, about

* Here the Kyendween R. is regarded as a branch of the Brahmaputra. See further on.
seven days, Jungle and Hills, to the in-
habited border of the Burmah country."—
Ibid. 481.

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
Cassayyars. ... Having landed his
troops, he was preparing to advance to
Munispensor, the capital of Cassay, when
information arrived that the Peguans had
revolted. ..."—Sykes, Narrative, 41-42.

"... All the troopers in the King's
service are natives of Cassay, who are
much better horsemen than the Birmans."
—Ibid. 318.

1819.—"Beyond the point of Negraglia
(see NEGRAIS), as far as Azem (see ASSAM),
even further, there is a small chain of
mountains that divides Aracan and Cassay
from the Burmese. ..."—Sangermano, p. 33.

1827.—"The extensive area of the Burman
territory is inhabited by many distinct
nations or tribes, of whom I have heard
not less than eighteen enumerated. The
most considerable of these are the proper
Burmans, the Peguans or Talains, the
Shans or people of Loe, the Cassay, or
more correctly Kathé. ..."—Owensford's
Journal, 372.

1855.—"The weaving of these silks ...
gives employment to a large body of the
population in the suburbs and villages
round the capital, especially to the Munni-
poorians, a Kethé, 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 Buruma. ... 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 remunera-
tion they may receive is very scanty and
uncertain."—Yule, Mission to Ava, 153-154.

MUNSUBDAR. Hind. from Pers. mansabdar, 'the holder of office or
dignity' (Ar. mansab). The term was
used to indicate quasi-feudal dependents
of the Mogul Government who had
territory assigned to them, on condition of
their supplying a certain number of

horse, 500, 1000 or more. In many
cases the title was but nominal, and
often it was assumed without warrant.
[Mr. Irvine discusses the question at
length and represents mansab by the
word 'rank,' as its object was to settle
precedence and fix gradation of pay;
it did not necessarily imply the
exercise of any particular office, and
meant nothing beyond the fact that
the holder was in the employ of the
State, and bound in return to yield
certain services when called upon.
(J.R.A.S., July 1896, pp. 510 seq.)

[1617.—"... slew one of them and
three Mansipdara."—Sir T. Rot. Hak.
Soc. ii. 417; in ii. 461, "Mansipdarae."

[1623.—"... certain Officers of the
Militia, whom they call Mansubdar."—P.
dalla Vela, Hak. Soc. i. 97.]

[1665.—"Mansubdars are Cavaliers of
Mansab, which is particular and honourable
Pay; not so great indeed as that of the
Omraks ... they being esteemed as little
Omraks, and of the rank of those, that are
advanced to that dignity."—Bernier, E.T.
p. 67; ed. Constable, 215.]

[1673.—"Mansubdars or petty omraks.
—Fryer, 195.

[1758.—"... a mansubdar or commander
of 6000 horse."—Orme, ed. 1803, ii. 278.

MUNTRA. a. Skt. mantra, 'a text of
the Vedas; a magical formula.'

1612.—"... Trata da causa primeira,
segundo os livros que tem, chamados
Terum Mandra mols' [mandra-mala, mala 'text'.—Oquere, Doc. V. E. v. cap. 3.

1776.—"Muntur—a text of the Shaster."—
Halbed, Cod, p. 17.

1817.—"... he is said to have found the
great mantra, spell or talisman."—Mill,
Hist. ii. 149.

MUNTREE. a. 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
civilization from India. It is the
word which the Portuguese made into
mandarin (q.v.).

1610.—"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 Raja seated himself, the
muntries and high officers of state arose
themselves according to their rank."—In a
Malay's account of Government House at
Calcutta, transl. by Dr. Leyden, in Marie
Graham, p. 200.

[1811.—"Mantri." See under ORANKAY.

[1829.—"The Mantris of Mowar prefer
estates to pecuniary stipend, which gives
MUNZIL. a. Ar. mansîl, '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 (ya usual Munsil) but lay at a sorry Caravan Sarai."—Hedges, Diary, July 30; [Hak. Soc. i. 203. In i. 214, mansell].

MUSCAT, n.p., properly Muscat. A port and city of N.E. Arabia; for a long time the capital of Oman. (See IMAUM.)

[1655.—"The Governor of the city was Chah-Navase-kan... descended from the ancient Princes of Machate..."—Bernier, ed. Constable, 73.]

1673.—"Muscat." See under IMAUM.

MUSK. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of Western music which they appreciate, and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That is indeed music! it is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (behosha).'

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-RAT. a. The popular name of the Sorex caerulescens, Jerdon, [Crocidura caerulea, Blanford], an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously observes, it is much more probable that the corks have been affected before being used in bottling; and Blanford (Mammalia, 237) writes that "the absurd story... is less credited in India than it formerly was, owing to the discovery that liquors bottled in Europe and exported to India are not liable to be tainted." When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly. Can
MUSLIN. 600 MUSNUND.

c. 1590.—"Here (in Tooman Bekhrad, n. of Kabul R.) are also micoe that have a fine musky scent."—Ayem, by Gladwin (1800) ii. 186; [ed. Jarrett, ii. 400].

[1598.—"They are called sweet smelling Bactras, for they have a smell as if they were full of musk."—Linnetes, Hak. Soc. i. 303.]

1653.—"Les rats d’inde sont de deux sortes... Le deuxièmce espece que les Portugais appellent cheroes on odoriferaent est de la figure de vn futet (a ferret), "mais extremement petit, sa morsure est venimeuse. Lorsqu’il entre en vn chambre l’on le sent incontinent, et l’on l’entend crier krik, krik, krik."—De la Bourdoy-le-Goys, ed. 1637, p. 256. I may note on this that Jerme says of the Sorex marinus... the large musk-rat of China, Burma, and the Malay countries, extending into Lower Bengal and Southern India, especially the Malabar coast, where it is said to be the common species (therefore probably that known to our author)—that the bite is considered venomous by the natives (Mammala, p. 54), [a belief for which, according to Blanford (l.c. p. 286), there is no foundation].

1672.—P. Vincenzo Maria, speaking of his first acquaintance with this animal (il ratto del musco), which occurred in the Capuchin Convent at Surat, says with simplicity (or malignity?): "I was astonished to perceive an odour so fragrant in the vicinity of those most religious Fathers, with whom I was at the moment in conversation."—Viaggio, p. 385.

1831.—"This country has its vermin also. They have a sort of Rats they call Miskrats, because they smell strong of musk. These the inhabitants do not eat of, but of all other sorts of Rats they do."—Knorr, p. 31.

1789.—H. Munro in his Narrative (p. 34) absurdly enough identifies this animal with the Bandicoot, q.v.

1813.—See Forbes, Or. Mem. i. 42; [2nd ed. i. 25].

MUSLIN, a. There seems to be no doubt that this word is derived from Mosul (Mausul or Musul) 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 substance to which we now apply it. Dozy (p. 323) says that the Arabs employ musai, 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 Musolinis are made in this country (Mausul)."—Marco Polo, Bk. i. chap. 8.

1544.—"Almusolli est regio in Mesopotamia, in qua texturunt tela ex bombyce valde pulchra, quae apud Syros et Aegyptios et apud mercatores Venetos appelabantur musoll, ex hoe regionis nomine. Et principes Aegyptii et Syrii, tempore aetatis sedentiae in loco honosuliori indunt vestes ex hujusmodi musoll."—Andreas Belluscius, Arabicorum nominum quae in libris Avicennae sparsi legentur Interpretatio.

1578.—"... you have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles... and other sorts, by the Arabians called Messollini (after the Country Messolli, from whence they are brought, which is situated in Mesopotamia), by us Musulin."—Rawollof, p. 84.

1580.—"For the rest the said Agiani (misprint for Bagnani, Banyana) wear clothes of white musolo or sesa (!) having their garments very long and crossed over the breast."—Gasparo Balbi, f. 33b.

1683.—"Le drap qu’on estend sur les matelas est d’une toile assy ss nue fine que de la mouseline."—App. to Journal d’Am. Galland, ii. 198.

1685.—"I have been told by several, that muselin (so much in use here for cravates) and Culligo (!), 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.

1760.—"This city (Mosul)’s manufacture is Musolin [read Musollen] (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets."—Itea, Voyage, p. 324.

MUSNUD, a. 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. 1808, i. 250.

1757.—"On the 29th the Colonel went to the Soubah’s Palace, and in the presence of all the Rajahs and great men of the court..."
Mussalla. 601

Mussalla, a. P.-H. (with change of sense from Ar. mūdal, pl. of mūshāḥa) '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 chuprasies and mussalchees' (q.v.), meaning choupatties and mussalla.

1780. — 'A dose of mussels, or purgative spices.' — Munro, Narrative, 85.

1809. — 'At the next hut the woman was grinding mussels or curry-stuff on a flat smooth stone with another shaped like a rolling pin.' — Maria Graham, 20.

Mussaul, a. Hind. from Ar. māsh' al, 'a torch.' It is usually made of rags wrapped round a rod, and fed at intervals with oil from an earthen pot.

1407. — 'Suddenly, in the midst of the night they saw the Sultan's camp approaching, accompanied by a great number of mashaal.' — Abdurrazak, in N. & Ex. xiv. Pt. i. 153.

1673. — 'The Duties * march like Furies with their lighted mussals in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacoons, and set on fire by stinking rags.' — Fryer, 53.

1706. — 'flambeaux qu'ils appellent Mussalres.' — Lutillier, 89.

1809. — 'These Mussal or link-boys.' — Ed. Valenta, i. 17.

1810. — 'The Mosaali, or flambeau, consists of old rags wrapped very closely round a small stick.' — Williamson, V. M. i. 219.

[1812. — '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, Choo-Choo, 2nd ed. i. 38.]

Mussaulchee, a. Hind. masha'alchi from masha'al (see Mussaul), with the Turkish termination chi, generally implying an agent. [In the Arabian Nights (Burton, i. 239) al-masha'it 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 (nādī) to carry the torch; hence nādī 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. Valenta, but who now looks after lamps and washes dishes, &c., in old English phrase 'a scullion.'

1610. — 'He always had in service 500 Massalgeoes.' — Finch, in Purchas, i. 432.

1862. — (In Assam) 'they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a masha'alchi [torch-bearer] alive into the vault, to look after the lamp.' — Shibsdewdin Taid, tr. by Blockmann, in J.A.S.B. xli. Pt. i. 82.

[1865. — 'They (flambeaux) merely consist of a piece of iron hafted in a stick, and surrounded at the extremity with linen rags steeped in oil, which are renewed . . . by the Massalchis, or link boys, who carry the oil in long narrow-necked vessels of iron or brass.' — Berney, ed. Constable, 361.]

1873. — 'Trois Massalges du Grand Seigneur vinrent faire honneur à M. l'Ambsisseur avec leurs feux allumés.' — Journal d'Ant Galland, i. 103.

1886. — 'After strict examination he chose out 2 persons, the Chouj (Chous), an Armenian, who had charge of watching my tent that night, and my Massalges, a person who carries the light before me in the night.' — Hedges, Diary, July 2; [Hak. Soc. i. 293].

MUSSENDOM, CAPE. 602 MUSSOOLA, MUSSOOLAH.

1791.—"... un masolchi, ou porte- flambeau, pour la nuit."—B. de St. Pierre, La Chaine Indienne, ii. 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 seaplane produce a singular and pleasing effect."—Ed. Valetina, i. 240.

1813.—"The occupation of massalchees, or torch-bearers, although generally allotted to the village barber, in the purgarnas 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 500 men, accompanied by Massalchees or torch-bearers."—Pandurang Hari, 537; [ed. 1878, ii. 69].

1831.—"... a mosolei, or man to light up the place."—Asiatic Journal, N.S. v. 187.

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 'Omān. The name is written Masandum in the map which Dr. Badger gives with his H. of 'Oman. But it is Ras Masadam (or possibly Masandum) in the Mohit of Sidi 'Ali Kapudān (J. As. Soc. Bent., v. 459). Sprenger writes Moosandam (Alt. Geog. Arabiens, p. 107). [Morier gives another explanation (see the quotation below.).]

1616.—"... it (the coast) trends to the N.E. by N. 30 leagues until Cape Moomdum, which is at the mouth of the Sea of Persia."—Barbosa, 32.

1653.—"... before you come to Cape Moqandam, which Ptolemy calls Assabro ('Ασσάβρων ἄκρα) and which he puts in 23°, but which we put in 28°, and here terminates our first division..." (of the Eastern Coasts).—Barros, i. x. 1.

1672.—

"Olha o cabo Asabóro que chamado
Agora he Moçandão dos navegantes:
Por aqui entra o lago, que fechado
De Arábia, e Persias terras abundantes."

Camões, x. 102.

By Burton:

"Behold of Asabón the Head, now high
Moçandam, 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 post copies the misprint or mistake of Barros in Assabro, shows how he made use of that historian.

1673.—"On the one side St. Jaques (see JASB), his Headland, on the other that of Musseedmond appeared, and soon Sunset we entered the Straight Mouth."—Fryer, 221.

1727.—"The same Chain of rocky Mountains continue as high as Zear, above Cape Musenden, which Cape and Cape Jaques begin the Gulf of Persia."—A. Hamilton, i. 71; [ed. 1744, i. 78].

1777.—"At the mouth of the Strait of Mocandam, which leads into the Persian gulf, lies the island of Gombroon."—Raynal, tr. 1777, i. 86.

1808.—"Musseedom is a still stronger instance of the perversion of words. The genuine name of this head-land is Mama Selemech, who was a female saint of Arabia, and lived on the spot or in its neighbourhood."—Morier, Journey through Persia, p. 6.

MUSSOOLA, MUSSOOLAH, BOAT, s. The surf boat used on the Coromandel Coast; of capacious size, and formed of planks sewn together with coir-twine; the open joints being made good with a caulking or wadding of twisted coir. The origin of the word is very obscure. Leyden thought it was derived from "masoula... the Mahratta term for fish" (Morton's Life of Leyden, 64). As a matter of fact the Mahr. word for fish is masoli, Konk. mãsêli. This etymology is substantially adopted by Bp. Heber (see below); [and by the compiler of the Madras Gloss., who gives Tel. mãsêla, Hind. makhîli]. 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. masad, 'the fibrous bark of the palm-tree, a rope made of it.' Another suggestion is from the Ar. mawṣul, 'joined,' as opposed to 'duq-out,' or canoes; or possibly it may be from mãshul, '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 non ha più visto, l'imbarchare e sbarcar le mercantie e le persone a San Tomè... adoperano
certe barchette fatte aposta molto alte e larghe, ch' essi chiamano Masudi, e sono fatte con tanole sottili, a con corde sottili cucite insieme una tanola con l'altra, &c. (there follows a very correct description of their use).—C. Federici, in Ramusio, ii. 391.

c. 1580.—"... where (Negapatam) they cannot land anything but the MUSCOOL of the same country."—Primer o Honra, &c., f. 93.

c. 1582.—"... 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 boatsmen pull with great force, and so run ashore; and being there overtaken by the waves they are carried still further up the beach. And the boats do not break, because they give to the wave, and because the beach is covered with sand, and the boats stand upright on their bottoms."—G. Baihi, f. 69.

1783.—"I went ashore in a Mussoola, a Boat wherein ten men paddle, the two aftermost of whom are Steersmen, using their Paddles instead of a Rudder. The Boat is not strengthened with Knee-Timbers, as ours are; the bended Planks are sowed together with Rope-Yarn of the Cocoe, and calked 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 MUSCOOL.

1678.—"Three Englishmen drowned by upsetting of a Mussola boat. The fourth on board saved with the help of the Muchnow (see MUSCOOL).—P. St. Geo. Comm., Aug. 13. Notes and Extra., No. i. p. 78.

1679.—"A Mussooloe 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 ashore ... was overset in the Surf and all four drowned."—Pringle, Diary, Ft. St. Geo. 1st ser. ii. 54.

1685.—"This morning two MUSCOOL and two Cathamarns came off to ye Shippe."—Hodges, Diary, Feb. 3; [Hak. Soc. i. 162].

1760.—"As soon as the yaws and pinasses reached the surf they dropped their grappling, and cast off the massoulas, which immediately ran ashore, and landed the troops."—Örne, iii. 617.

1762.—"No European boat can land, but the natives make use of a boat of a particular construction called a Mussolo," &c.—MS. Letter of James Rennell, April 1.

[1778.—"... the governor ... sent also four Mussulas, or country boats, to accommodate him."—Ives, 182.]

1783.—"The want of Mussoola boats (built expressly for crossing the surf) will be severely felt."—In Life of Colebrooke, 9.

1826.—"The massuli-boats (which first word is merely a corruption of 'muchili,' fish) have been often described, and except that they are sewed together with coco-nut twine, instead of being fastened with nails, they very much resemble the high, deep, charcoal boats ... on the Ganges."—Heber, ed. 1844, ii. 174.

1879.—"Madras has no harbour; nothing but a long open beach, on which the surf dashes with tremendous violence. Unlucky passengers were not landed there in the ordinary sense of the term, but were thrown violently on the shore, from springy and elastic Masuliah boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—Saty. Reviwe, Sept. 20.

MUSSEUCK, s. The leathern water-bag, consisting of the entire skin of a large goat, strip of the hair and dressed, which is carried by a bhikshi (see BHESTTY). Hind. moshak, Skt. mokaka.

[1610.—"Mussocks." See under RUPEE.

1751.—"7 hands of Masuk" (probably meaning Bhikshi).—In Yule, Hedges' Diary, Hak. Soc. ii. xi.]

1842.—"Might it not be worth while to try the experiment of having 'mussucks' made of waterproof cloth in England?"—Sir G. Arthur, in Ind. Adv. of Lord Ellenborough, 220.

MUSULMAN, adj. and n. Mahomedan. Muslim, 'resigning' or 'submitting' (sc. oneself to God), is the name given by Mahomed to the Faithful. The Persian plural of this is Muslum, which appears to have been adopted as a singular, and the word Muslim or Musulman thus formed. [Others explain it as either from Ar. pl. Muslimin, or from Muslim, 'like a Muslim,' the former of which is adopted by Platt as most probable.]

1248.—"Intravimus terram Bisserimoenum. Isti homines linguis Comonicam loquebantur; et adhuc loquuntur; sed legem Saracenorum tenent."—Plano Carpinis, in Rec. de Voyages, &c. iv. 750.

1540.—... disse por tres vezes, Lah, hilah, hilah, lah Muhammad roypal halah, o Massoleymoens e htem justos da santa ley de Mafamee."—Pinto, oh. lix.

1559.—"Although each horde (of Tartars) has its proper name, e.g. particularly the horde of the Savolhemians ... and many others, which are in truth Mahometan; 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. f. 171.

[1558.—"I have noted here before that if any Christian will become a Besermani, ... and be a Mahometan of their religion, they give him any gifts ..."—A. Edward, in Hakluyt, i. f. 1504.

1586.—"Tutti sopradetti Tartari seguirono la fede de Turchi et alla Turchese credono, ma si tògono a gran vergogna, e molti si coricano l'esser detti Turchi, secondo che all’incontro godono d’esser Besermani, cioè gaste eolto, chiamati."—Descrizione della Sarmatica Èuropeo del magn. caval. Alex. 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.

1653.—"... son infanterie d’Indiannissi Mansulman, ou indiens de la seete des Sonnas."—De la Boullaye-le-Gouz, ed. 1657, 223.

1673.—"Yet here are a sort of bold, lusty, and most an end, drunken Beggars of the Muslimeen Cast, that if they see a Christian in good clothes, mounted on a stately horse ... are preceptly upon their Fundltilo’s with God Almighty, and interrogate him, why he suffers him to go a Foot, and in Rags, and this Coffery (see CAFFER) (Un-believer) to vaunt it thus!"—Fryer, 91.

1788.—"We escape an ambiguous termination by adopting Modern 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.

[Must differ in duration in different animals (elephants); in some they last for a few weeks, in others for even four or five months."—Anderson, Thirteen Years, 3rd ed., 59.]

MUSTEE, MESTIZ, &c., s. A half-caste. A corruption of the Port. mestizo, having the same meaning; "a mixing; applied to human beings and animals born of a father and mother of different species, like a mule" (Bluteau); French, métis and métif.

1546.—"The Governor in honour of this great action (the victory at Diu) ordered that all the mestizos who were in Dho 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 mestizo 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. 590.

1552.—"... the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moors in belief, and Negroes with curly hair in appearance, and some of them only swarthy, as being misticos."—Barroso, 1. i. 1.

1586.—"... che se sono nati qua di donne indiane, gli domandano mestizal."—Sassetti, in De Gubernatis, 188.

1588.—"... an Interpreter which was a Mestizo, that is half an Indian, and half a Portuguese."—Cardinal, in Haky. iv. 337.

1610.—"Le Capitaine et les Marchands estoient Mestifs, les autres Indiens Christianizes."—Pyrrard de Laval, i. 165; [Hak. Soc. i. 75; also see i. 240]. This author has also Mestifs (ii. 10; [Hak. Soc. i. 373]), and again: "... qu'ils appellet de l'inde c'est a dire Mestifs, mesties" (ii. 23; [Hak. Soc. ii. 38]).

"Je vy vne moustre generelle de tous les Habitans portans armes, tant Portugais que Mestissos et Indiens, se trouueroient environ 4000."—Moquet, 352.

1615.—"A Mestizo came to demand passage in our junk."—Cock’s Diary, Hak. Soc. i. 216.

1653.—(At Goa) "Les Mestizos sont de plusieurs sortes, mais fort mesprizes des Bengalis et Castissos (see CASTES), parce qu’il y a un peu de sang noir dans la generation de leurs ancestres ... la tache d’avior en pour ancerce une Indienne leur demeure iusques a la centisme generation: ils peuluent toutefois etre soldats et Capi- 

tes de fortresses ou de vaisseaux, s’ils font profession de surreir les armes, et s’ils se lissent du costé de l’Eglise ils peuluent etre Lecteurs, mais non Pronoucens."—De la Boullaye-le-Gouz, ed. 1657, p. 293.

1665.—"And, in a word, Bengal is a country abounding in all things; and is for this very reason that so many Portuguese, Mesticks, and other Christians are fled thither."—Bennet, E.T. 140; [ed. Consostale, 438].

1673.—"Beyond the Outworks live a few Portugalls Mesteros or Misterados."—Fryer, 57.

1768.—"Noe Roman Catholic or Papist, whether English or of any other nation shall bear office in this Garrison, and shall have no more pay than 80 fannas per mensem, as private centinels, and the pay of those of the Portuguese nation, as Europeans, Mesteeses, and Topasses, is from 80 to 40 fannas per mensem."—Articles and Orders ... of Ft. St. Geo., Madraspatam. In Notes and Exts., i. 88.

1699.—"Wives of Freeman, Mestases."—Census of Company’s Servants on the Coast, in Wheeler, i. 356.

1727.—"A poor Seaman had got a pretty Musteros Wife."—A. Hamilton, ii. 10; [ed. 1744, ii. 8].
MUSTER. 605  MUXADABAD.

1781.—"Eloped from the service of his Mistress a Slave Boy aged 20 years, or thereabouts, pretty white or colour of Mussy, tall and slender."—Hicky’s Bengal Gazette, Feb. 24.

1799.—"August 18th. . . 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 Bolleau (an attorney in Calcutta, the father of Major-Generals John Theophilus and A. H. E. Bolleau, R.E. (Bengal)), quoted in Echoes of Old Calcutta, 84.

1834.—"You don’t know these Baboos. . . . Most of them now-a-days have their Mistees, Beebes, and their Mosolemaunees, and not a few their Goru Beebes likewise."—The Baboo, &c., 187-188.

1868.—"These Mestizas, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perished, and been mingled with that of their Spanish rulers. They are a very exclusive people . . . and have their own places of amusement . . . and Mestisa 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 Galés por comissão sua com alguns amostras de açúcar da Madeira, de Sangue de Dragao, e de outras cousas."—Gama, Navegação primeira, 8.

1563.—"And they gave me a mostra of cassowaries, 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."—Sarac, in Purchas, i. 357.

1612-13.—"Mustras." See under COBAGE.

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. 300; [ed. 1744].

c. 1760.—"He (the tailor) never measures you; he only asks muster for muster, as he terms it, that is for a pattern."—Ives, 52.

1772.—"The Governor and Council of Bombay must be written to, to send round Musters of such kinds of silk, and silk piece-goods, of the manufacture of Bengal, as will serve the market of Surat and Bombay."—Price’s Travels, i. 39.

1846.—"The above muster was referred to a party who has lately arrived from England. . . ."—J. A. Hort. Soc., in Watt, Econ. Diet. 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 it 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, matball, ‘opinionated,’ and the like.

MUTT, MUTH, s. Skt. matha; a sort of convenet where a celibate priest (or one making such profession) lives with disciples making the same profession, one of whom becomes his successor. Buildings of this kind are very common all over India, and some are endowed with large estates.


1874.—"The monastic Order is celibate, and in a great degree eratic and mendicant, but has anchorages places and head-quarters in the maths."—Calc. Review, cviii. 212.

MUTTONGOSHT, s. (i.e. ‘Mutton-flesh’) Anglo-Indian domestic Hind. for ‘Mutton.’

MUTTONGYEB, s. Sea-Hind. matangai, 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 Mòbòura ῾τὸς Θεός. 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. Maṣṣadābād, a name that often occurs
in books of the 18th century. It pertains to the same city that has latterly been called Murshidabad, the capital of the Nawabs of Bengal since the beginning of the 18th century. The town Muzudabad is stated to be founded by Akbar. The Governor of Bengal, Murshid Kuli Khan (also called in English histories Jafer Khan), moved the seat of Government hither in 1704, and gave the place his own name. It is written Muzudabad in the early English records down to 1760 (Sir W. W. Hunter).

[ca. 1670.—"Madeson Bazarki," in Tavernier, ed. Baili, i. 132.]

1684.—"Dec. 26. In ye morning I went to give Bulchund a visit according to his invitation, who rose up and embraced me when I came near him, enquired of my health and bid me welcome to Muzudabad...."—Hedges, Diary, Hak. Soc. i. 59.

1708-4. —"The first act of the Nawab, on his return to Bengal, was to change the name of the city of Muzudabad to Murshidabad; 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.—"Muzudabath."—Valentijn, Chor. Rom., &c., 147.

1728.—"Muzudaband 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 Muzudabad has been changed for Rajmahal, for above a Century."—A. Hamilton, ii. 20; [ed. 1744]. (There is great confusion in 20.)

1761.—"I have heard that Ram Kissen Sest, who lives in Calcutta, has carried goods to that place without paying the Muzudavad Syre (see BAYER) Chowkey duties. I am greatly surprised, and send a Chubdar to bring him, and desire you will be speedy in delivering him over."—Letter from Nawab Allyverdi Cawn to the Pres. of Council, dated Muzudabad, May 50.

1783.—"En omettant quelques lieux de moindre considération, je m'arrête d'abord à Mucudabab. Ce nom signifie ville de la monnoie. Et en effet c'est là où se frappe celle du pays; et un grand fœu de cette ville, appelé Atingoge, est la résidence du Nabab, qui gouverne le Bengale presque souverainement."—D'Aubigny, 65.

1785.—"The Nabob, irritated by the disappointment of his expectations of immense wealth, ordered Mr. Holwell and the two other prisoners to be sent to Muzudavad."—Orme, iii. 79.

1782.—"You demand an account of the East Indies, the Mogul's dominions and Muzudabad.... 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 Muzudabad 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 Muzudabad...." 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 Hooghly even was the Bridgeguarder of 20 guns. No vessel of the fleet appears to have gone higher.

MUZEEB, s. The name of a class of Sikhs originally of low caste, vulg. mazi, apparently mashabi from Ar. mashab, 'religious belief.' Cunningham indeed says that the name was applied to Sikh converts from Mahommmedanism (History, p. 379). But this is not the usual application now. ["When the sweepers have adopted the Sikh faith they are known as Mazoohabi."

... When the Chuhra is circumcised and becomes a Muslim, he is known as Muzzali or a Kutama." (Maclagan, Panjab Census Rep., 1891, p. 202.) The original corps of Muzees, now represented by the 32nd Bengal N.I. (Pioneers) was raised among the men labouring on the Baree Doab Canal.

1888.—"On the 19th June (1857) I advocated, in the search for new Military classes, the raising of a corps of Muzeees. Their 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 Muzheebes (low-caste) Sikhs, numbering 1200 men, to serve as pioneers."—Letter from R. Temple, Secretary to Punjub Govt., dd. Lahore, May 25, 1868.

MYDAN, MEIDAUN, s. Hind. from Pers. maidan. An open space, an esplanade, parade-ground or green, in or adjoining a town; a piazza (in the Italian sense); any open plain with grass on it; a chaugan (see CHICANE) ground; a battle-field. In Ar., usually, a hippodrome or racecourse.

c. 1800.—"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...—Priar Odoric, in Cathay, 83.

1618.—"When it is the hour of complines, or a little later to speak exactly, it is the time for the promenade, and every one goes on horseback to the meidan, which is always kept clean, watered by a number of men whose business this is, who water it carrying the water in skins slung over the shoulder, and usually well shaded and very cool."—P. della Valle, i. 707.

c. 1685.—"Celui (Quervansera) des Étrangers est bien plus spacieux que l'autre et est quarré, et tous deux font face au Meidan."—Themoc, v. 214.

1760.—"Before this house is a great square meidan or promenade, planted on all sides with great trees, standing in rows."—A. d'Ormess, 35.

1769.—"The Midan, or open Space before the Caun Palace, is an Olong and Stately Piazza, with real not belled Cloisters."—Pryer, 249.

1828.—"All this was done with as much coolness and precision, as if he had been at exercise upon the maidan."

[1835. — A 24-pound howitzer, hoisted on to the mantop of the Shannon, looked menacingly over the Maidan (at Calcutta) . . .]—Oliphant, Narrative of Ld. Elgin's Mission, i. 60.

Myna, Mina, &c. s. Hind. maind. A name applied to several birds of the family of starlings. The common myna is the Acridotheres tristis of Linn.; the southern Hill-Myna is the Gracula, also Eulabes religiosa of Linn.; the Northern Hill-Myna, Eulabes intermedia of Hay (see Jerdon's Birds, ii. Pt. i. 395, 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 Shama, and under that head the quotation will be found. [Mr. M'Crindle (Invasion of India, 186) is in favour of the Myna.]

It imitates the human voice and speaks with great distinctness.—Ains, ed. Jarrett, iii. 121.]

1831.—Jas. Bentius describes a kind of Myna in Java, which he calls Pica, seu pustus Suraeus Indicus. "The owner, an old Musulman 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 pennisima immediately began to chant: Orang Naaranu cajor macan babi? i.e. 'Dog of a Christian, eater of swine!'"—Lib. v. cap. 14, p. 67.

1864.—"In the Duke's chamber there is a bird, given him by Mr. Pierce, the surgeon, comes from the East Indies, black the greatest part, with the finest collar of white about the neck; but talks many things and neysay 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 Elazar Albin (Nat. Hist. of Birds, ii. pl. 38) in 1738.

1708.—"Among singing birds that which in Bengall is called the Minow is the only one that comes within my knowledge."—In Yale, Hedg's Diary, Hak. Soc. ii. 333xii.v.

1803.—"During the whole of our stay two minas were talking incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval."—Id. Valentia, i. 227-8.

1813.—"The myna 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 (minor) is the most highly prized."—Raffles, Java, i. 280.

1875.—"A talking mina in a cage, and a rat-trap, completed the adornments of the veranda."—The Dilemma, ch. xii.

1782.—"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 maina, and said: 'What shall I do to hurt this cat!"'—Miss Stokes, Indian Fairy Tales, 18.

". . . beneath
Striped squirrels raced, the mynas perked and picked.
The nine brown sisters chattered in the thorn . . ."
E. Arnold, The Light of Asia, Book i.

See Seven Sisters in Gloss. Mr. Arnold makes too many!

MYROBALAN. a. 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 *Anwul*, *anwul* of Hind., the *Emblica officinalis* of Gaertner (*Phyllanthus Emblica*, L., N. O. Euphorbiaceae). The Persian name of this is *damlah*, but, as the Arabic *amlaï* suggests, probably in older Persian *amlag*, and hence no doubt *Emblica*. Garcia says it was called by the Arab physicians *embelgi* (which we should write *ambalj*).

2. The Belleric Myrobalan; the fruit of *Terminalia Bellerica*, Roxb. (N.O. Combretaceae), consisting of a small nut enclosed in a thin exterior rind.

The Arabic name given in Ibn Baithar is *balitij*; in the old Latin version of Avicenna *belitätij*; and in Persian it is called *balit* and *balita*. Garcia says the Arab physicians called it *belerég* (*balitrij*) and in old Persian probably *balirig* which accounts for *Bellerica*.

3. The Chebulic Myrobalan; the fruit of *Terminalia Chebula*, Roxb. The derivation of this name which we have given under CHEBULL is confirmed by the Persian name, which is *Hálila-i-Kábuli*. It can hardly have been a product of Kabul, but may have been imported into Persia by that route, whence the name, as calicoes got their name from Calicut. Garcia says these myrobalans were called by his Arabs *quebulji*. Ibn Baithar calls them *hántaj*, and many of the authorities whom he quotes specify them as *Kábui*.

4. and 5. The Black Myrobalan, otherwise called ‘Indian,’ and the Yellow or *Citrine*. These, according to Royle (Essay on Antiq. of Hindoo Medicine, pp. 36-37), were both products of *T. Chebula* in different states; but this does not seem quite certain. Further varieties were sometimes recognised, and nine are said to be specified in a paper in an early vol. of the Philos. Transactions.* One kind

* This article we have been unable to find. Dr. Hunter in *As. Bev.* (vol. 182) quotes from a Persian work of Mohammed Husain Shirzi, communicated to him by Mr. Colebrooke, the names of 6 varieties of *Hálila* (or *Myrobalan*) as afforded in different stages of maturity by the *Terminalia Chebula*—i.e., *Zirva*, when just set from *Zir*, cummin-seed; 2. *H. Jowt* (from Jesu, barley); 3. *Zunf* or *Hindi* (The Black M.); 4. *H. Chital*, or Yellow; 5. *H. Kait", the mature fruit. (See Dr. Murray’s article in *Enc. Dict.* vi. pt. iv. 33 seg.)

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astringent flavour, but of several species, and not even all belonging to the same Natural Order, which were from an early date exported from India, and had a high reputation in the medieval pharmacopoeia. This they appear (some of them) to retain in native Indian medicine; though, they seem to have disappeared from English use and have no place in the *Pharmacographia*. They are still, to some extent, imported into England, but for use in tanning and dyeing, not in pharmacy.

It is not quite clear how the term *myrobalan*, in this sense, came into use. For the people of India do not seem to have any single name denoting these fruits or drugs as a group; nor do the Arabic dictionaries afford one either (but see further on). *Myrobolanes* is spoken of by some ancient authors, e.g. Aristotle, Dioscorides and Pliny, but it was applied by them to one or more fruits entirely unconnected with the subjects of this article. This name had probably been preserved in the laboratories, and was applied by some early translator of the Arabic writers on *Materia Medica* to these Indian products. Though we have said that (so far as we can discover) the dictionaries afford no word with the comprehensive sense of *Myrobalan*, it is probable that the physicians had such a word, and Garcia de Orta, who is trustworthy, says explicitly that the Arab practitioners whom he had consulted applied to the whole class the name *delegi*, a word which we cannot identify, unless it originated in a clerical error for *alelegi*, i.e. *thálaj*. The last word may perhaps be taken as covering all myrobalans; for according to the Glossary to Rhazes at Leyden (quoted by Dozy, Suppl. i. 43) it applies to the *Kabuli*, the yellow, and the black (or Indian), whilst the *Emblic* is also called *íthulaj* *amlag*.

In the Kashmir Customs Tariff (in *Punjab Trade Report*, ccxxvi.) we have entries of

"Hulda (Myrobalan).  
Buída (Bellerick ditto).  
Amla (Emblica Phyllanthus)."

* One of them is generally identified with the seeds of *Mortagua nigra*—see HORSE RADISH TREE—the Bot-nuts of old writers, and affording *Oil* of *Buí*, used as a basis in perfumery.
called Sind 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 Mediæval 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 ("Three-fruits") of Hindu medicine, which appears in Amarakosha (c. A.D. 500), as well as in a prescription of Susruta, the disciple of Charaka, and which is still, it would seem, familiar to the native Indian practitioners. It is, according to Royle, a combination of the black, yellow and Chebulic; but Garcia, who calls it tine-gala (tin-philin Hind. = "Three-fruits"), seems to imply that it consisted of the three kinds known in Goa, viz. citrino (or yellow), the Indian (black) and the belleric. [Watt, Econ. Dict. vi. pt. iv. 35 seqq.]

The emblic, he says, were not used in medicine there, only in tanning, like sumac. The Myrobolans imported in the Middle Ages seem often to have been preserved (in syrup).”

C. B. C. 340.—"νυτηείς γεννηεις του καρπου εν τη ρακτή εστι χαραλ γλυκετατος. Των μυραβαλανων δε θελουσα εν τη ρακτη, οιαν φαστον, οι καρποι εισι γλυκειν κοινων δε εισι εντραφω και εν τη ρακτε αιτων τικρο..."—Aristoteles, De Plantis, i. 10.

C. A. D. 60.—"φωνις εν καφτι γνηεατα τρηγυεται μετεπωξεία της κατα την ωδεων ακμής, παρεμέφρων την Αρακιδιθ μυροβαλανων, τόμα δε λέγεται."—Dioscorides, de Mat. Medica, i. calvill.

C. A. D. 70.—"Myrobalanum Trogloedytis et Thebaidi et Arabiae quibus Iudaean ab Aegypio determinatam commune est, nascentes unguentae, ut ipso nomine appareat, quo item indicatur et glandem esse. Arbor est heliotropio... simili folio, fructus magnitudine abellanae nucis," &c.—Pliny, xii. 21 (46).

C. 540.—A precription of Aëtius of Amida, which will be found transcribed under ZEDOARY, includes myrobalan among a large number of ingredients, chiefly of Oriental origin; and one doubts whether the word may not here be used in the later sense.

C. 1343.—"Preserved Mirabolanis (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 (acerbe), just as we candy the unripe tender walnuts, and that when they are candied in this way they have no nut within, but are all through tender like our walnut-comfits. But if this is really done, anyhow none reach us except those with a nut inside, and often very hard nuts too. They should be kept in brown earthen pots glazed, in a syrup made of casia fistula † and honey or sugar; and they should remain always in the syrup, for they form a moist preserve and are not fit to use dry."—Pegolotti, p. 377.

C. 1343.—(At Alexandria) "are sold by the ten mans (mene, see MAUND), amomum, mirobalans of every kind, camphor, castor..."—Ibid. 57.

1487.—"... Vasi grandi di confectiones, mirobalani e gengivoio."—Letter on presents sent by the Sultan to L. de’ Medici, in Roscoe’s Lorenzo, ed. 1825, ii. 372.

1505.—In Calicut) "li nasci mirabalani, emblici e chebali, li quali valeno duasti do el baar (see BAHAR)."—Leonardo Co. Masser, p. 27.

1562.—"La campagna di Iericho est entourée de mlotains de tous costes; poignant laquelle, et du costé de midy est la mer morte... Les arbres qui portent le Licion, naissent en ceste plaine, et aussi les arbres qui portent les Myrobalans Citrins, du noyau desquels les habitants font de l’huile."—P. Belon, Observations, ed. 1564, f. 144.

1560.—"Mais pource que le Ben, que les Grece appellent Balanus Myrepeisa, m’a fait souvenir des Myrobalans des Arabes, dont y en a cinq especes; et que dailleurs, on en vey ordinairement en Medicine, encore que les anciens Grece n’en ayent fait aucune mention: il m’a semblé bon d’en toucher mot: car l’esse fait grand tort à ces Commentaires de les priser d’un..."

* "Confettiano," "make comfits of"; "preserve," but the latter word is too vague.
† This is surely not what we now call Cassia Fistula, the long cylindrical pod of a leguminous tree, affording a mild laxative? But Hambury and Flütkiger (pp. 195, 475) show that some Cassia bark (of the cinnamon kind) was known in the early centuries of our era as cassia ejectys and cassia fistula, whilst the drug now called Cassia Fistula, L., is first noticed by a medical writer of Constantineople towards A.D. 1800. Pegolotti, at p. 366, gives a few lines of instruction for judging of cassia fistula: "It ought to be black, thick, and thick, and unbroken (salda), 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 3 years:" This is not very decisive, but on the whole we should suppose Pegolotti’s cassia fistula to be either a spice-bark, or solid twigs of a like plant (H. & F. 476).
† This is probably Balanitis myrrha, Delile, the seed of the Arabs, which is not unlike myrobalan fruit and yields an oil much used medicinally. The negroes of the Niger make an intoxicating spirit of it.
MYSORE. 610 NABÔB.

fruit si requis en Medicina. Il y a donques cinq especes de Myrabolans."—Matthioli, Com. on Dioscorides, old Fr. Tr. p. 394.

1610.—
"Kastril. How know you! Subtle. By inspection on her forehead; And subtlety of lips, which must be tasted Often to make a judgment. [Kisses her again.]

'Slight, she melts Like a Myrabolane."—The Alchemist, iv. 1.

[c. 1665.—"Among other fruits, they preserve (in Bengal) large citrons . . . small Mirobolans, which are excellent . . . ."—Bernier, ed. Constable, 488.]

1672.—"Speaking of the Olans Unguentaria, otherwise called Balanus Myrpesca or Br Arahim, 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. Maiśur, Can. Maiśuṟu. 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 BENGALAE, MARSINGA) dynasty. C. P. Brown gives the etym. as Maiśi-ṝr, Maiśi being the name of a local goddess like Pomona or Flora; ṭṝ, 'town, village.' It is however usually said to be a corruption of Mahīšṭha, the buffalo demon slain by the goddess Durga or Kali. [Rice (Mysore, i. 1) gives Can. Maiśa, from Skt. Mahīśa, and ṭṝu, 'town.]

[1896.—"Nabob Zulphekar Cawn is gone into the Mysore country after the Mahratta army. . . ."—Letter in Wilson, Hist. Sketches, Madras reprint, i. 80.]

MYSORE THORN. The Caesalpinia separia, Roxb. It is armed with short, sharp, recurved prickles; and is much used as a fence in the Deccan. Hyder Ali planted it round his strongholds in Mysore, and hence it is often called "Hyder's Thorn," Haidar ka jhār.

[1857.—"What may be termed the underwood consisted of milk bushes, prickly pears, myssore thorn, intermingled in wild confusion. . . ."—Lady Falkland, Chow-chow, 2nd ed. i. 800.]

N

NABÔB. a. Port. Nabóbo, and Fr. Nabah, from Hind. Nāwāb, which is the Ar. pl. of sing. Nāyab (see NAĪB), 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 Nāwāb of Surat, the Nāwāb of Oudh, the Nāwāb of Arcot, the Nāwāb Nīẓām 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 Mahommiedan gentlemen of distinction and good service, as Rāṣ and Rājā are upon Hindus.

Nabob is used in two ways: (a) simply as a corruption and representative of Nāwāb. We get it direct from the Port. nabóbo, 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' (Nābōb) (1798) aided in giving general currency to the word in this sense.

a.—
1804.—". . . delante del Nanabo que es justicia mayor."—Guerrero, Relaciones, 70.

1615.—"There was as Nababo in Surat a certain Persian Mahommiedan (Mowār Pardo) called Mocarre Bethiko, 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 inducent honestos et assessores Nanabi, id est, judicis suprini, cui consiliari erant, uti et Prorege, ut libellum famosum adversus Pinnerum spargerent."—Jarric, Theasura, iii. 378.

1652.—"The Nabob† was sitting, ac-

* Doxy says (2nd ed. 522) that the plural form has been adopted by mistake. Wilson says 'homo-

ifically.' Possibly in this and other like cases it came from popular misunderstanding of the Arabic

plurals. So we have omra, i.e. ussr, pl. of emr used singularly and forming a plural word. (See also OMLAH and MEHAUL.)

† The word is so misprinted throughout this part of the English version.
NABOB.

According to the custom of the Country, barefoot, like one of our Tailors, 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." — Taveraier, E. T. ii. 99; [ed. Ball, i. 291].

1653. — "... il prend la qualité de Nabab qui vaut autant à dire que monseigneur." — De la Boullaye-le-Gouz (ed. 1667), 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 ..." — Taveraier, E.T. ii. 57; [ed. Ball, i. 134].

1673. — "Gaining by these steps a nearer intimacy with the Nabab, he cut the new Business out every day." — Fryer, 183.

1675. — "But when we were preparing next day to depart, there came letters out of the Moorish Camp from the Nabab, the field-marshall of the Great Mogul. ..." — Heiden Vervarrijitsch Schip-Breuk, 52.

1682. — "... Ray Nundelall ye Nabab Dua, who gave me a most courteons recep-
tion, rising up and taking of me by ye hands, and ye like at my departure, which I am informed is a greater favour than he has ever shown to any Franks ..." — Hoodes, Diary, Oct. 27; [Hak. Soc. i. 42].

Hodges writes Nabob, Nabob, Nabob, Nabob, Nabob.


1777. — "A few years ago, the Nabob or Vice-Roy of Chorrondel, who resides at Chiekkulal, and who superintends that Country for the Mogul, for some Disregard he has received from the Inhabitants of Diu Islands, would have made a Present of them to the Colony of Fort St. George." — A. Hamilton, i. 874; [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; she and she are Moors, whose women are never seen by any man upon earth except their husbands." — Letter from Madras in Mrs. Delany's Life, ii. 169.

1748. — "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 Nabab that might prove satisfactory." — In Long, 33.

1778. — "And though my years have passed in this hard duty, No Benefit acquired — no Nabab's booty." — Epilogue at Fort Marlborough, by W. Marden, in Mem. 9.

1787. — "Of armaments by land and sea; Of Nabobs you have made to yield." — Risdon, in Life and Letters, i. 124.

1807. — "Some say that he is a Tailor who brought in a long bill against some of Lord Welleley's staff, and was in consequence provided for; others say he was an adventurer, and sold knicknacks to the Nabob of Oude." — Sir T. Munro, in Life, i. 871.

1809. — "I was surprised that I had heard nothing from the Nawab of the Carnatic." — Ed. Valentinia, i. 381.


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 Nabab 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." — Boswell, 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. 18.


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 Pitt's E. I. Bill, in Works and Corrs., ed. 1862, iii. 504.

1787. — "The speakers for him (Hastings) were Burgess, who has completely done for himself in one day; Nichols, a lawyer; Mr. Vansittart, a nabob; Alderman Le Mesurier, a smuggler from Jersey; ... and Dempster, who is one of the good-natured candid men who connect themselves with
every bad man they can find."—Ld. Minte, 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 faire décerner... le surnom de Nabob par les bourgeois et les visiteurs de la petite ville."—Rev. des Deux Mondes, xviii. 938.

1874. — "At that time (c. 1830) the Royal Society was very differently composed from what it is now. Any wealthy or well-known person, any M.P. ... or East Indian Nabob, who wished to have F.R.S. added to his name, was sure to obtain admittance."—Geikie, Life of Murchison, i. 197.

1879. — "... A Tunis!—interrompit le due... Alors pourquoi ce nom de Nabab! —Bah! les Parisiens n'y regardent pas de si près. Pour eux tout riche étranger est un Nabab, n'importe d'où il vienne."—Le Nabab, par Alph. Daudet, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense miswritten Naawob; thus:

1878. — "These were days when India, little known still in the land that rules it, was less known than it had been in the previous generation, which had seen Warren Hastings impeached, and burghs* bought and sold by Anglo-Indian Nawabs."—Smith's Life of Dr John Wilson, 30.

But there is no question of purism in the following delicious passage:

1878.—"If... the spirited proprietor of the Daily Telegraph had been informed that our aid of their friends the Turks would have taken the form of a tax upon paper, and a concession of the Levits to act as Commanders of Regiments of Bashi-Bouzouks, 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-khuda (navis dominus) 'a skipper'; the master of a native vessel. (Perhaps the original sense is rather the owner of the ship, going with it as his own supercargo.) It is hard to understand why Reinaud (Relation, ii. 42) calls this a "Malay word... 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. — "Bienôt l'on ne garda pas même de ménagements pour les patrons de navires (navānkhudā, pl. of nakhudā) Arabes, et les maîtres de bateaux marchands furent en butte à des prétentions injustes."—Relation, &c., i. 68.

c. 1348. — "The second day after our arrival at the port of Kalkut, this princess invited the nabūdha, or owner of the ship (sāhib-al-markab), the kānta (see CRANNY) or clerk, the merchants, the chief people, the tānsī (see TINDEL) or commander of the crew, the sipāsīdar (see SIPAHSELAR) or commander of the fighting men."—Ibn Batuta, iv. 250.

1502. — "But having been seen by our fleet, the caravels made for them, and the Moors being laden could no longer escape. So they brought them to the Captain General, and all struck sail, and from six of the Zanzubos (see SAMBUS) the naodos came to the Captain General."—Correa, i. 302.

1540. — "Whereupon he desired us that the three neocadas of the Junka, so are the commanders of them called in that country..."—Pinto, (orig. cap. xxxv.) in Cosas, p. 42.

[c. 1590. — "In large ships there are twelve classes. 1. The Nahuda, or owner of the ship. This word is evidently a short form of Naakhuba. He fixes the course of the ship, sails its mast. Blockman, i. 280."

1610. — "The sixth Nahoda, Buclesch Amscher, Captain of a great ship of Dabul (see DABUL), came ashore with a great many of Merchants with him, he with the rest were carried about the Towne in pompe."—Sir H. Middleton, in Purchas, i. 260.

[1616.—"Nohody Chinhonne's voyage for Syam was given over."—Foster, Letters, iv. 187.]

1623. — "The China Nohchedah hath too long deluded you through your own simplicity to give credit unto him."—Cowper, at Batavia, to Rich. Cock, in his Diary, i. 341.

1625. — Purchas has the word in many forms; Nokshayad, Nahoda, Nahohu, &c.

1638. — "Their nockrado or India Pilot was stab'd in the Groyne twice."—In Hakl. iv. 48.

1649. — "In addition to this a receipt must be exacted from the Nachodas."—Secret Instructions in Baldaeus (Germ.), p. 6.

1768.—"Our Chocardas (?) assured us they

* Qu. bourgeois! The writer does injustice to his country when he speaks of burghs being bought and sold. The representation of Scotch burghs before 1882 was bad, but it never was purchaseable. There are no burghs in England.
we are rogues; but our Knockety or pilot
told us he knew them."—Ives, 248. This
word looks like confusion, in the manner of
the post of the "Snark," between nakhuda
and (Hind.) arbab, "a pilot," [so called
because many came from Arojt.]

[1822.—"The Knockada was very at-
tentive to Thoughtless and his family..."
—Wallace, Fifteen Years in India, 241.

[1831.—"The Roban (Ar. rabba, 'the
master of a ship') and Nakhadar being
afraid to keep at sea all night..."—Life
and Adventures of Nathaniel Pearce, written
by himself, ii. 308.]

1850.—"That a pamphlet should be
printed, illustrated by diagrams, and widely
circulated, commends itself to the Govern-
ment of India... copies being supplied
to Nakhudas and tinkads of native craft
at small cost."—Rem. of Govt. of India as
to Lights for Shipping, 28 Jan.

NAGA, n.p. The name applied to
an extensive group of uncivilized clans
of warlike and vindictive character in
the eastern part of the hill country
which divides Assam Proper (or the
valley of the Brahmaputra) from
Kachar and the basin of the Surna.
A part of these hills was formed into
a British district, now under Assam,
in 1867, but a great body of the Naga
clans is still independent. The ety-
mology of the name is disputed; some
identifying it with the Naga or Snake
Aborigines, who are so prominent in
the legends and sculptures of the
Buddhists. But it is, perhaps, more
probable that the word is used in the
sense of 'naked' (Skt. naga, Hind.
nαγαδ, Beng. nangta, &c.), which,
curiously enough, is that which
Ptolemy attributes to the name, and
which the spelling of Shihabuddin
also indicates. [The word is also used
for a class of ascetics of the Dādapan-
thi sect, whose head-quarters are at
Jaypur.]

c. A.D. 50.—"Kal μέτρα τού Μαίανδρου,
... Ναγγα λόγα δ' ονειανε γρημνην
κέμεν."—Ptol. VII. ii. 18.

c. 1682.—"The Rajah had first intended
to fly to the Naga Hills, but from fear of
our army the Nágás* would not afford him
an asylum. 'The Nágás live in the southern
mountains of Assam, have a light brown
complexion, are well built, but treacherous.
In number they equal the helpers of Yagog
and Magog, and resemble, in hardiness and
physical strength the 'Adish (an ancient
Arabian tribe). They go about naked like
beasts... Some of their chiefs came to
see the Nawáb. They wore dark hip-clothes
(lung), ornamented with cowries, and round
about their heads they wore a belt of bear's
wools, allowing their black hair to hang
down their neck.'"—Shihabuddin Tákh, tr.
by Prof. Blockmann, in J. As. Soc. Beng.,
xli. Pt. i. p. 84. [See Plate xvi. of Dalton'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 Naga,
not Nāga, "an assumption which one is not bound to accept. 'One
on the Spot' is not bound to know the ety-
mology of a name several thousand years old.

[Of the asetic class:

1879.—"The Nágás of Jaipur are a sect
of militant devotees belonging to the Dádá
Panthi sect, who are enrolled in regiments
to serve the State; they are vowed to celibacy
and arms, and constitute a sort of military
order in the sect."—Rajputana Gazetter,
ii. 147.]

NAGAREE, s. Hind. from Skt.
ndgari. The proper Sanskrit character,
meaning literally 'of the city'; and
often called deva-ndgari, 'the divine
city character.'

[1828.—"An antique character... us'd
by the Brachmans, who in distinction from
other vulgar Characters... call it Nāghari."
—P. della Valle, Hak. Soc. i. 75.

[1781.—"The Skt. alphabet... is
now called Diewargar, or the Language of
Anglos."
—Haliëd, Code, Intro. xxiii.]

[c. 1805.—"As you sometimes see Mr.
Wilkins, who was the inventor of printing
with Bengali and Nagari types..."
—Letter of Colebrooke, in Life, 227.]

NAIB, s. Hind. from Ar. ndgab,
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 Náybe."—Pyrrud
de Laval, Hak. Soc. i. 185.]

1682.—"Before the expiration of this
time we were overtaken by ye Caddie's Naip,
ye Meherar's (see NAIB) deputy, and ye
Dutch Director's Vakill (see VAKEL) (by
the way it is observable ye Dutch omit no
opportunity to do us all the prejudice that
lies in their power)."—Hedges, Diary, Oct.
11; [Hak. Soc. i. 35].

* The word Nág is spelt with a nasal "
Nágha." (p. 76.)
1765.—"... this person was appointed Nial, or deputy governor of Orissa."—
Holl, Hist. news. i. 68.

(1558.—"The Niall gave me letters to the chiefs of several encampments, charging
them to provide me with horses."—FERRER, Caravac Journeys, 237.)

NAIK, NAIQUE, &c. a. Hind. ndyaq. A term which occurs in nearly all
the vernacular languages; from Skt. ndyaqa, '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. 1558.—"Mandou também hê Nayeque
com vinti Abescins, que nos veio guardando
dos índios."—PIED, ch. iv.
1548.—"With these four captains there
are 12 naiques, who receive as follows—to
wit, for 7 naiques who have 37 pardoas
and 1 pondra a year ... 11,160 reis. For
Codi naique, who has 30 pardoas, 4 tanga,
and 2 Madgour naique the same ... and
Saigy naique 24 pardoas a year, and
two naiques [Ar. nafar, 'servant'] who have
8 vintins a month, equal to 12 pardoas
4 tangas a year."—S. Botelho, Tombo, 215.
1553.—"To guard against these he estab-
lished some people of the same island of
the Canarese Gentoes with their Naiques,
who are the captains of the footmen and
of the horsemen."—BARROS, Dec. ii. Liv.
cap. 4.
c. 1580.—"Occorre l'anno 1585, se mi
ricordo bene, che il Naece ciò Signor
della Città li mandi a domandami certi
caualli Arabi."—C. Fedecri, in Ramusio,
iii. 391.
c. 1610.—"Je priay donc ce capitaine ...
qu'il me faiz bailier vne almadie ou besteau
avec des mariniere et vne Naique pour
truchement."—Moignet, 298.

1646.—"Il s'appelle Naique, qui signifie
Capitaine, d'autant que c'est vn Capitaine
du Roy du Maringue."—BARRETO, Rel. du
Proc. de Malabar, 255.

(b)—
1698.—"The Kings of Deccam also have
a custome when they will honour a man or
recompense [recompenses] their service done,
and rayse him to dignitie and honour.
They give him the title of Naique, which
signifiteth a Capitaine."—LINEKOTES, 57; [Hak. Soc. i. 173].

1673.—"The Prime Nobility have the
title of Naiks or Naiques."—FRYER, 162.
c. 1704.—"Hydur Shihb, the son of
Muhammad Illis, at the invitation of
the Ministers of the Polycar of Mysore,
proceeded to that country, and was entertained
by them in their service ... he also re-
ceived from them the honourable title of
Naiq, a term which in the Hindue dialect
signifies an officer or commander of foot
soldiers."—H. of Hyder Naiq, p. 7. This
was the uncle of the famous Haidar Naik or
Hyder Ali Khan.

(c)—
1604.—"Madure; corte del Naique Señor
delas terras."—GUERRERO, Relations, 101.
1616.—"... and that orders should be
given for issuing a proclamation at Nega-
patam that no one was to trade at Teva-
patam, Porto Novo, or other port belonging
to the Naique of Ginja or the King of
Massalapatam."—BOCARDO, 619.
1646.—"Le Naique de Madure, à qui
appartient la côte de la pesccherie, a la
peche d'un jour par semaine pour son
tribut."—BARRETO, 248.
c. 1665.—"Il y a plusieurs Naiques au Sud
de Saint-Thomé, qui sont Souverains: Le
Naique de Madure en est un."—THEVENOT,
v. 317.
1672.—"The greatest Lords and Naiques
of this kingdom (Carnataco) who are subject to
the Crown of Velour ... namely Vittia
naiq of Madura, the King's Cupbordore (see
Cuspador) ... , and Cristype
naiq of Chngier, the King's Betal-holder
... the naik of Tanjowter the King's Shield-
bearer."—Baldaecus (Germ.), p. 153.
1809.—"All I could learn was that it was
built by a Naig of the place."—Ld. Valencie.
i. 398.

(d)—
c. 1610.—"These men are hired, whether
Indians or Christians, and are called Naicoles."—PYRARD de LAVAL, Hak. Soc. ii. 42.
1787.—"A Troop of Native Cavalry on the
present Establishment consists of 1 European
subaltern, 1 European sergeant, 1 Subditar,
3 Jemidars, 4 Havildars, 4 Naiques, 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
naiq, 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.**

We may add as a special sense that in West India Nātik is applied to the head-man of a hamlet (Kāri) or camp (Tānda) of Britjariies (q.v.). [Bhangi and Jhangi Naiks, the famous Banjaras, are said to have had 180,000 bullock in their camp. See Berar Gazetteer, 196.]

**NAIR.** _s._ Malayāl. nāyar; from the same Skt. origin as Naik. Name of the ruling caste in Malabar. [The Greek nāyos as a tract stood for the country of the Nairs. For their customs, see Logan, Malabar, i. 131.]

1510. — "The first class of Panags in Calicut are called Brahmins. The second are Nāserī, 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 nāyra." — Barboes, 185.

1558. — "And as ... the Gentiles of the place are very superstitious in dealing with people foreign to their blood, and chiefly those called Brahmans and Nairs." — Barros, Dec. I. liv. iv. cap. 7.

1663. — "... The Nairs who are the Knights." — Garcia.

1582. — "The Men of Warre which the King of Calicut and the other Kings have, are Nayres, which be all Gentlemen." — Castelveda (by N. L.), f. 365.

1644. — "We have much Christian people throughout his territory, not only the Christians of St. Thomas, who are the best soldiers that he (the King of Cochin) has, but also many other vessels who are conversed to our Holy Catholic Faith, through the preaching of the Gospel, but none of these are Nayres, who are his fighting men, and his nobles or gentlemen." — Bocarro, MS., f. 315.

1755. — "The King has disciplined a body of 10,000 Nairs; the people of this denomination are by birth the Military tribe of the Malabar coast." — Orme, i. 400.

1781. — "The soldiers preceded the Nairs or nobles of Malabar." — Gibbon, ch. xviii.

It may be added that Nāyar was also the term used in Malabar for the mahout of an elephant; and the fact that Nāyar and Nāyaka are of the same origin may be considered with the etymology which we have given of Cornac (see Garcia, 565).

**NALKEE.** _s._ Hind. nalkī. A kind of litter formerly used by natives of rank; the word and thing are now obsolete. [It is still the name of the bride's litter in Behar (Grierson, Bihar Peasant Life, 45).] The name was perhaps a fictitious imitation of palki? [Platts suggests Skt. naliṇa, 'a tube.]

1789. — "A nālēki is a palki, 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 Seir Mulaqathin, iii. 269.

1844. — "This litter is called a 'nalki.' It is one of the three great insignia which the Mogul emperors of Delhi conferred upon independent princes of the first class, and could never be used by any person upon whom, or upon whose ancestors, they had not been so conferred. These were the nalki, the order of the Fish, and the fan of peacock's feathers." — Sleeman, Ramble, ed. V. A. Smith, i. 165.

**NAMBRADRIM.** _s._ Malayāl. nambiyadiri, nambiyathiri, a general, a prince. [See Logan, Malabar, i. 131.]

1508. — "Afterwards we were presented to the King called Nambidara; who received us with no small kindness and kindness." — Giov. da Empoli, in Ramusio, i. f. 146.

1552. — "This advice of the Nambradrīm was disapproved by the kings and lords." — Castanheira; see also Transl. by N. L., 1582, f. 147.

1557. — "The Nambradrīm who is the principal governor." — D'Albuquerque, Hak. Soc. i. 9. The word is, by the translator, erroneously identified with Nambūdiri (see Namboorie), a Malabar Brahman.

1634. — "Entra em Cochim no thalamo secreto Aonde Nambeodera dorme quieto." — Malaca Conquist. i. 50.

**NAMBOOOREE.** Malayāl. nambūdari, Tam. nambūri; [Logan (Malabar, ii. Gloss. cxxi.)] gives nambūdīrī, nambru, from Drav. nambuka, 'to trust,' tirī, Skt. tīrī, 'blessed.' The Madras Gloss. has Mal. nambu, 'the Veda,' othu, 'to teach,' tirī, 'holy.' A Brahman of Malabar. [See Logan, i. 118 seqq.]

1644. — "No more than any of his Nambures (among Christian converts) who are his padres, for you would hardly see any one of them become converted and baptized because of the punishment that the king has attached to that." — Bocarro, MS., 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 Nambures eat no kind of animal food, and drink no spirituous liquors." — Buchanan, Mysore, ii. 428.
NANKEEN, a. A cotton stuff of a brownish yellow tinge, which was originally imported from China, and derived its name from the city of Nanking. It was not dyed, but made from a cotton of that colour, the *Gossypium religiosum* of Roxb., a variety of *G. herbaceum*. It was, however, imitated with dyed cotton in England, and before long exports of this imitation were made to China. Nankeen appears to be known in the Central Asia markets under the modified name of Nanka (see below).

1793-4.—"The land in this neighbourhhood produces the cloth usually called Nankeens in Europe . . . in that growing in the province of Kiangnan, of which the city of Nan-kin is the capital, the down is of the same yellow tinge which it possesses when spun and woven into cloth."—Stevenson’s *Narr. of Ed. Macarney’s Embassy*, ii. 425.

1794-5.—"The colour of Nam-King is thus natural, and not subject to fade . . . The opinion (that it was dyed) that I combat was the cause of an order being sent from Europe a few years ago to dye the pieces of Nam-King of a deeper colour, because of late they had grown paler."—Van Braam’s *Embassy*, E.T. ii. 141.

1797.—"China Investment per Upton Castle. . . Company’s broad and narrow Nankeen, brown Nankeen."—In Seton-Karr, ii. 805.

1809.—"Cotton in this district (Puraniya or Purnee) is but a trifling article. There are several kinds mentioned. . . The Kuki is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material with that usually in use in that manufacture."—F. Buchanan, in *Eastern India*, iii. 244. [See Watt, *Econ. Dict.* iv. 16, 29.]

1888.—"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 *Punjab Trade Report*, App. p. ix. See also p. clxvii.

1848.—"Don’t be trying to depreciate the value of the lot, Mr. Moss," Mr. Hammerdown said; ‘let the company examine it as a work of art—the attitude of the gallant animal quite according to natur, the gentleman in a nankeen-jacket, his gun in hand, is going to the chase; in the distance a banyhann tree (see BANYAN-TREE) and a parody."—*Vanity Fair*, i. 178.

NANKING, n.p. The great Chinese city on the lower course of the Yangtse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on the expulsion of the Mongol family of Chinghiz. The city, previously known as 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 (Chelim) 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. die rimente (i.e. from Cambalec or Peking), alia civitas Nempeats nomine, ab imperatore condita, cujus ambitus triginta miliiariaeius, aequo est popularissima omnium." This is evidently the same name that is coupled with Cambalec, in Petis de la Croix’s translation of the *Life of Timour* (iii. 218) under the form Nemnai. The form Lankin, &c., is common in old Portuguese narratives, probably, like Liampo (q.v.), a Fuhkien form.

c. 1520.—"After that follows Great China, the king of which is the greatest sovereign in the world . . . The port of this kingdom is called Guanten, 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.

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 rovers in the first Lanteas (see LANTEAS) that should put to sea, for to pass unto Canton . . ."—*Pinto*, E.T. p. 99 (orig. cap. xxxi)."

1553.—"Further, according to the Cosmography of China . . . the maritime provinces of this kingdom, which run therefrom in a N.W. direction almost, are these three: Nanquij, Xanton (Shantung), and Quincij." (Kingue or capital, i.e. Pechil.)—*Barros*, i. ix: 1.

1556.—"Ogni anno va di Persia alla China una grossa Caravana, 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. 891v.

[1615.—"6784 Catties China of raw Lankeen silk."—*Foster, Letters*, iii. 137.]
The name of a strange weird-looking volcanic cone, which rises, covered with forest, to a height of some 2,330 feet straight out of the deep sea, to the eastward of the Andamans. One of the present writers has observed (Marco Polo, Bk. III. ch. 13, note) that in the name of Narcondam one cannot but recognise Narak, 'Hell'; perhaps Naraka-kundam, 'a pit of hell'; adding: "Can it be that in old times, but still contemporary with Hindu navigation, this volcano was active, and that some Brahmin St. Brandon recognised in it the mouth of Hell, congenial to the Rakshasas of the adjacent group" of the Andamans? We have recently received an interesting letter from Mr. F. R. Mallet of the Geological Survey of India, who has lately been on a survey of Narcondam and Barren Island. Mr. Mallet states that Narcondam is "without any crater, and has certainly been extinct for many thousand years. Barren Island, on the other hand, forms a complete amphitheatre, with high precipitous encircling walls, and the volcano has been in violent eruption within the last century. The term 'pit of hell,' therefore, while quite inapplicable to Narcondam, applies most aptly to Barren Island." Mr. Mallet suggests that there may have been some confusion between the two islands, and that the name Narcondam may have been really applicable to Barren Island. [See the account of both islands in Ball, Jungle Life, 397 seqq.] The name Barren Island is quite modern. We are told in Purdy's Or. Navigator (350) that Barren Island was called by the Portuguese Ilha alta, a name which again would be much more apt for Narcondam, Barren Island being only some 800 feet high. Mr. Mallet mentions that in one of the charts of the E.I. Pilot (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° 18', 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 Andman towards the Coast... there lysth only in the middle way an Ilande which the inhabitantes call Viacundam, 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 repond point à la position que nos cartes lui donnent. Le routier de Gaspar Pereira de los Raya indique lîle Narcadão ou Narcondam à 6 lieues des îles 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, meya quarta mais para los nordestes, c'est à dire a peu-près 17 degrés de l'est au nord. Selon les cartes Francois, Narcondam s'écrit environ 25 lieues marines de la tête d'Andaman; et au lieu de prendre plus du nord, cette île baisse vers le sud d'une fraction de degré plus ou moins considérable selon différentes cartes."—D'Anville, Belairc, 141-142.

I may add that I find in a French map of 1701 (Carte Marine depuis Surat jusqu'au Detroit de Malaca, par le Père P. P. Tachard) we have, in the (approximately) true position of Narcondam, Isle Haute, whilst an islet without name appears in the approximate position of Barren Island.

NARD, s. The rhizome of the plant Nardostachys Jatamansi, D.C., a native of the loftier Himâlaya (allied to Valerian). This is apparently an Indian word originally, but, as we have it, it has come from the Skt. nalâda 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 ναρδός, Pers. nár, (whence Skt. nalada), spikenard. (nádà, a reed")] The plant was first identified in modern times by Sir W. Jones. See in Canticles, i. 12, and iv. 13, 14.

B.C. c. 25. — “Our non sub alta vel platanos, vel haos
Finu jacentes sic temere, et rosa
Canos odorati capitulos,
Dum liceat, Asymycale nardo
Potamus unotii!” — Horace, Odes, II. xi.

A.D. 29. — “Καλί οντος αὐτῷ ἐν Βηθλεεμ, ἐν τῇ οἰκίᾳ Σιλωων... ἡδέ γενή ἐξοφα δεδαπτον μέρος, κάρδου πιτική τοιχύ-
τελος...” — St. Mark, xiv. 3.

A.D. 70. — “As touching the leafe of Nardus, it was good that we discouraged thereof at large, seeing that it is one of the principal ingredients aromaticall that goe to the making of most costly and precious ointments... The head of Nardus spreadeth into certain spikes and ears, whereby it hath a twofold use both as spike and also as leafe.” — Pliny (Ph. Holland), xii. 12.

A.D. 90. — “Κατάγεται δὲ δὲ αὐτή (Οὐργία) καὶ ἀνὰ τῶν ἤμων τῶν, ἡ δὲ Ἰοκλαίδης κατακεραμένη κάρδος, ἡ Κασ-
καπρυρή, καὶ ἡ Παρακαπρυρή, καὶ ἡ Καρπα-
λίη, και ἡ διὰ τὴν παρακεκέμενην Σκυλίαν.” — Periplus, § 48 (corrected by Fabricius).

A.D. 64. — “... also to Sindu, where you get the musk or carson, and andro-
stachyn” (for Carthostachys, i.e. spikenard).

—Cosmas, in Cuthay, p. clxxviii.

1568. — “I know no other spikenard (spicy-
nard) in this country, except what I have already told you, that which comes from Chitor and Mandou, 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 Symbol of the Persians and Arabs, the Jadéamant of the Hindus, and the spikenard of our shores, are one and the same plant.” — Sir W. Jones, in As. Res. ii. 410.

c. 1781. — “My first shuts out thieves from your house or your room,
My second expresses a Syrian perfume;
My whole is a man in whose converse is shared
The strength of a Bar and the sweetness of Nard.” — Charade on Bishop Barnard by Dr. Johnson.

NARGEELA, NARGILEH. — Properly the coco-nut (Skt. nárikera, -kela, or -kelt; Pers. náríyl; Greek of Cosmas, Ἄργυλλων); thence the hubble-
bubble, or hooks 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. — “Argyll.” See under SURA.

[1628. — “Narghil, like the palm in the leaves also, and is that which we call Narghul Indica.” — P. della Valle, Hak. Soc. i. 40.

[1758. — “An Argyle, or smoking tube, and coffee, were immediately brought us...” — Joes, 271.

[1813. — “... the Persians smoked their culloons and narghils...” — Forbes, Or. Mem. 2nd ed. ii. 179.]”

NARROWS, THE, n.p. A name applied by the Hoogly pilots for at least two centuries to the part of the river immediately below Hoogly Point, now known as ‘Hoogly Bight.’ See Mr. Barlow’s note on Hedges’ Diary, i. 64.

1684. — “About 11 o’clock we met with ye Good-hope, at an anchor in ye Narrows, without Hugly River,* and ordered him upon ye first of ye flood to weigh, and make all haste he could to Hugly...” — Hedges’ Diary, Hak. Soc. i. 64.

1711. — “From the lower Point of the Narrows on the Starboard-side... the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, Adcgam. From the River of Rogues, the Starboard Shore, with a great Ship, ought to be kept close aboard down to the Channel Trees, for in the Offing lies the Grand middle Ground...” — English Pilot, p. 57.

NARSINGA, n.p. This is the name most frequently applied in the 16th and 17th centuries to the kingdom in Southern India, otherwise termed Vijayanagara or Bissarag (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 Narasipha, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the

* The "Hugly" River was then considered (in ascending) to begin at Hooghly Point, and the confluence of the Rupnarain R., often called the Ganga (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.

1605. — "Hasse notizia dei maggiori Re che hanno nell’India, che è il Re de Marsin, indiano senti; confina in Estrema- mudura con il regno de Comg (qu. regno Decumaj), l’al qual Re si è Moro. Èl qual Re de Marsin tiene grando regno; sarà (hara!) ad ogni suo comando 10 mila elefanti, 50 mila cavalli, e infinito numero di genti." — Leonardo Ca’ Maser, 56.

1610. — "The Governor . . . learning of the embassy which the King of Birnega 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 Calecut and from the Balagata as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most easy aid from the King of Bisinga." — Corre, ii. 30.


1516. — "45 leagues from these mountains inland, there is a very large city which is called Bijansguer, very populous. . . . The King of Narsinga always resides there." — Barbosa, 86.

C. 1538. — "And she (the Queen of Onor) swore to him by the golden sandals of her pagod that she would rejoice as much should God give him the victory over them (the Turks) as if the King of Narsinga, whose slave she was, should place her at table with his wife." — F. Mendes Pinto, ch. ix.; see also Cogan, p. 11.

1558. — "And they had learned besides from a Friar who had come from Narsinga to stay at Cananor, how that the King of Narsinga, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him . . ." — Barros, i. viii. 9.


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 Coton, ch. xiv. (What is here said about priests applies to Lingaira, q.v.).

1611. — . . . the Dutch President on the coast of Coromandel, shewed us a Cruise (see GOWLE) from the King of Narsinga, 

Wenceslat, 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 Maurices 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 otre nombre Dinaga." — Martínez de la Fuente, Compendio, 16.

NASSICK, n.p. Nasik; Narsis of Ptolemy (vii. 63); an ancient city of Hindu sanctity on the upper course of the Godavury 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., 1887) have been called by him Nasik squares, and Nasik cubes, from his residence in that ancient place (see Encyc. Britan. 9th ed. xvi. 215).

NAT, s. Burmese ndt, [apparently from Skt. ndtha, 'lord']; a term applied to all spiritual beings, angels, elf, demons, or what not, including the gods of the Hindus.

1870. — "Indeed, with the country population of Pegu the worship, or it should rather be said the propitiating of the 'Nāt' 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. ndnd. 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 ghuri (see GHRIBBY), or copper cup, floats usually in a vessel of coarse red pottery filled with water, called a Nān." — Wanderings of a Pilgrim, i. 260.

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 ndnds. They are
NAUTCH. 630  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 ballet. Hind. and Mahr. nātch, from Skt. nṛtā, dancing and stage-playing, through Prakrit nātchā. The word is in European use all over India. [A pugly nauch (see POGGLE) is a fancy-dress ball. Also see FOOTLY NAUTCH.] Browning seems fond of using this word, and persists in using it wrongly. In the first of the quotations below he calls Fifie the 'European nauch,' 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 Nāch as most a attractive spectacle, but once witnessed it generally dissolves the illusion."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 142.]

1825.—"I joined Lady Macnaghten and a large party this evening to go to a Nāch given by a rich native, Boulail Mullah, on the opening of his new house."—Mrs. Heber, in Heber, ed. 1844, i. 37.

[1829.—"... a dance by black people which they call a Notch. ..."—Oriental Sport. Mag. ed. 1873, i. 129.]

... c. 1831.—"Elle (Begum Sumrou) fit enterrer vivante une jeune esclav, dont elle était jalouse, et donna à son mari un nautch (bal) sur cette horrible tombe."—Jacquemont, Correspondance, ii. 221.

1875.—
"... let there be no worst
Of degradation spared Fifie; ordained from first
To last, in body and soul, for one life-
long debauch,
The Pariah of the North, the European Nautch!"
Fifie at the Fair, 31.

1876.—
"... I looked in the swarthy little lady—I swear,
From the head to the foot of her,—well quite as bare!
'No Nautch shall cheat me,' said I, taking my stand
At this bolt which I draw..."
Natural Magic, in Faccihotto, &c.

NAUTCH-GIRL. s. (See BATADEE, DANCING-GIRL.) The last quotation is a glorious jumble, after the manner of the compiler.

[1809.—"Nāch Girls are exempted from all taxes, though they pay a kind of voluntary one monthly to a Fugeer. ..."—Broughton, Letters from a Mahratta Camp., ed. 1892, p. 113-4.]

1825.—"The Nāch 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 Aīmā, and they give a fascinating entertainment called a nāch, for which they are well paid."—In R. Phillips, A Million of Facts, 322.

NAVAIT, NAITEA, NEVOYAT, &c., n.p. A name given to Mahomedans of mixed race in the Konkan and S. Canara, corresponding more or less to Moplahs (q.v.) and Lubbyes of Malabar and the Coromandel coast. [The head-quarters of the Navayats are in N. Canara, and their traditions state that their ancestors fled from the Persian Gulf about the close of the 7th century, to escape the cruelty of a Governor of Iran. See Sturrock, Man. of S. Canara, i. 181.] It is apparently a Konkani word connected with Skt. nāch, 'new,' and implying 'new convert.' [The Madras Gloss. derives the word from Pers. nāth, from Nāth, the name of an Arab clan.]

1552.—"Sons of Moors and of Gentile women, who are called Naiteas. ..."—Custantedha, iii. 24.

1553.—"Naiteas que são mesticos: quanto-
as padres de geração dos Arabios ... e
perparte das madres das Gentias."—Barros, i. ix. 3.

... And because of this fertility of soil, and of the trade of these ports, there was here a great number of Moors, natives of the country, whom they call 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 Nowaytas (literally the New Race). ..."—Pirista, by Briggs, iv. 588.

1615.—"... et passim infiniti Mahometani periebantur, tum indigenae quos naiteas vocabant, tum externi. ..."—Jarric, i. 57.

1626.—"... There are two sorts of Moors, one Mesticos of mixed seed of Moor-fathers and Ethiene-mothers, called Naiteanis, Mungrels also in their religion, the other Forreneras ..."—Purchas, Pilgrimage, 554.
NAZIR, a. Hind, from Ar. ndżir, "inspector" (nazir, "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. . . ."—Andries, 41.

[1708.—"He especially, who is called Nader, that is the chief of the Mahal . . ."—Catrow, H. 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."—Pandwrang Hari, ed. 1873, ii. 118.]

1873.—"The Nazir had charge of the treasury, stamps, &c., and also the issue of summonses and processes."—Life in the Mogul, i. 294.

[In the following the word represents nakfdrā, 'a kettle-drum.'

1783.—"His Excellency (Navab Meer Cossim) had not eaten for three days, nor allowed his Nazir to be beaten."—Diary of a Prisoner at Paine, in Wheeler, Early Records, 323.]

NEELAM, LEELAM, s. Hind. nélém, from Port. leião. An auction or public outcry, as it used to be called in India (corresponding to Scotch roup; comp. Germ. rufen, and outroof 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. 'idám (al-ídâm), '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.

1615.—"Pero d'Alpoem came full of sorrow to Cochín with all the apparel and servants of Afonso d'Albuquerque, all of which Dom Gracía took charge of; but the Governor (Lopo Soares) gave orders that there should be a leilão (auction) of all the wardrobe, which indeed made a very poor show. Dom Gracía said to D. Aleixo in the church, where they met: The Governor your uncle orders a leilão of all the old wardrobe of Afonso d'Albuquerque. I 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 stuff, and that he deepened everything but to be foremost in honour."—Correa, ii. 469.

1554.—"And should any man die, they at once make a Leilam of his property."—India Office MSS., Corpus Chronologico, vol. i.

Letrer of Fernando Nunes to the King, Sept. 7.

1598.—"In Goa there is holden a daylie assemble . . . which is like the meeting upo the burse in Andwarpe . . . and there are all kinds of Indian commodities to sell, so that in a manner it is like a Faire . . . it beginneth in ye morning at 7 of the clocke, and continueth till 9 . . . in the principal strete of the citie and is called the Leylon, which is as much as to say, as an outroof . . . and when any man dieth, all his goods are brought thether and sold to the last penniworth, in the same outroo, who-wherever they be, yea although they were the Viceroyes goodes . . ."—Linschoten, ch. xxix. [Hak. Soc. i. 184; and compare Pyrard de Laval, Hak. Soc. ii. 52, who spells the word Leylon].

c. 1610.—". . . le mary vient frapper à la porte, dont la femme faisant fort l'estonné, prie le Portugais de se cacher dans une petite cuve à pourcelaine, et l'ayant fait monter là-dessus, et ferme la porte bien à clef, ouvit la porte a son mary, qui . . . le laissa tremper là jusqu'à lendemain matin, qu'il fit porter ceste cuve au marché, ou il laissait ainsi qu'ils appellent . . ."—Moquet, 344.

Linschoten gives an engraving of the Rua Direita in Goa, with many of these auctions going on, and the superscription: "O Leilão que se faz cada dia pola 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 loy-lang (see Giles; also Denys's Notes and Queries, vol. i.).

NEELGY, NILGHAU, &c., a. Hind. nilgā, nilghtī, nilghtā, i.e. 'blue cow'; the popular name of the great antelope, called by Pallas Antilope tragocamelus (Portez picture, of Jerdon, Bœnelphus tragocamelus of Blanford, Mammalia, 517), given from the slaty blue which is its predominant colour. The proper Hind. name of the animal is rojh (Skt. rīṣya, or rīśya).

1663.—"After these Elephants are brought divers named Gaselles, which are made to fight with one another; as also some Mil- gaux, or grey oxen, which in my opinion are a kind of Elians, 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 304, 377, nil-gau].

1773.—"Captain Hamilton has been so obliging as to take charge of two deer, a male and a female, of a species which is
NEEM, a. The tree (N.O. Meliaceae)
Axadirachta indica, Jussieu; Hind. nimb (and nih, according to Playfair, Taleef Shereef, 170), Mahr. nimb, from Skt. nimba. It grows in almost all parts of India, and has a repute for various remedial uses. Thus poultices of the leaves are applied to boils, and their fresh juice given in various diseases; the bitter bark is given in fevers; the fruit is described as purgative and emollient, and as useful in worms, &c., whilst a medicinal oil is extracted from the seeds; and the gum also is reckoned medicinal. It is akin to the bakain (see BUCKNE), 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 nimb. I came to know its virtues in the Balaghat, because with it there succeeded in curing sore backs of horses that were most difficult to clean and heal; and these sores were cleaned very quickly, and the horses very quickly cured. And this was done entirely with the leaves of this tree pounded and put over the sores, mixt with lemon-juice...."—Garcia, t. 158.

1578.—"There is another tree highly medicinal... which is called nimb; and the Malabars call it Bepole [Malayil. வேப்பு]."—Acosta, 284.

[1818.—"... the principal square... regularly planted with beautiful nym or lym-trees."—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?'

[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 Nadai-ppattanam, which may mean 'Snake Town.' It is perhaps the Nigama Maghrdolus of Ptolemy; and see under COROMANDEL.

1554.—"From this he [Cunhall Marce, a Mahommedan corsair] went plundering the coast as far as Negapatam, 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..."—Corry, iii. 554.

[1598.—"The coast of Choramandell begins from the Cape of Negapatam."—Linneoten, Hak. Soc. i. 82.

[1615.—"Two (ships) from Negapatan, one from Cullmat and Maspopatan."—Foster, 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) Nār-Kolambu, i.e. 'Colombo in the water.' But, according to Emerson Tennent, the ordinary derivation is Mi-ganam, the 'Village of bees'; whilst Burnouf says it is properly Nāgā-bhu, '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.

NEGOMBAIS, CAPE, n.p. The name of the island and cape at the extreme south end of Arakan. In the charts the extreme south point of the mainland is called Pagoda Point, and the seaward promontory, N.W. of this, Cape Negrais. The name is a Portuguese corruption probably of the Arab or Malay form of the native name which
the Burmese express as Naga-rir, '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 Ngardiridho. Ibn Batuta touched at a continental coast occupied by uncivilised people having elephants, between Bengal and Sumatra, which he calls Barasanagar. From the intervals given, the place must have been near Negrerais, and it is just possible that the term Barra de Negrerais, 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).

1558.—"Up to the Cape of Negrerais, which stands in 16 degrees, and where the Kingdom of Pegu commences, the distance may be 100 leagues."—Barros, i. ix. 1.

1583.—"Then the wind came from the S.W., and we made sail with our stern to the great Island of Negrais, as in their language they call the port which runs up into Pegu."—Gasparr Balbi, f. 92.

1586.—"We entered the barre of Negrerais, which is a brave barre," &c. (see Cosmin).

—R. Fitch, in Hakl. ii. 390.

1613.—"Philip de Brito having sure intelligence of this great armament... ordered the arming of seven ships and some sanquicels, 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 Bar and rivers of Negrerais, which form the mouth of all those of the kingdom of Pegb."—Bocarro, 137.

1727.—"The Sea Coast of Arracan reaches from Xatigam (see CHITTAGONG) to Cape Negrerais, about 400 Miles in length, but few places inhabited..." (after speaking of "the great Island of Negrerais")... he goes on..." the other Island of Negrerais, which makes the Point called the Cape is often called the Diamond island, because its Shape is a Rhombus... Three Leagues to the Southward of Diamond Island lies a Reef of Rocks a League long... conspicuous at all Times by the Sea breaking over them... the Rocks are called the Leqarti, or in English, the Lisard."—A. Hamilton, ii. 29.

1759.—"The Dutch by an Inscription in Tenunatic Characters, lately found at Negrerais, 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.

1765.—"It gives us pleasure to observe that the King of the Burmahs, who caused our people at Negrerais to be so cruelly massacred, is since dead, and succeeded by his son, who seems to be of a more friendly and humane disposition."—Port William Conans, Feb. 19. In Long, 288.

[1819.—"Negragilia." See under Mun-Neefore.]

NELLY, NELE. s. Malayal. 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 nelli, after they have measured it out to the purchaser, for the seller to return and take out two grains for himself for luck (com superstizione), things that are all heathen vanities, which the synod entirely prohibits, and orders that those who practise them shall be severely punished by the Bishop."—Gowen, Synodo, i. 98.

1651.—"Nili, that is unpounded rice, which is still in the husk."—Rogerius, p. 95.

1760.—"Champe de nelli." See under Jowaub.

[1796.—"75 para of 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 Dhanya-puram, meaning 'rice-town' (Seshagiri Sastri). [The Madras Man. (ii. 214) gives Nall-år, 'Good-town'; but the Gloss. (s.v.) has nelli, 'paddy,' år, 'village.' Mr. Boswell (Nellore, 687) suggests that it is derived from a nelli cheli tree under which a famous lingam was placed.]

C 1310.—"Ma'bar extends in length from Kulam to Nilawar, nearly 300 parasaage along the sea coast."—Walsey, in Hillot, iii. 32.

NERBUDDA, E., n.p. Skt. Nar-madda, 'causing delight'; Ptol. Nâpuados; Persp. Aquamnus (amended by Fabricius to Nâmâdos). Dean Vincent's con-
jectured etymology of Nahr-Budda, 'River of Buddha,' is a caution against such guesses.

1020. - "From Dhahr southwards to the R. Nerbedda nine (parasang) thence to Mahrod-des . . . eighteen . . ." - Al-Biruni, in Elliot, i. 60. The reading of Nerbedda is however doubtful.

c. 1310. - "There were means of crossing all the rivers, but the Nerbedda was such that you might say it was a remnant of the universal deluge." - Amir Khwair, in Elliot, i. 79.

[1616.] - "The King rode to the river of Darbadath." - Sir T. Roe, Hak. Soc. ii. 413. In his list (ii. 539) he has Narbadah.

1727. - "The next Town of Note for Commerce is Barouch . . . on the Banks of the River Nerdaa." - A. Hamilton, ed. 1744, i. 145.

NERCHA, s. Malay. nercha, 'a vow,' from verb neruya, 'to agree or promise.'

1668. - "They all assemble on certain days in the porches of the churches and dine together . . . and this they call nercha." - Gouws, Sytho, 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.

NERBICK, NERBUCK, NIRE, &c., s. Hind. from Pers. nirh, vulgarly nirakh, nirih. A tariff, rate, or price-current, especially one established by authority. The system of publishing such rates of prices and wages by local authority prevailed generally in India a generation or two back, and is probably not quite extinct even in our own territories. [The provincial Gazettes still publish periodical lists of current prices, but no attempt is made to fix such by authority.] It is still in force in the French settlements, and with no apparent ill effects.

1790. - "I have written to Campbell a long letter about the nerrich of exchange, in which I have endeavoured to explain the principles of the whole system of skrofisig (see SHEOFF) . . ." - Wellington, i. 56.

1800. - "While I was absent with the army, Col. Sherbrooke had altered the nerrich 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 niroo, 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." - Buchanan, Mysore, 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, ngapi, 'pressed fish,' of the odorous delicacy described under Balacong. [See Forbes, British Burma, 53.]

1856. - "Makertich, the Armenian, assured us that the jars of ngapé at Amara-pooro exhibited a flux and reflux of tide with the changes of the moon. I see this is an old belief. De la Loubere mentions it in 1688 as held by the Siamese." - Pute, Mission to Avo, p. 160.

NICOBAR ISLANDS, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the bapowera of Ptolemy, and the Lankha Balus of the oldest Arab Relation. [Sir G. Birdwood identifies them with the Island of the Bell (Nakta) 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 Nakkavaram, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (nañta). [Mr. Man (Journ. Anthrop. Institute, xvii. 359) writes: 'A possible derivation may be suggested by the following extract from a paper by A. de Candolle (1888) 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, kalapa, klapa, klopa. At Sumatra and Nicobar we find the name njor, nieor, in the Philippines nio, at Bali, nia, njo . . .' 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 ngōdī, 'a ripe nut,' and ni-nū, 'a half-ripe nut.'"

c. 1050.—The name appears as Nakkavaram in the great Tanjore Inscription of the 11th century.

c. 1292.—"When you leave the island of Java (the Lee) and the Kingdom of Lampri, you sail north about 150 miles, and then you come to two Islands, one of which is called Noonveran. In this island they have no king nor chief, but live like beasts..."—Marco Polo, bk. III. ch. 12.

c. 1300.—"Opposite Lāmtri is the island of Lakwaram (probably to read Nālkwaram), which produces plenty of red amber. Men and women go naked, except that the latter cover their depdun with coconut leaves. They are all subject to the Kām."—Rashiduddīn, in Elliot, i. 71.

c. 1322.—"Departing from that country, and sailing towards the south over the Ocean, I found many lands and countries, where among others was one called Noonveran... 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 Sumatra, across the Gulf of the Ganges, are 3 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called Noonvar (Nacabir in Lisbon ed.), and they find in them very good amber, which they carry thence to Malacca and other parts."—Barbosa, 195.

1514.—"Seeing the land, the pilot said it was the land of Minbar... The pilot was at the top to look out, and coming down he said that this land was all cut up (i.e. in islands), and that it was possible to pass through the middle; and that now there was no help for it but to chance it or turn back to Cochin... The natives of the country had sight of us and suddenly came forth in great boats full of people... They were all Cafrres, 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 negro for "the blacks" (q.v.), with no malice prense, without any intended confusion between Africans and Asiatics.

1539.—See quot. from Pinto under COBRA DE CAPELLIO, where negroes is used for natives of Sumatra.

1548.—"Moreover three blacks (negros) in this territory occupy lands worth 8000 or 4000 pards of rent; [they are related to one another, and are placed as guards in the outlying parts]."—S. Botelho, Cartas, 111.

1582.—"A negro of John Cabrames, Pilot to Paulo de la Gama, was that day run away to the Moors."—Castanea, by N. L., f. 19.

[1608.—"The King and people niggers."—Dancers, Letters, i. 10.]

1622.—Ed. Grant, purser of the Diamond, reports capture of vessels, including a junk "with some stoor of negers, which was devided bytwick the Duch and the English."—Sainsbury, iii. p. 78.

1755.—"You cannot afford them (the natives) more than to call them by the name of negroes, as they conceive it implies an idea of slavery."—Ives, Voyage, p. 23.

1757.—"Gli Gesuiti sono missionari e paroche de' neri detti Maialar."—Della Torre, 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 10d. a Pr. each of which will last two months with care."—M.S. Letter of James Rennell, Sept. 30.

1886.—"Now the political creed of the frequenters of a dawk bungalow is too uniform... it consists in the following tenets... that Sir Mordaunt Wells is the greatest judge that ever sat on the English bench; and that when you hit a nigger he dies on purpose to spite you."—The Dawk Bungalow, p. 225.

NILGERRY, NEILGERRY, &c., n.p. The name of the Mountain Peninsula at the end of the Mysore table land (originally known as Malainada, 'Hill country'), which is the chief site of hill sanataria in the Madras Presidency. Skt. Nilagiri, 'Blue Mountain.' The name Nila or Niladri (synonymous with Nilagiri) belongs to one of the mythical or semi-mythical ranges of the Puranic Cosmography (see Vishnu Purdana, 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 1830, by some European. [The name was undoubtedly applied by natives to the range before the appearance of Europeans, as in the Kongu-Desa Rajakal, 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 Nilgris being the first large mountain range to become familiar to the English, that name was by them caught hold of, but not coined, and stuck to them by mere priority. It is on the face of it improbable that the Englishmen who early in the last century discovered these Hills, that is, explored and shot over them, would call them by a long Skt. name.”

Probably the following quotation from Dampier refers to Orissa, as does that from Hedges:

“One of the English ships was called the Nellegree, the name taken from the Nellegree Hills in Bengal, as I have heard.”—Dampier, ii. 145.

1833.—“In the morning early I went up the Nilgeree Hill, where I had a view of a most pleasant fruitfull valley.”—Hedges, Diary, March 2; [Hak. Soc. i. 67].

The following also refers to the Orissa Hills:

1752.—“Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Maharttas, who, 600 in number, after plundering Balasore, had gone to the Nelligree Hills.”—Long, 42.

NIPA, s. Malay nipah.

a. The name of a stemless palm (Nipa fruticans, Thunb.), which abounds in estuaries from the Ganges delta eastwards, through Tenasserim and the Malay countries, to N. Australia, and the leaves of which afford the chief material used for thatch in the Archipelago. “In the Philippines,” says Crawford, “but not that I am aware of anywhere else, the sap of the Nipa . . . is used as a beverage, and for the manufacture of vinegar, and the distillation of spirits. On this account it yields a considerable part of the revenue of the Spanish Government.” (Desc. Dict. p. 301). But this fact is almost enough to show that the word is the same which is used in sense b; and the identity is placed beyond question by the quotations from Teixeira and Mason.

b. Arrack made from the sap of a palm tree, a manufacture by no means confined to the Philippines. The Portuguese, appropriating the word Nipa to this spirit, called the tree itself nipeira.

1611.—“Other wine is of another kind of palm which is called Nipa, (growing in watery places), and this is also extracted by distillation. It is very mild and sweet, and clear as pure water; and they say it is very wholesome. It is made in great quantities, with which ships are laden in Pegu and Tenasserim, Malacca, and the Philippines or Manila; but that of Tenasserim exceeds all in goodness.”—Teixeira, Relaciones, i. 17.

1613.—“And then on from the marsh to the Nipereiras or wild-palms of the rivulet of Paret China.”—Godinho de Brito, 6.

1817.—“In the maritime districts, atap, or thatch, is made almost exclusively from the leaves of the nipas or baya.”—Raffles, H. of Java, 2nd ed. i. 185.]

1848.—“Steaming amongst the low swampy islands of the Sunderbunda, . . . the paddles of the steamer tossed up the large fruits of the Nipa fruticans, a low stemless palm that grows in the tidal waters of the Indian ocean, and bears a large head of nuts. It is a plant of no interest to the common observer, but of much to the geologist, from the nuts of a similar plant abounding in the tertiary formations at the mouth of the Thames, having floated about there in as great profusion as here, till buried deep in the silt and mud that now form the island of Sheppey.”—Hooker, Himalayan Journals, i. 1-2.

1860.—“The Nipa is very extensively cultivated in the Province of Tavoy. From incisions in the stem of the fruit, toddy is extracted, which has very much the flavour of mead, and this extract, when boiled down, becomes sugar.”—Mason’s Burma, p. 506.

1874.—“It (sugar) is also got from Nipa fruticans, Thunb., a tree of the low coast-regions, extensively cultivated in Tavoy.”—Hambur and Flüchter, 655.

These last quotations confirm the old travellers who represent Tenasserim as the great source of the Nipa spirit.

c. 1567.—“Every yerex is there lade (at Tenasserim) some ships with Verzino, Nips, and Benjamin.”—Ces. Federici (B.T. in Hakt.), ii. 859.

1668.—“Nipa, qual à vn Vino eccellenzissimo che nasce nel fior d’vn arbore chiamato Niper, il cui liquor si distilla, et se ne fa vn benuanda eccellenzissima.”—Ces. Federici, in Ramusio, iii. 392v.

1583.—“I Portoghesi e noi altri di queste bande di quà non mangiamo nel Regno di Pegh pane di grano . . . ne si beve vino;
NIRVĀNA.

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1626. — "After death they (the Talapays) believe three Places, one of Pleasure Skandha (perhaps sukham) like the Mahumtide Para-
dise; another of Torment Naxac (read Na-
rac); the third of Anihilation which they
call Nība."

—Purcas, Pilgrimage, 506.

c. 1815. — "... the state of Nība, which
is the most perfect of all states. This
consists in an almost perpetual exacy, in
which those who attain it are not only free
from troubles and miseries of life, from
death, illness and old age, but are abstracted
from all sensation; they have no longer
either a thought or a desire."—Sangermano,
Burme Empire, p. 6.

1858. — "... Transience, Pain, and
Unreality ... these are the characters of
all existence, and the only true good is
removal from these in the attainment of
nirvāna, whether that be, as in the view
of the Brahmin or the theistic Buddhist,
absorption into the supreme essence; or
whether it be, as many have thought,
absolute nothingness; or whether it be,
Mr. Hodgson quaintly phrases it, the
abi or the medas 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, 236.

1869. — "What Bishop Bigandet and
others represent as the popular view 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,
difference 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 popular
educated people attach to it, whilst Nirvāna
suggests rather a kind of Mohammedan
Paradise or of blissful Elysian fields to the
minds of the larger masses."—Prof. Max
Müller, Lecture on Buddhistic Nikhism, in
Trübner's Or. Record, Oct. 16.

1875. — "Nībbāna. Extinction; de-
struction; annihilation; annihilation of
being, Nirvāna; annihilation of human
passion, Arhatship or final sanctification.
... In Trübner's Record for July, 1870, I
first propounded a theory which meets all
the difficulties of the question, namely,
that the word Nirvāna is used to designate
two different things, the state of blissful
sanctification called Arhatship, and the
annihilation of existence in which Arhat-
265-266.

... "But at length reunion with the
universal intellect takes place; Nirvāna
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, 287.

NIZAM, THE, n.p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizám,' in English official phraseology. This in its full form, Nizām-ul-Mulk, was the title of Aṣaf Jāh, the founder of the dynasty, a very able soldier and minister of the Court of Aurangzib, who became Sūbadar (see SOUBADAR) of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of Nizamulco. And this occurs in the early Portuguese writings on India. It represents Nizām-ul-Mulk (see NIZAM). This was the title of one of the chiefs at the court of the Bāhmani 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 Nizamulco. Their own title was Nizām Shāh, and this also occurs as Nizamnāz. [Linschoten's etymology given below is an incorrect guess.]

1621.—"Meanwhile (the Governor Diego Lopes de Sequeira) . . . sent Fernão Camello as ambassador to the Nizamulco, Lord of the lands of Choul, with the object of making a fort at that place, and arranging for an expedition against the King of Cambaya, which the Governor thought the Nizamulco would gladly join in, because he was in a quarrel with that King. To this he made the reply that I shall relate hereafter."—Correa, ii. 623.

c. 1539.—"Trelado do Contrato que o Vio Rey Dom. Garcia de Noronha fez com Hu Niza Muxa, que d'antes se chamava His Niza Maluco."—Tombo, in Subsidios, 115.

1543.—"Isam maluco." See under COTAMALUCO.

1553.—"This city of Chaul . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the Nizamulco, one of the twelve Captains of the Kingdom of Deccan (which we corruptly call Dguace). . . . The Nizamulco being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally in order to be closer to the Kingdom of the Deccan, held his residence in the interior in other cities of his dominion; instructing his governors in 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 Cuncam (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, Rumi, Coraçonis, and Arabs, and he divided his kingdom into captaincies, bestowing upon Adelkām (whom we call Idalcan—see IDALCAN) the coast from Angediva to Cifardam . . . and to Nizamulco the coast from Cifardam to Nogotana. . . ."—Garcia, f. 34v.

"R. Let us mount and ride in the country; and by the way you shall tell me who is meant by Nizamnāz, as you often use that term to me.

"O. At once I tell you who is a king in the Balaghāt (see BALAGHĀT) (Bagagāte for Bagadate), whose father I have often attended, and sometimes also the son. . . ."

—Ibid. f. 33v.

[1564-5. — "Nizām-ul-Mukhiya." See under IDALCAN.]

1586.—"Maluco is a Kingdom, and Nisa a Lance or Speare, so that Niz Maluco is as much as to say as the Lance or Speare of the Kingdom."—Linschoten, Hak. Soc. i. 172. As if Nizām-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-log. Also naukar-chakar, 'the servants,' one of those jingling double-barreled phrases in which Orientals delight even more than Englishmen (see LOOTY). As regards Englishmen, compare hugger-mugger, hurdy-gurdy,
tip-top, high-tighty, higgledy-piggledy, hocus-pocus, tit for tat, topsy-turvy, harum-scarum, roly-poly, fiddle-faddle, rump and stump, slip-slop. In this case \textit{chakar} (see \textit{Chackur}) is also Persian. \textit{Naukar} would seem to be a Mongol word introduced into Persia by the hosts of Chinghiz. According to I. J. Schmidt, \textit{Forschungen im Gebiete der Volker Mittel Asiens}, p. 96, \textit{nukur} is in Mongol, ‘a comrade, dependent, or friend.’


c. 1660.—‘Mahmud Sultan . . . understood accounts, and could reckon very well by memory the sums which he had to receive from his subjects, and those which he had to pay to his \textit{naukars} (apparently armed followers).’—\textit{Abulhaedi}, by \textit{Descriptions}, 271.

[1810.—‘\textit{Noker}.' See under \textit{Chackur}.

[1834.—‘Its (Balkh) present population does not amount to 2000 souls; who are chiefly . . . the remnant of the \textit{kara nukur}, a description of the militia established here by the Aghans.’—\textit{Burnes, Travels into Bothkara}, i. 238.]

1840.—‘\textit{Noker}, the servant; this title was borne by Tuli the fourth son of Chenghiz Khan, because he was charged with the details of the army and the administration.’—\textit{Hammer, Golden Horde}, 460.

\textbf{NOL-KOLE}, s. This is the usual Anglo-Indian name of a vegetable, which is a good deal grown in India, perhaps less valued in England than it deserves, and known here (though rarely seen) as \textit{Kol-rabi}, \textit{kohl-rabi}, ‘cabbage-turnip.’ It is the \textit{Brassica oleracea}, var. \textit{caulorapa}. The stalk at one point expands into a globular mass resembling a turnip, and this is the edible part. I see my friend Sir G. Birdwood in his \textit{Bombay Products} spells it \textit{Knolkhol}. It is apparently Dutch, ‘\textit{Knolkool}’ ‘Turnip-cabbage; Choucrave of the French.’

\textbf{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 \textit{Regulations}, as they were formerly called) are not in force, or are in force only so far as they are specially declared by the Government of India to be applicable. The original theory of administration in such Provinces was the union of authority in all departments under one district chief, and a kind of paternal despotism in the hands of that chief. But by the gradual restriction of personal rule, and the multiplication of positive laws and rules of administration, and the division of duties, much the same might now be said of the difference between \textit{Regulation} and \textit{Non-regulation} Provinces that a witty Frenchman said of Intervention and Non-intervention:

‘\textit{Le Non-intervention} est une phrase politique et technique qui veut dire enfin a peu-pris la meme chose que \textit{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 \textit{Non-regulation}.’

The Punjab was for many years the greatest example of a \textit{Non-regulation} Province. The chief survival of that state of things is that there, as in Burma and a few other provinces, military men are still eligible to hold office in the civil administration.


1867.—‘. . . We believe we should indicate the sort of government that Sicily wants, tolerably well to Englishmen who know anything of India, by saying that it should be treated in great measure as a ‘\textit{non-regulation}’ province.’—\textit{Quarterly Review}, Jan. 1867, p. 135.

1883.—‘The Delhi district, happily for all, was a \textit{non-regulation} province.’—\textit{Life of Lt. Lawrence}, i. 44.


[1615.—‘He kept himself close in a norimon.’—\textit{Cock’s Diary}, i. 164.]

1618.—‘As we were going out of the town, the street being full of hackneymen
and horses, they would not make me way to passe, but fell a quarreling with my 
neremonears, and offred me great abuse. 

"Cocks's Diary, ii. 99 ; [neremonears in ii. 28]."

1788-71. — "Sedan-chairs are not in use here (in Batavia). The ladies, however, 
sometimes employ a conveyance that is 
somewhat like them, and is called a nor-
mon." — Skanorius, E.T. i. 334.

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 peaks 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 Mahommadesians in 
Sind, we find repeated mention of a 
temple called Nawuhdr (Na- 
vihdra, 'New Monastery'). And the same 
name occurs at Balkh, near the Oxus. 
(See VIHARA).

NOWROZE, s. Pers. nayu-ro's, 'New 
(Year's) Day'; i.e. the first day of the 
Solar Year. In W. India this is observed by the Parsees. [For 
instances of such celebrations at the 
vernal equinox, see Fraser, Pausiantis, 
iv. 75.]

c. 1590. — "This was also the cause why the 
Nauruz : Jateli 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 splendid moves to Aries, and 
lasts till the 19th day of the month (Far-
wardin)." — Ali, ed. Blockmann, i. 183, 276.

[1814. — "Their Noroze, which is an 
annual feast of 20 days continuance kept 
by the Moors with great solemnity." — 
Foster, Letters, iii. 65.]

[1815. — "The King and Prince went a 
hunting ... that his house might be fitted 
against the Noroze, which began the first 
Nuew Moon in March." — Sir T. Roe, Hak. 
Soc. i. 188 ; also see 142.]

1668. — "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 Nauruz, Nauroz, or Norroz, which 
signifies nine days, though now it lasts 
eighteen at least, and it falls at the moment 
that the Sun enters Aries." — Mandelslo, 41.

1673. — "On the day of the Vernal Equi-
noz, we returned to Gombroon, when the 
Moors introduced their New-Year 8ede (see 
EED) or Nau Ros, with Banqueting and 
great Solennity." — Fryer, 306.

1712. — "Restat Nauruz, i.e. vertentis 
anni initium, incidentis in dieum aquinoctii 
vern. Non legalis est, sed ab antiquis 
Persis haereditate accepta festivitas, 
comium caeterarum maxima et sollemnissima." 
— Kaempfer, Am. Eztot. 162.

1815. — "Jemahed 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 Naurroz, 
or new year's day, and is still the great 
festival in Persia." — Malcolm, H. of Persia, 
i. 17.

1892. — "Nou-roz (new year's day) is a 
festival or seed of no mean importance in 
the estimation of Musulman society. ... . 
The trays of presents prepared by the ladies 
for their friends are tastefully set out, and 
the work of many days' previous arrange-
ment. Eggs are boiled hard, some of these 
are stained in colours resembling our 
mottled papers; others are neatly painted 
in figures and devices; many are orna-
mented with gilding; every lady owning 
hers & peculiar taste in the prepared eggs 
for nou-roz." — Mrs. Meer Hassan Ali, 
_Obs. on the Musulmons of India, 283-4.

NOWSHADDER, s. Pers. naushadar 
(Skt. naravndra, but recent), Sal-
ammoniac, i.e. chloride of ammonium.

C. 1300. — We find this word in a medi-
ival list of articles of trade contained in 
Campion's Memorias de Barcelona (ii. App. 
74) under the form naxadr.

1345. — "Sal ammoniac, cioè liacdrro, e 
non si dà macro ne cas becomes en oem." — 
Pegolotti, p. 17 ; also see 57, &c.

[1834. — "Sal ammoniac (nowshadar) is 
found in its native state among the hills 
near Juzzak." — Burnes, Travels into Bokhara, 
i. 168.]

NUDEEBA RIVERS, n.p. See 
under HOOGLY RIVER, of which these 
are branches, intersecting the 
Noside 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.
This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab Himalayas which we now usually know by the name of Kot-kāngra, both being substantially the same name, Nagarkot, 'the fortress town,' or Kot-kā-nagara, 'the town of the fortress.' [If it be implied that Kāngra is a corruption of Kot-kā-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. khankhara, 'dried up, shrivelled.'] In yet older times, and in the history of Mahmud of Ghazni, it is styled Bhim-nagar. The name Nagarkot is sometimes used by older European writers to designate the Himalayan mountains.

1008.—"The Sultan himself (Mahmūd) joined in the pursuit, and went after them as far as the fort called Bhim-nagār, which is very strong, situated on the promontory of a lofty hill, in the midst of impassable waters."—Al-'Ubi, in Elliot, i. 34.

1837.—"When the sun was in Cancer, the King of the time (Mohammed Tughlaq) 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 Sikandar nor Dara were able to take it."—Boudri-i-chāch, ibid. iii. 570.

c. 1370.—"Sultan Firoz . . . marched with his army towards Nagarkot, and passing by the valleys of Nathakh-nuhgarhi, he arrived with his army at Nagarkot, which he found to be very strong and secure. The idol Jwālnukhi (see JOWAILLA MOOHREE), much worshiped by the infidels, was situated in the road to Nagarkot. . . ."—Shams-i-Sirāj, ibid. iii. 317-318.

1398.—"When I entered the valley on that side of the Siwalik, information was brought to me about the town of Nagarkot, which is a large and important town of Hindustan, and situated in these mountains. The distance was 30 kos, but the road lay through jungles, and over lofty and rugged hills."—Autobiog. of Timur, ed. 405.

1553.—"But the sources of these rivers (Indus and Janghe) though they burst forth separately in the mountains which Ptolemy calls Imaus, and which the natives call Delanger and Nagrooet, yet are these mountains so closely joined that it seems as if they sought to hide these springs."—Barro, i. iv. 7.

c. 1590.—"Nagarkote is a city situated upon a mountain, with a fort called Kangar. In the vicinity of this city, upon a lofty mountain, is a place called Mahamesh (Mahāmaya) which is considered 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."—Ayesa, ed. Gladwin, ii. 119; [ed. Jarrett, ii. 312].

1609.—"Bordering to him is another great Raiauw called Tuluck Chand, whose chief City is Nagrooet, 80 c. from Lahor, and as much from Syrinas, in which City is a famous Pagod, called Ita or Duryga, unto which worldes of People resort out of all parts of India . . . Divers Moreas also return to this Peer. . . ."—W. Finch, in Purchas, i. 438.

1816.—"27. Nagra Cutt, the chiefie Cite so called. . . ."—Terry, in Purchas, ii.; [ed. 1777, p. 82].

[c. 1617.—"Nakarkutt."—Sir T. Roe, Hak. Soc. ii. 534.]

1676.—"The caravans being arriv'd at the foot of the Mountains which are call'd at this day by the name of Nagrooet, abundance of people come from all parts of the Mountain, the greatest part whereof are women and maid's, who agree with the Merchants to carry them, their Goods and provision cross the Mountains. . . ."—Tavernier, E.T. ii. 183; [ed. Ball, ii. 293].

1788.—"Kote Kangrah, the fortress belonging to the famous temple of Nagrooet, is given at 49 royal cosses, equal to 99 G. miles, from Sirhind (northward)."—Renouell, Memoir, ed. 1793, p. 107.

1809.—"At Patancoote, where the Padshah (so the Sikhs call Runjeet) 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 Nepal. . . ."—Elphinstone, 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, nudjeaves, sword men. . . ." Evidence of Sheikh Mohammed, quoted by Mr. Plumer, in Trial of W. Hastings, in Bond, iii. 393.]

1796.—"The Nudjees are Matchlock men. . . ."—W. A. Tom, A Letter on the Maharatta People, Bombay, 1798, p. 60.]

1813.—"There are some corps (Maharatta) styled Nujeeb or men of good family. . . . These are foot soldiers invariably armed with a sabre and matchlock, and having adopted some semblance of European discipline are much respected."—Forbes, Or. Mem. ii. 46; [2nd ed. i. 343].

].], "A corps of Nujeobs, or infantry with matchlocks. . . ."—Broughton, Letters from a Maharatta Camp, ed. 1892, p. 11.
NULLAH, s. Hind. māla. A
watercourse; not necessarily a dry
watercourse, though this is perhaps
more frequently indicated in the
Anglo-Indian
bridge over Shinga nullah.”-Carracciole,
and
had occupied was entirely composed of
-Wellington, Despatch,
and before daylight formed a nullah . . .”-Munro,
Narrative, 224.
1799.-“I think I can show you a situation
where two embrasures might be opened in
the bank of the nullah with advantage.”
—Wellingtton, 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 . . .
to 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 war of writing
the depth of the
rains.”—Tennent's Ceylon, ii. 574.
NUMDA, NUMNA, s. Hind.
namā, namā, 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 Namats (sulks of camel hair)
spread round the sides of the room . . .”—
Hawsoy, Hist. Account of British Trade,
i. 226.] 1815.—“That chief (Temugin or Chingiz),
we are informed, after addressing the Khans
in an eloquent harangue, was seated upon a
black felt or nummad, and reminded of
the importance of the duties to which he was
called.”—Malcolm, H. of Persia, i. 410.
[1819.—“A Kattie throws a numda on his
mare.”—Trans. Lit. Soc. Bo. i. 279.] 1828.—“In a two-poled tent of a great
size, and lined with yellow woollen stuff of
Europe, sat Nader Kooloe Khan, upon a
course numud . . .”—The Kuzzibaksh, l. 264.
[1850.—“The natives use (for their tents)
a sort of woollen stuff, about half an inch
thick, called 'numda.' . . . By the bye,
this word 'numda' is said to be the origin
of the word nomade, because the nomade
tribes used the same material for their tents”
(!)—Letter in Notes and Queries, 1st ser. i. 422.]
NUMERICAL AFFIXES, CO-
efficients, or determin-
atives.* What is meant by these
expressions can perhaps be best elucidated
by an extract from the Malay
Grammar of the late venerable John
Crawford:
“In the enumeration of certain
objects, the Malay has a peculiar
idiom which, as far as I know, does
not exist in any other language of the
Archipelago. It is of the same nature
as the word 'head,' as we use it in the
tale of cattle, or 'sail' in the
enumeration of ships; but in Malay it extends
to many familiar objects. Alat, of
which the original meaning has not
been ascertained, is applied to such
tenuous objects as leaves, grasses, &c.;
Batang, meaning 'stem,' or 'trunk,' to
trees, logs, spears, and javelins; Rantak,
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 en-
umerating different classes of objects,
as if, in English, idiom should compel
us to say 'two stems of spears,' 'four
spreads of carpets,' 'six corns of
diamonds.' As a matter of fact we
do speak of 20 head of cattle, 10 file
of soldiers, 100 sail of ships, 20 pieces
of cannon, a dozen stand of rifles. But
still the practice is in none of these
cases obligatory, it is technical and ex-
ceptional; inasmuch 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 Numeral,
Quantitative Auxiliaries, Numeral Auxiliaries.
Segregatives, &c.
NUMERICAL AFFIXES. 633

including French and German. Of French I don't remember any example now except *tles* (de betail), nor of German except *Stück*, which is, however, almost as universal as the Chinese *piec*ey. 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 Crawfurd as existing in Malay, is found also in Burmese. The Burmese affixes seem to be more numerous, and their classification to be somewhat more arbitrary and sophisticated. Thus *oot*, a root implying 'chief' or 'first,' is applied to kings, divinities, priests, &c.; *Yauk* (a male) to rational beings not divine; *Gaung* (a brute beast) to irrational beings; *Pyā* (the) implying superficial extent, to dollars, countries, dishes, blankets, &c.; *Lun*, implying rotundity, to eggs, loaves, bottles, cups, toes, fingers, candles, bamboo, hands, feet, &c.; *Tsong* 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 numerical 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 *piec*ey, which in that quaint jargon seems to be used as the universal numerical affix ('Two *piec*ey cooly,' "three *piec*ey 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 Central America, i.e. the Quiché of Guatemala, the Nahault of Mexico Proper; and in at least two other languages (Tep and Pirinda) of the same region. The following are given as the coefficients or determinatives chiefly used in the (Nahault or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

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 *mama*, 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

NUMERICAL AFFIXES.

NUZER.

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 specially apparent that he was unable to comprehend the idea of abstract numbers. They exist in his mind only as associated ideas. He has a distinct conception of five dogs or five deer, but he is so unaccustomed to the idea of number as a thing apart from specific objects, that I have tried in vain to get an Indian to admit that the idea of the number five, as associated in his mind with five dogs, is identical, as far as number is concerned, with that of five fingers."—(Wilson's Prehistoric Men, 1st ed. ii. 470.) [Also see Tylor, Primitive Culture, 2nd ed. i. 252 seqq.]

Thus it seems probable that the use of the numeral co-efficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of survival of the effort to bridge the difficulty felt, in identifying abstract numbers as applied to different objects, by the introduction of a common concrete term.

Traces of a like tendency, though probably grown into a mere fashion and artificially developed, are common in Hindustani and Persian, especially in the official written style of munshi, who delight in what seems to me, before my attention was called to the Indo-Chinese idiom, the wilful surplusage (e.g.) of two 'sheets' (fard) of letters, also used with quilts, carpets, &c.; three 'persons' (nafar) of kar-kandazes; five 'rope' (rde) of buffaloes; ten 'chains' (zanjir) of elephants; twenty 'grips' (kabsa) of swords, &c. But I was not aware of the extent of the idiom in the munshi's repertory till I found it displayed in Mr. Carnegie's Kachabri Technicalities, under the head of Muñçvara (Idioms or Phrases). Besides those just quoted, we there find 'adhād ('number') used with coins, utensils, and sleeveless garments; adna ('grain') with pearls and coral beads; das ('hand') with falcons, &c., shields, and robes of honour; jild (volume, lit. 'skin') with books; muhār ('nose-bit') with camels; kīta ('portion,' piecey) with precious stones, gardens, tanks, fields, letters; manzil ('a stage on a journey, an alighting place') with tents, boats, houses, carriages, beds, howdas, &c.; adhā ('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 Mahomedans in W. India chiefly imported into Bombay from Surat. [There is a Pers. word, nānhkāttī, 'bread of Cathay or China,' with which this word has been connected. But Mr. Weir, Collector of Surat, writes that it is really nangkāttī, Pers. nān, 'bread,' and Mahr. kāat, shāfr, '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. nāda, 'the nose.' The nose-ring worn by Indian women.

[1818. — "An old fashioned nath or nose-ring, stuck full of precious or false stones." — Trans. Lit. Soc. Bo. i. 284.

[1832. — "The nut (nose-ring) of gold wires, on which is strung a ruby between two pearls, worn only by married women." — Mrs. Meer Hussian Ali, Obvs. i. 45.]

NUT PROMOTION, s. From its supposed indegestible 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.]

NUZER. s. Hind. from Ar. naṣr or nasr (prop. nadhr), primarily 'a vow or votive offering'; but, in ordinary use, a ceremonial present, properly an offering from an inferior to a superior, the converse of in'ām. The root is the same as that of Navrīte (Numbers, vi. 2).

[1765. — "The congratulatory nāzīra, &c., shall be set opposite my ordinary expenses; and if ought remains, it shall go to Poplar, or some other hospital." — Letter of Ld. Clive, Sept. 50, in Verelst, View of Bengal, 127.]

* Some details on the subject of these determinatives, in reference to languages on the eastern border of India, will be found in Prof. Max Müller's letter to Bunsen in the latter's Outline of the Phil. of Universal History, i. 996 seqq.; as well as in W. von Humboldt, quoted above. Prof. Max Müller refers to Humboldt's Complete Works, vi. 402; but this I have not been able to find, nor, in either writer, any suggested rationale of the idiom.
OLD STRAIT.

[635]

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 Mahini or Girgaum is spoken of as his orta." (Sir G. Birdwood.)

1564.—"... e me praz de fazer merce a dita cidade enfatiota para sempre que a orta das ortas dos moradores Portugueses o christãos que nesta cidade de Goa... e lha... possam vender..."—Proclamation of Dom Sebastian, in Archiv. Port. Orient., fasc. 2, 157.

c. 1610.—"Il y a un grand nombre de Palmiero ou orta, comme vous dieriez ici de mes vergers, pleins d’arbres de Cocos, plantes bien près à pres; mais ils ne viennent qu’oiseaux aquatiques et bas. ..."—Pyrard de Laval, ii. 17-18; [Hakluyt Soc. ii. 28].

1618.—"Eos naturae habitió ao longo do río de Malaca, em seus pomares e orthas."—Godinho de Eretzéia, 11.

1673.—"Old Goa... her Soil is luxurious and Campaign, and abounds with Rich Inhabitants, whose Rural Palaces are imured with Groves and Hortus."—Fryer, 154.

[1749. — "... as well Vargem (Port. vargem, ‘a field’) lands as Hortas."—Letter in Logan, Malabar, iii. 48.]

c. 1760.—"As to the Oarts, or Coco-nut groves, they make the most considerable part of the landed property."—Grose, i. 47.

1793.—"For sale... That neat and commodious Dwelling House built by Mr. William Seal; it is situated in a most lovely Oart..."—Bombay Courier, Jan. 12.

OBANG, s. Jap. Oh’o-ban, lit. ‘greater division.’ The name of a large oblong Japanese gold piece, similar to the kobang (q.v.), but of 10 times the value; 5 to 6 inches in length and 3 to 4 inches in width, with an average weight of 2564 grs. troy. First issued in 1580, and last in 1860. Tavernier has a representation of one.

[1662. — "A thousand Oehams of gold, which amount to forty seven thousand Thail, or Crowns."—Mandevile, E.T. Bk. ii. 147 (Staff. 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."—Olfphant, Narrative of Mission, ii. 232.]

OLD STRAIT, n.p. This is an old name of the narrow strait between the island of Singapore and the mainland, which was the old passage followed by ships passing towards China, but has long been abandoned for the wider strait south of Singapore and north of Bintang. It is called by the Malays Salit Tambrau, from an edible fish called by the last name. It is the Strait of Singapura of some of the old navigators; whilst the wider southern strait was known as New Strait or Governor’s Straits (q.v.).

1727.—"... 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 Bresu" (i.e. Salit Tambrau, 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 at... with the shore 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 praehus darting out from one of the numerous creeks.—*Cavenagh, Rem. of an Indian Official*, 285-6.

A palm-leaf; but especially the leaf of the *Palmyra* (*Borassus flabelliformis*) as prepared for writing on, often, but incorrectly, termed *cadjan* (q.v.). In older books the term *ola* generally means a native letter; often, as in some cases below, a written order. A very good account of the royal scribes at Calicut, and their mode of writing, is given by Barboza as follows:—

1516.—"The King of Calicut keeps many clerks constantly in his palace; they are all in one room, separate and far from the king, sitting on benches, and there they write all the affairs of the king's revenue, and his arms, and the pay which is given to all, and the complaints which are presented to the king, and, at the same times, the accounts of the collectors of taxes. All this is on broad stiff leaves of the palm-tree, without ink, with pens ofiron; they write their letters in lines drawn like ours, and write in the same direction as we do. Each of these clerks has great bundles of these written leaves, and wherever they go they carry them under their arms, and the iron pen in their hands... and amongst these are 7 or 8 who are great confidants of the king, and men held in great honour, who always stand before him with their pens in their hand and a bundle of paper under their arm; and each of them has always several of these leaves in blank but signed at the top by the king, and when he commands them to despatch any business they write it on these leaves."—*Ibid*. p. 110-111, Hak. Soc., but translation modified.

1563.—"All the Gentiles of India... when they wish to commit anything to written record, do it on certain palm-leaves which they call *ola*... of the breadth of two fingers."—*Barros*, i. ix. 3.

1561.—"All the rest of the town was of wood, thatched with a kind of palm-leaf, which they call *ola*."—*Ibid*. i. iv. vii.

1561.—"All this was written by the king's writer, whose business it is to prepare his *ola*, 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 at theh. 1563.—"... in the Maldive Islands they make a kind of vessel with its nails, its sails, and its oardage is all made of palm; with the fronds (which we call *olla* in Malavar) they cover houses and vessels."—*G. Balbi*, f. 104.

1566.—"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 a *olla*, and read by the aforesaid 'Master of the Word' to his Majesty."—*G. Balbi*, f. 104.

"But to show that he did this as a matter of justice, he sent a further order that nothing should be done till they received an *olla*, or letter of his sign manual written in letters of gold; and so he (the King of Pegu) ordered all the families of those nobles to be kept prisoners, even to the women big with child, and the infants in bands, and so 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 *Olas*."—*Linachoten*, Hak. Soc. ii. 45.

[1611.—"Two Ollas, one to Gimpaya Raya... "—*Dunzar, Letters*, i. 154.]

1626.—"The writing was on leaves of Palme, which they call *Olla*."—*Purchas*, *Pilgrimage*, 554.

1673.—"The houses are low, and thatched with *ollas* of the Coco-Trees."—*Fryer*, 66.

c. 1690.—"... *Ola* peculiariter Malabaris dicta, et inter alia Pappyi loco adhibetur."—*Rumpain*, 2.


1780.—"He (King Alompra) said he would give orders for *Olias* to be made out for delivering of what Englishmen were in his Kingdom to enable them to make the voyage to the East Indies."—*Capt. Ales*, in *D duty*, Or. Rep. i. 377.

1806.—"Many persons had their *Ollas* in their hands, writing the sermon in Tamil shorthand."—*Buchanan, Christian Res. 2nd ed. 70.

1860.—"The books of the Singhalases are formed to-day, as they have been for ages past, of *olas*, or strips taken from the young leaves of the Talipot or the Palmyra palm."—*Tennent, Ceylon*, p. 512.

1870.—"... Un manuscrit sur *ollas*... "—*Revue Critique*, June 11, 374.

**OMEDWAUR.** a. Hind. from Pers. *ummedwaar* (*ummed, umed, ‘hope’); literally, therefore, ‘a hopeful one’; i.e. "an expectant, a candidate for employment, one who awaits a favourable answer to some representation or request." (Wilson.)
1816.—"The thoughts of being three or four years an oosmedwar, and of staying out here till fifty deterred me."—M. Elphin-
stone, in Life, i. 344.

OMLAH, s. This is properly the Ar. pl. 'omalat, 'amalāt, of 'amil (see AMIL). 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 fact which it is necessary they shall keep with great solemnity."—Trenchard, The Dutch Bungalow, in Fraser, lxiii. 390.

The use of an English plural, omlahs, here is incorrect and unusual; though omlahs 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. (Umard, pl. of Amir—see AMEEH), and should be applied collectively to the higher officials at a Mahommedan Court, especially that of the Great Mogul. But in old European narratives it is used as a singular for a lord or grandee of that Court; and indeed in Hindustani the word was similarly used, for we have a Hind. plural umarāyd, 'omrah.' From the remarks and quotations of Blochmann, it would seem that Manasādārā (see MUNUSUB-
DAR), from the commandant of 1000 upwards, were styled umard-i-kabdr, or umara-i-taxdn, 'Great Amirs'; and these would be the Omrah properly. Certain very high officials were styled Amir-ul-Umard (Āin, i. 239-240), a title used first at the Court of the Caliphs.

1616.—"Two Omrah who are great Commanders."—Sir T. Roe.

1653.—"Il y a quantité d'elephants dans les Indes... les Omras s'en servent par grandeur."—De la Boullaye-le-Grand, 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 pleaseeth."—Bernier, E.T. 66; [ed. Constable, 211].

c. 1666.—"Les Omras sont les grand seigneurs du Rioaume, qui sont pour la plupart Persans ou fils de Persans."—Thevenot, v. 307.

1673.—"The President... has a Noise of Trumpets... an Horse of State led before him, a Mirchāl (see MORCHAL) (a Fan of Ostrich Feathers) to keep off the Sun, as the Omrahs or Great Men have."—Fryer, 86.

1675.—"Their standard, planted on the battlefield, Despair and death among the soldiers sent;
You the bold Omrah tumbled from the wall,
And shouts of victory pursued the fall."—Dryden, Aurengzebe, ii. 1.

1710.—"Donna Juliana... let the Heer Ambassador know... that the Emperor had ordered the Ammaraus Eayn Ullah Chan (k.c.) to take care of our interests."—Valentijn, iv. Suratte, 294.

1727.—"You made several complaints against former Governors, all of which I have here from several of my Umbras."—Firman of Aurungzib, in A. Hamilton, ii. 227; [ed. 1744, i. 281].

1791.—"... les Omrahs ou grands seigneurs Indiens..."—B. de St. Pierre, La Chaumière Indienne, 32.

OMUM WATER, s. A common domestic medicine in S. India, made from the strong-smelling carminative seeds of an umbelliferous plant, Carum copitcum, Benth. (Psychotis copitica, and Psych. Ajovan of Decand.), called in Tamil omam, [which comes from the Skt. yamānī, yamānī, in Hind. ajvān.] See Hanbury and Flückiger, 269.

OOJUNE, n.p. Ujjayani, or, in the modern vernacular, Ujjain, one of the most ancient of Indian cities, and one of their seven sacred cities. It was the capital of King Vikramaditya, and was the first meridian of Hindu astronomers, from which they calculated their longitudes.
The name of Ujjain long led to a curious imbroglio in the interpretation of the Arabian geographers. Its meridian, as we have just mentioned, was the zero of longitude among the Hindus. The Arab writers borrowing from the Hindus wrote the name apparently Asin, but this by the mere omission of a diacritical point became Arin, and from the Arabs passed to medieval Christian geographers as the name of an imaginary point on the equator, the intersection of the central meridian with that circle. Further, this point, or transposed city, had probably been represented on maps, as we often see cities on medieval maps, by a cupola or the like. And hence the "Cupola of Arin or Arym," or the "Cupola of the Earth" (Al-kubba al-archb) became an established commonplace for centuries in geographical tables or statements. The idea was that just 180° of the earth's circumference was habitable, or at any rate cognizable as such, and this meridian of Arin bisected this habitable hemisphere. But as the western limit extended to the Fortunate Isles, it became manifest to the Arabs that the central meridian could not be so far east as the Hindu meridian of Arin (or of Lanka, i.e. Ceylon). (See quotation from the Aryabhatta, under Java.) They therefore shifted it westward, but shifted the mystic Arin along the equator westward also. We find also among medieval European students (as with Roger Bacon, below) a confusion between Arin and Syene. This Reinaud supposes to have arisen from the 'Eisvra elattcros of Ptolemy, a place which he locates on the Zanzibar coast, and approximating to the shifted position of Arin. But it is perhaps more likely that the confusion arose from some survival of the real name Asin. Many conjectures were mainly made as to the origin of Arym, and M. Sedillot was very positive that nothing more could be learned of it than he had been able to learn. But the late M. Reinaud completely solved the mystery by pointing out that Arin was simply a corruption of Ujjain. Even in Arabic the mistake had been thoroughly ingrained, insomuch that the word Arin had been adopted as a generic name for a place of medium temperature or qualities (see Jorjani, quoted below).

c. A.D. 150.—"Ουτυρια Σωκελεως Τραντατα.—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 Eternal Islands and the extremity of China; it is what is called The Cupola of the Earth."—Mag'udi, i. 180-181.

c. 1020.—"Les Astronomes... ont fait correspondre la ville d'Odjein avec le lieu qui dans le tableau des villes inscrites dans les tables astronomiques a reçu le nom d'Arin, et qui est supposé situé sur les bords de la mer. Mais entre Odjein et la mer, il y a près de cent yojana."—Al-Birili, quoted by Reinaud, Intro. to Abukfeda, p. coxxiv.

c. 1287.—"Meridianum vero latus Indiae descendit a tropico Capricorni, et secat sequentem circulum aequatorem Montium Maleum et regiones ei conterminas et transit per Syenem, quae nunc Arym vocatur. Nam in libro cursuum planetarum dicitur quod duplex est Syen; una sub solstitio... alia sub aequinocitiali circulo, de quâ nunc est sermo, distans per xæ gradus ab occidente, sed magis ab oriente elongatur proprie hoco, quod longitudo habitabilis major est quam medistas coeli vel terrae, et hoc versus orientem."—Roger Bacon, Opus Majus, ed. London, 1683, p. 196.

c. 1300.—"Sous la ligne équinoxiale, au milieu du monde, là où il n'y a pas de latitude, se trouve le point de la corrélation servant de centre aux parties que se coupent entre elles... Dans cet endroit et sur ce point se trouve le lieu nommé Cupola de Arin ou Cupole de Arin. Là est un château grand, élevé et d'un accès difficile. Suivant Ibn-Alaraby, c'est le séjour des démons et la trône d'Éblis... Les Indiens parlent également de ce lieu, et débifient des fables à son sujet."—Arabic Cosmography, quoted by Reinaud, p. coxiii.

c. 1400.—"Arin (al-arin). Le lieu d'une proportion moyenne dans les choses... un point sur la terre à une hauteur égale des deux pôles, en sorte que la nuit n'y 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 Setd Scherif Zeinaldin... fils de Mohammed Djerdjani, trad. de Silv. de Sacy, Not. et Extr. x. 39.

1493.—"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 dwell, the centre of which was in the island of Arin, which is under the equinoctial line, between the Arabian Gulf and the Gulf of Persia."—Letter of Columbus, on his Third Voyage, to the King and Queen. Major's Transl., Hak. Soc. 2nd ed. 135.

[c. 1583.—"From thence we went to Virginia and Serringe..."—R. Fitch, in Hakl. ii. 385.
[1616. — "Ugenn, the Cheefe City of Malwa."—Sir T. Roe, Hak. Soc. ii. 379.]

c. 1659. — "Dara having understood what had passed at *Eugenae*, fell into that choler against *Kaan Kan*, that it was thought he would have cut off his head."—Bernier, E.T. p. 13; [ed. Constable, 41].

1785.—"The *City of Ugenn* is very ancient, and said to have been the Residence of the Prince *Bicker Majit*, whose *Aim* is now Current among the Hindus."—Sir C. Mait, in *Daily Epistle*, Or. Rep. i. 283.

**OOLOOBALLONG, s. Malay, Ulubalang, a chosen warrior, a champion.** [Mr. Skert notes: "*hulu* or *ulub* certainly means 'head,' especially the head of a Raja, and *balang* probably means 'people'; hence *ulubalang*, 'men of the head,' or 'bodyguard.']

c. 1546.—"Four of twelve gates that were in the Town were opened, thorough each of the which suffired forth one of the four Captaines with his company, having first sent out for Spies into the Camp six Orobalangs of the most valiant that were about the King. . . ."—Pinto (in *Cogan*), p. 260.

1688.—"The 500 gentlemen Orobalangs were either slain or drowned, with all the Janizaries."—Dryden, *Life of Xavier*, 211.

1784.—(At Acheen) "there are five great officers of state who are named Maha Rajah, Laxamana (see *Laximana*), Raja Oolah, Oooloo Ballang, and Parkah Rajah."—Forrest, V. to Mergui, 41.

1811.—"The *ulubalang* are military officers, forming the body-guard of the Sultan, and prepared on all occasions to execute his orders."—Marsden, *H. of S. W. India*, 3rd ed. 351.

**OOPLAH, s.** Cow dung patted into cakes, and dried and stacked for fuel. Hind. *upla*. 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 Genta Pagoda; for Peddiggay the watchman, of every basket of cowdung, 5 cakes."—*Orders at Ft. St. Geo., Notes and Eats*. i. 56.

[Another name for the fuel is *kandda*.]

[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 *kundahs* . . . ."—Broughton, *Letters from a Mahratta Camp*, ed. 1892, p. 158.]

This fuel which is also common in Egypt and Western Asia, appears to have been not unknown even in England a century ago, thus:—

1789.—"We rode about 20 miles that day (near Woburn), the country . . . is very open, with little or no wood. They have even less fuel than we (i.e. in Scotland), and the poor burn cow-dung, which they scrape off the ground, and set up to burn as we do *devots* (i.e. turf)."—Lord *Minto*, in *Life*, i. 301.

1833.—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 vol. *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 Hind. is called *uplah*."—*Asis*, ed. *Blockman*, i. 21.

1828.—"We next proceeded to the *Ooploo Wallee's Bastion* . . . as it is most erroneously termed by the Mussulmans, being literally in English a 'Brattle,' or 'dried cowdung—*Woman's Tower*.' . . ." (This is the 'pri Burj', or 'Lofty Tower' of Bijapur, for which see *Bombay Gazetteer*, xxiii. 583).—*Welsh, Military Reminiscences*, ii. 318 seq.)

**OOBD, OOBUD, s.** Hind. *urd*. A variety of *dal* (see *DHALL*) or pulse, the produce of Phaseolus radiatus.

"*Urd* is the most highly prized of all the pulses of the genus *Phaseolus*, and is largely cultivated in all parts of India" (Watt, *Econ. Dict.* vi. pt. i. 102, 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 *Oord* Dal is in more common use than any other throughout the country."—*Chetwode, Man. of Medical Jurisprudence*, 309.]

**OORDOO, s.** The Hindustani language. The (Turki) word *urdā* 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 Khāns of the House of Batu at
Sarai. Horde is said by Pihan, quoted by Dozy (Oosterl. 43) to have been introduced into French by Voltaire in his *Orpheiin de la Chine*. But Littre quotes it as used in the 16th century. *Urda* is now used in Turkesthan, e.g. at Tashkend, Khokhand, &c.; for a "citadel" (Schuyler, loc. cit. i. 30). The word urda, in the sense of a royal camp, came into India probably with Baber, and the royal residence at Delhi was styled urda-i-mu'alla, "the Sublime Camp." The mixt language which grew up in the court and camp was called zabdn-i-urda, 'the Camp Language,' and hence we have elliptically *Urda*. On the Peshawar frontier the word urda is still in frequent use as applied to the camp of a field-force.

1247. "Post 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 ipsius."—Plano Carpins, p. 752.


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 Truzimas (Interpreter) had not been with them. . . . and he sent for the Truzimas 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 to assure 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 Orde as a punishment.'"—Olorio, § cxi.

c. 1440. "What shall I saie of the great and innumerable multitude of beasts that are in this Lord? . . . if you were disposed in one daie to bee a thousande or ij. mail horses you shulde find them to sell in this Lord, for they go in heardes like sheepe. . . ."—Josefa Barbaro, old E.T. Hak. Soc. 20.

c. 1540. "Sono diuosi i Tartari in Horde, e Horde nella lor lingua significa ragnuzza di popolo vinto e concorde a similitudine d'una cittá."—P. Vincenzo, delle Cose della Moscovia, in Ramusio, ii. f. 183.

1654. "The Tartars are divided into certain groups or congregations, which they call ordes. Among which the Savola horde or group is the first in rank."—Herbertstein, in Ramusio, ii. 171.

[1560. "They call this place (or camp) Ordu bazaar."—Tenreiro, ed. 1829, ch. xvii. p. 46.]

1673. "L'Ourdy sortit d'Andrinopole pour aller au camp. Le mot ouden signifie camp, et sous ce nom sont compris les messiers que sont necessaires pour la commodité du voyage."—Journal d'Ant. Galland, i. 117.

[1758. "That part of the camp called in Turkish the Ordubasar or camp-market, begins at the end of the square fronting the guard-rooms. . . ."—Harvey, Hist. Account, i. 247.]

OORIAL, Panj. arium, Ovis cycloceros, Hutton, [Ovis vignei, Blanford (Mammalia, 497), also called the Sha:] the wild sheep of the Salt Range and Sulimaní Mountains.

OORIYA, n.p. The adjective 'pertaining to Orissa' (native, language, what not); Hind. Urya. The proper name of the country is Odra-deka, and Or-deka, whence Or-iya and Ur-iya. "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 lakhs made by their business" (Carey, Good Old Days of Hombre. 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, 8, 189), followed by the Madras Gloss., gives Tam. Oottagaimdu, from Can. ottai, 'dwarf bamboo,' Tam. kay, 'fruit,' mandu, 'a Toda village."

OPAL, s. This word is certainly of Indian origin: Lat. *opalus*, Greek *opállos*, Skt. *upa khá, '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. *āhphena*, 'make venom' is not probable.] But from the Greek *δρόμος* the Arabs took *afjīn* which has sometimes reacted on old spellings of the word. The
The Opium-poppy was introduced into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is 阿斧杨 (A-fu-yung), a representation of the Arabic name. The Arab. afyun is sometimes corruptly called afitm, of which afitm, 'imbicile,' is a popular etymology. Similarly the Bengalees derive it from afi-heno, 'serpent-home.' [A number of early references to opium smoking have been collected by Burnell, Linschoten, Hak. Soc. ii. 113.]

C. A.D. 70.—"... which juice thus drawnse, and thus prepared, hath power not onely to provoke sleepe, but if it be taken in any great quantitie, to make men die in their sleepe: and this our Physicians call opion. Certes I have knowne many come to their death by this meanes; and namely, the father or Licinius Cesium late deceased, a man by calling i Prettour, who not being able to endure the intollerable paiment of a certaine diseese, and being weary of his life, at Bibbil in Spaine, shortened his owne daies by binking opium."—Pliny, in Holland's transl. ii. 68.

(Medical.)

"Quod venit a Thebis, opio laudem perhibis; Naribus horrendum, rufum laus dictat emendum."

Otho Cremonensis.

1511.—"Next day the General (Alboquerque) sent to call me to go shew to the King; and that I should say on his part: ... that he had got 6 Gunmante ships that he had taken on the way because they were enemies of the King of Portugal; and that these had many rich stuffs and much merchandise, and afium (for so they call opio tebaco) which they eat to cool themselves; all which he would sell to the King for 800,000 ducats worth of goods, cheaper than they could buy it from the Moors, and more such matter."—Letter of Giovanni da Empoli, in Archivio Storico Italiano, 55.

1513.—"Opium (afium) is nothing else than the milk of poppies."—Alboquerque, Cartas, p. 174.]

1516.—"For the return voyage (to China) they ship there (at Malaca) Sumatra and Malabar pepper, of which they use a great deal in China, and drugs of Cambay, much afium, which we call opium ..."—Barboza, 206.

1563.—"I desire to know for certain about amfieno, what it is, which is used by the people of this country; if it is what we call opium, and whence comes such a quantity as is expended, and how much may be eaten every day?"—

"O... that which I call of Cambaya ... and there I bought 60 parcels of Opium, which cost me two thousand and a hundred ducats, every ducat at four shillings two pence."—Master C. Frederic, in Hak. ii. 871. The original runs thus; and for the looseness of the translation: "... comprai sessanta man d'Amfien, che mi costo 210 ducati serafini (see XERAFINE), che a nostro conto possevalere 5 lire l'uno."—In Ramusio, iii. 3966.

1598.—"Amfien, so called by the Portingales, is by Arabians, Mores, and Indians called African, in latine Opio or Opium ... The Indians use much to eat Amfien ... Hee that useth to eate it, must eate it daylie, therwise he dieth and consumeth himself 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 sorely kill him. ..."—Linschoten, 124; [Hak. Soc. ii. 112.]

[c. 1610.—"Opium, or as they (in the Maldives) call it, Aphiion."—Fyraud de Lavall, Hak. Soc. i. 196.

1614.—"The waster washer who to get African hires them (the cloths) out a month."—Foster, Letters, ii. 127.

1615.—"... Coarse chintz, and opyhan."—Ibid. iv. 107.

1638.—"Tursca opium experientur, etiam in bona quantitate, innoxium et confortativum; adeo ut eum antec praelia ad fortitudinem illud sumant; nobis vero, nisi in parva quantitate, et cum buona correctionis lethale est."—Bacon, H. Vitae et Mortis (ed. Montague) x. 188.

1644.—"The principal cause that this monarch, or rather say, this tyrant, is so powerful, is that he holds in his territories, and especially in the kingdom of Cambay, those three plants of which are made the African, and the anil (see ANTEL), and that which gives the Algodon" (Cotton).—Boarrio, MS.

1694.—"This people, that with ambisfen or opium, mixed with tobacco, drink themselves not merely drunk, but mad, are wont to fall furiously upon any one whom they meet, with a naked kris or dagger in the hand, and to stab him, though it be but a child, in their mad passion, with the cry of Amock (see A MUCK), that is 'strike dead,' or 'fall on him.' ..."—Valentijn, iv. (Chins, &c.) 124.
ORANGE.

1726.—"It will hardly be believed ... that Java alone consumes monthly 350 packs of opium, each being of 196 cattis (see CATTY), though the E. I. Company make 145 cattis out of it..."—Valentine, iv. 61.

1727.—"The Chiefs of Calecott, for many years had vended between 600 and 1000 chests of Bengal Ophium 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 800 lbs. ... An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have superseded 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 a plausible but entirely incorrect etymology. The former word doubtless came from the Arab. nārānī, which is again a form of Pers. nārang, or nārangī, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Skt. ndgaraṇa, and nāranīga, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanscritized from some southern term. Sir W. Jones, in his article on the Spokenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamil dictionary, most words beginning with nar have some relation to fragrance; as narukeraṇu, to yield an odour; nārum pilēi, lemon-grass; nārtēi, citron; nārtā manum (read nārum), the wild orange-tree; nārum pani, the Indian jasmine; nārum aileri, a strong smellng flower; and nārē, which is put for nard in the Tamil version of our scriptures." (See As. Res. vol. ii. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam naru is 'fragrant.' See, also, on the subject of this article, A. E. Pott, in Lassen's Zeitschrift f. d. Kunde des Morgenlandes, viii. 114 seq.

The native country of the orange is believed to be somewhere on the northern border of India. A wild orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwal and Sikkim, as well as in the Kāśī (see COSSEYA) country, the valleys of which last are still abundantly productive of excellent oranges. [See Watt, Econ. Dict. ii. 336 seq.] It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see Hanbury and Flückiger, 111-112). From the Arabic, Byzantine Greek got nπαδσινιον, the Spaniards naranja, old Italian naranca, 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. arancio, L. Latin aurantium, French orange, the modification of these two being shaped by aurum and or. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like al-arangi may have been current in Syria. Perhaps, however, his phrase ab indigenis nuncupantur may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first place from Hehn, who gives a most interesting history of the introduction of the various species of citrus into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (Citrus aurantium dulcis) into Europe from China, c. 1548. No doubt there may have been a reintroduction of some fine varieties at that time.* But as early as the beginning of the 14th century we find Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lisbonne est la ville de Schintara; à Schintara on recueille des pommes admirables pour la grosseur et le gout." (244 4). That these pommes were the famous Cintra oranges can hardly be

* There seems to have been great oscillation of traffic in this matter. About 1675, one of the present writers, then resident at Palermo, sent, in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of citrus cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Todaro, in charge of the Royal Botanic Garden at Palermo.

f In Reina's version "poma stupendas molis et excellentiissima."—Buccioni's Historia, iv. 230.
doubted. For Baber (Autobiog. 328) describes an orange under the name of Sangtarah, which is, indeed, a recognized Persian and Hind. word for a species of the fruit. And this early propagation of the sweet orange in Portugal would account not only for such wide diffusion of the name of 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 portogallo, and nothing else; in Greece πορτογαλικα, in Albanian protokale, among the Kurds portoghal; whilst even colloquial Arabic has burtaban. The testimony of Massudi 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 developed there during the occupation. It was indeed suggested in our hearing by the late Sir Henry M. Elliot that sangtarah might be interpreted as sang-tar, 'green stones' (or in fact 'moist pips'); but we hardly think he would have started this had the passage in Abulfeda been brought to his notice. [In the 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 Stentarah in colour like an orange but large and very sweet.' Col. Jarrett disputes the derivation of Sangtarah from Cintra, and he is followed by Mr. H. Beveridge, who remarks that Humayun calls the fruit Sanatra. Mr. Beveridge is inclined to think that Santra is the Indian hill name of the fruit, of which Sangtarah is a corruption, and refers to a village at the foot of the Bhutan Hills called Santraburi, because it had orange groves.]

A.D. c. 930.—"The same may be said of the orange-tree (Shanjul-naranj) and of the round citron, which were brought from India after the year (A.H.) 300, and first sown in 'Oman. Thence they were transplanted to Basra, to Trak, and to Syria . . . but they lost the sweet and penetrating colour and beauty that they had in India, having no longer the benefits of the climate, soil, and water peculiar to that country."—Mage'di, ii. 438-9.

c. 1220.—"In parvis autem arboribus quasdam crescent alia poma citrina, minoris quantitatis frigida et acidi seu pontici (bitter) saporis, quae poma oranges ab indigenis nuncupatur."—Jacobsus Vitruvius, in Bongars. These were apparently our Seville oranges.

c. 1290.—"In the 18th of Edward the first a large Spanish ship came to Portugal; out of the cargo of which the master bought one frawl (see PRAZALE) of Seville figs, one frawl of raisins or grapes, one bale of dates, two hundred and thirty pomegranates, fifteen citrons, and seven oranges (Poma de orange)."—Manners and Household Expenses of England in the 13th and 15th Centuries, Roxb. Club, 1841, p. xlvii. The Editor designates only to say that 'the MS. is in the Tower.' [Prof. Skeat writes (9 ser. Notes and Queries, v. 321): 'The only known allusion to oranges, previously to 1400, in any piece of English literature (I omit household documents) is in the 'Alliterative Poems,' edited by Dr. Morris, ii. 1044. The next reference, soon after 1400, is in Lydgate's 'Minor Poems,' ed. Halliwell, p. 10. In 1440 we find orange in the 'Promptorium Parvulorum,' and in 1470 we find oranges in the 'Paston Letters,' ed. Gairdner, ii. 394.]

1481.—"Item to the galman (galley man) brought the lampreis and oranges . . . ."—Household Book of John D. of Norfolk, Roxb. Club, 1844, p. 38.

c. 1526.—"They have besides in India the naranj (or Seville orange, Tr.) and the various fruits of the orange species. . . . It always struck me that the word naranj was accepted in the Arab fashion; and I found that it really was so; the men of Bajour and Siwas call naranj ndranj" (or perhaps rather naran).—Baber, 326. In this passage Baber means apparently to say that the right name was ndranj, which had been changed by the usual influence of Arabic pronunciation into ndranj.

1581.—"Sometimes the foreign products thus cast up (on Shetland) at their d- 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 potatoe."—Saty. Rev., July 14, p. 57.

ORANG-OTANG, ORANG-OUTAN, &c. a. The great man-like ape of Sumatra and Borneo; Simia Satyrus, L. This name was first used by Bontius (see below). It is Malay, orang-utan, 'homo sylvaticus.' The proper name of the animal in Borneo is mias. Crawfurd says that it is never called orang-utan by 'the natives.' But that excellent writer is often too positive—especially in his negatives! Even if it be not (as is probable) anywhere a recognised specific name, it is hardly possible that the name should not be sometimes
applied popularly. We remember a man in E. Bengd, dm& was seem reason to believe that Crawfurd this phcuhr of dsang (-1.1 and a Man.

out the Peninsula & an is the Malays who know better. Through-
dimppeared, and many other things anything about it.' Then the name and no 'Dutch officials who knew anything about it.' Therefore, in a state of nature, was, if not the orang-outang of the forests and mountains of Asia and Africa at the present day, at least an animal of the same family, and very nearly resembling it.' —Ritson, Essay on Abstinence from Animal Food, pp. 13-14.

1811.—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 sailor's mistake or joke than an error on the part of the Malays who know better. Throughout the Peninsula orang-utan is the name applied to the wild tribes, and though the macus or mas is known to the Malays only by tradition, yet in tradition the two are never confused, and in those islands where the macus does exist he is never called orang-utan, the word orang being reserved exclusively to describe the human species."

1631.—"Loqui vero eos casque posse Iavani aiunt, sed non velle, ne ad labores cogantur; ridicule mechemules. Nomen ei indiunt compendium Orang Outang, quod 'hominem silvae' significat, eosque nasci affirmant a libidine mulierum Indarum, quae se Semita et Ceropithcites detestanda libidine uniunt." —Bonitii, Hist. Nat. v. cap. 32, p. 85.

1668.—"Erratum hic satyrus quadrupes; sed ab humano specie quam prae se fort, vocatur Indus Orang-outang; sive homo silvestris." —Lictus de Monstris, 338.

[1701. — "Orang-outang sive Homo Sylvestris: or the Anatomy of a Pygmy compared with that of a Monkey, an Ape, and a Man. . . ." —Title of work by E. Tyson (Scott).]

1727.—"As there are many species of wild Animals in the Woods (of Java) there is one in particular called the Orang-Outang." —A. Hamilton, ii. 131; [ed. 1744, ii. 135].

1788.—"Were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by any thing better than the orang-outang or the tiger." —Burlgrave, Sp. on Fox's E. India Bill, Works, ed. 1852, fo. 468.

1802.—"Man, therefore, in a state of nature, was, if not the orang-outang of the forests and mountains of Asia and Africa at the present day, at least an animal of the same family, and very nearly resembling it." —Ritson, Essay on Abstinence from Animal Food, pp. 13-14.

1811.—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 sailor's mistake or joke than an error on the part of the Malays who know better. Throughout the Peninsula orang-utan is the name applied to the wild tribes, and though the macus or mas is known to the Malays only by tradition, yet in tradition the two are never confused, and in those islands where the macus does exist he is never called orang-utan, the word orang being reserved exclusively to describe the human species."

1831.—"Loqui vero eos casque posse Iavani aiunt, sed non velle, ne ad labores cogantur; ridicule mechemules. Nomen ei indiunt compendium Orang Outang, quod 'hominem silvae' significat, eosque nasci affirmant a libidine mulierum Indarum, quae se Semita et Ceropithcites detestanda libidine uniunt." —Bonitii, Hist. Nat. v. cap. 32, p. 85.

1668.—"Erratum hic satyrus quadrupes; sed ab humano specie quam prae se fort, vocatur Indus Orang-outang; sive homo silvestris." —Lictus de Monstris, 338.

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province which lies between Bengal and the Coromandel Coast.

1516.—"Kingdom of Orissa. Further on towards the interior there is another kingdom which is conterminous with that of Naraynga, and on another side with Bengal, and on another with the great Kingdom of Dely. . . ."—Barbaoz, in Lisbon ed. 806.

c. 1558.—"Orissa fu già vn Regno molto bello e seguro . . . sìa che reggiò il suo Re legittimo, qual era Gentile."—Ces. Federici, Ramusio, iii. 392.

[c. 1616.—"Venda," the Chief City called Ikanat (Juggernaut).—Sir T. Roe, Hak. Soc. ii. 538.]

ORMESIN, 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 habs and scarfs at funerals by those not family mourners. Sometimes sold for making clergymen’s gowns." The N.E.D. s.v. Armozeen, leaves the etymology doubtful. The Stanf. Dict. gives Ormuzine, "a fabric exported from Ormus."]

c. 1566.—". . . a little Island called Tana, a place very populous with Portugals, Moorees and Gentiles: these have nothing but Rice; they are makers of Armoesie and weavers of girdles of wool and bumblest."—Caz. Fredericke, in Hakl. ii. 344.


ORMUS, ORMUZ, n.p. Properly Hurmus or Hurmitz, a famous maritime city and minor kingdom near the mouth of the Persian Gulf. The original place of the city was on the northern shore of the Gulf, some 30 miles east of the site of Bandar Abbas or Gombroon (q.v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of Gerun or Jerin, which may be identified with the Organa of Nearchus, about 12 m. westward, and five miles from the shore, and this was the seat of the kingdom when first visited and attacked by the Portuguese under Albuquerque in 1506. It was taken by them about 1615, and occupied permanently (though the nominal reign of the native kings was maintained), until wrested from them by Shah 'Abbas, with the assistance of an English
squadron from Surat, in 1628. 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 'Abbás 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 Travels in Oman, &c., p. xxiv.).

B.C. c. 825.—"They weighed next day at dawn, and after a course of 100 stadia in a country called Harmissia. —Arriva, 1st Ed.; Neairm, ch. xxxiii., tr. by M'Grindle, p. 202.

C. A.D. 1560.—(on the coast of Carmania)

"Armoua o Helle.
"Armoua & dor.

Ptol. VI. viii. 5.

c. 540.—At this time one Gabriel is mentioned as (Nestorian) Bishop of Hormus (see Assenian, iii. 147-8).

c. 655.—"Nobis... visum est nihilominus velut ad sepulchrum mortuorum; quas vos esse video, gnomos hocos Dei "Sceordotes ad vos allegare; Theodorum videlicet Episcopum Hormussinae et Georgium in quo Eunam Samtrum." —Symiac Letter of the Patriarch Jenybask, ibid. 183.

1293.—"When you have ridden these two days you come to the Ocean Sea, and on the shore you find a City with a harbour, which is called Hormus." —Marco Polo, Bk. i. ch. xix.

c. 1390.—"... I came to the Ocean Sea. And the first City on it that I reached is called Ormus, a city of strong walled houses, high abounding in costly wares. The city is on an island some five miles distant from the main; and on it there grows no tree, and there is no fresh water;" —Friar Odoric, in Cathay, &c., 56.

c. 1381.—"I departed from Oman for the country of Hormuz. The city of Hormuz stands on the shore of the sea. The name is also called Moghistan. The new city of Hormuz rises in face of the first in the middle of the sea, separated from it only by a channel 3 parasangs in width. We arrived at New Hormuz, which forms an island of which the capital is called Jaraun. ... It is a mart for Hind and Sind." —Ibn Batuta, p. 239.

1442.—"Ormus (qu. Harmiss?), which is now called Djeran, is a port situated in the middle of the sea, and which has not equal on the face of the globe." —Abdurrazak, in India in XV. Cent., p. 5.

c. 1470.—"Hormus is 4 miles across the water, and stands on an Island." —Atham. Nibtin, ibid., p. 8.

1503.—"Habitant autem ex orum (Francorum) gente homines esse viginti in urbe Canaronor: ad quos profecti, postquam ex Hormidenti urbe ad eam Indorum civitatem Canaronorum venimus, significavitum illis nos esse Christianos, nostrumque conditionem et gradum indicavitum; et ab illis magno cum gaudio susceptum sumus. . . . Eorumdem autem Francorum regio Portugallus vocatur, una ex Francorum regionibus; eorumque Rex Emanuel appellatur: Emmanuelus omimus ut illum custodiat." —Letter from Nestorian Bishops on Mission to India, in Assenian, iii. 591.

1505.—"In la bocha di questo mare (di Persia) è in altra insula chiamata Agramuso doue sono perle infinite: (e) canali che per tutte quelle parti sono in gran precio." —Letter of K. Emanuel, p. 14.

1572.—"Mas vè a ilha Gerum, como descobre O que fazem do tempo os intervalvos; Que da cidade Armus, quae que Ive Ella o nome despois, e gloria teve." —Camoes, i. 108.

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 Hormus, il est moderne, et luy a esté imposé par les Portugais, le nom venant de l'accident de ce qu'ils cherchont que c'estoit que l'Or; tellement qu'estant arrive là, et voyans le traite de tous biens, auquel le pais abonde, ils dirent Vesu esta Or mucho, c'est à dire, Il y a force d'Or; et pourso ils donneront le nom d'Ormuno à la dite ile." —A. Thou, Cosmographie Univ., liv. x. i. 329.

1588.—"Non voli lasciar di andare con gli Inglesi in Hormus a veder la fortessa, la città, e ciò che vi era in fine di notabile in quell' isola." —P. della Valle, ii. 483. Also see ii. 91.

1677.—"High on a throne of royal state, which far Outshone the wealth of Ormus and of Ind, Or where the gorgeous East with richest hand Showers on her kings barbaric pearl and gold." —Paradise Lost, ii. 14.

OROMBARROS, a. 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 are presently supplied with from Country Boats and Cattamarans, who make a good Peey at the first coming of Orombarros, as they call those who have not been there before.”—Lockyer, 28.

ORTOLAN, s. This name is applied by Europeans in India to a small lark, *Calandra brachyactyla*, Temm., in Hind. *bargal* and *boger*; [Skt. *varga*, a troop]. Also sometimes in S. India to the finch-lark, *Pycrhalauda grisea*, Scopoli.

OTTA, OTTER, s. Corruption of *atta*, ‘flour,’ a Hindi word having no Skt. original; [but Platts gives Skt. *drdra*, ‘soft’]. Popular rhyme:

“Attar Shekhdwati
Adhā i bādhi mafi!”

“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. It gave it he became insensible.”—Law Repert., in *Chev., 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 Gházipur on the Ganges. The word is the Arab. *‘itr*, ‘perfume.’ From this word are derived *‘attar,* a ‘perfumer or druggist,’ *‘attari,* adj., ‘pertaining to a perfumer.’ And a relic of Saracen rule in Palermo is the *Via Latterini,* the street of the perfumers’ shops. We find the same in an old Spanish account of Fez:

1573.—“Issuing thence to the Cayserie by a gate which faces the north there is a handsome street which is called the *Atarin,* which is the Spicery.”—*Marmol, Africa*, ii. p. 88.

[*‘itr* of roses is said to have been discovered by the Empress Nūr-jahān on her marriage with Jahāngīr. A canal in the palace garden was filled with rose-water in honour of the event, and the princess, observing a scum on the surface, caused it to be collected, and found it to be of admirable fragrance, whence it was called *‘itr-i-Jahāngīri.*


1759.—“To presents given, &c.

“1 otter box set with diamonds

*Sicca Rs. 3000 . . . 3222 3 6.*

*Acts. of Entertainment to Jugger Set*.

c. 1790.—“Elles ont encore une prédilection particulière pour les huiles odoriférantes, surtout pour celle de rose, appelée otta.”—*Haezner, ii. 123.*

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. 154.

OUDE, OUDE, n.p. *Awadh*; properly the ancient and holy city of Ayodhya (Skt. ‘not to be warred against’), the capital of Rāma, on the right bank of the river Sarayu, now commonly called the Gogra. Also the province in which Ayodhya was situated, but of which Lucknow for about 170 years (from c. 1739) has been the capital, as that of the dynasty of the Nawabs, and from 1814 kings of Oudh. Oudh was annexed to the British Empire in 1856 as a Chief Commissionership. This was re-established after the Mutiny was subdued and the country reconquered, in 1858. In 1877 the Chief Commissionership was united to the Lieut.-Governorship of the N.W. Provinces. (See *JUDEA.*

b. c. z.—“The noble city of Ayodhya crowned with a royal highway had already cleaned and beepsprinkled all its streets, and spread its broad banners. Women, children, and all the dwellers in the city eagerly looking for the consecration of Rāma, waited with impatience the rising of the morrow’s sun.”—*Rāmdāyana*, Bk. iii. (*Ayodhya Randa*), ch. 3.

636.—“Departing from this Kingdom (Kanvākahya or Kanauj) he (Hwān Tṣang) travelled about 600 li to the S.E., crossed the Ganges, and then taking his course southerly he arrived at the Kingdom of ‘Ouyt’o (Ayōdbhya).”—*Pélerns Bouddh., ii. 267.*

1255.—“A peremptory command had been issued that Malik Kutugh Khan . . . should leave the province of Awadh, and proceed to the seat of Bhārṭī, and he had not obeyed.”—*Tukṣaṭi-i-Nāzir*, E.T. by Rastier, 107.

1289.—“Mu’iz-ad din Kai-Kubad, on his arrival from Dehli, pitched his camp at
OUTCRY. 648 OVERLAND.

Outah (Ajudyha) on the bank of the Ghagra. Nasir-u-d d in, from the opposite side, sent his chamberlain to deliver a message to Kal-Kubad, who by way of intimidation himself discharged an arrow at him. . . . — Awa Meher, in Elliot, ii. 360.

c. 1385.—"The territories to the west of the Ganzer, and where the Sultan himself lived, were afflicted by famine, whilst those to the east of it enjoyed great plenty. These latter were then governed by 'Ain-ul-Mulk . . . and among their chief towns we may name the city of Awadh, and the city of Jafarabad and the city of Lakhna, et cetera."—Ibn Batuta, iii. 942.

1612.—"His Catholic Majesty the King Philip III. of Spain and II. of Portugal, our King and Lord, having appointed Dom Hieronymo de Azevedo to succeed Ray Lourenco de Tavares . . . in January 1612 ordered that a courier should be despatched overland (por terra) to this Government to carry these orders and he, arriving at Orumuz at the end of May following. . . .—Bocarro, Decada, p. 7.

1629.—"The news of his Exploits and Death being brought together to King Philip the Fourth, he write with his own hand as follows. Considering the two Pinkas that were fitting for India may be gone without an account of my Concern for the Death of Nunno Alvarez Botello, an Escrow shall immediately be sent by Land with advice."—Faria y Sousa (Stevens), iii. 373.

1679.—"Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you."—Letter from Court to Ft. 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. . . .

"The foregoing is copy of our letter of 28th June overland, which we sent by three several conveyances for Aleppo."—Ibid. p. 12.

1684.—"That all endeavors would be used to prevent my going home the way I intended, by Persia, and so overland."—Hedges, Diary, Aug. 19; [Hak. Soc. i. 155].

c. 1686.—"Those Gentlemen's Friends in the Committee of the Company in England, acquainted them by Letters over Land, of the Danger they were in, and gave them Warning to be on their guard."—A. Hamilton, i. 196; [ed. 1744, i. 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 of Europe; of the death of Prince Eugene of the P. of Wales with the Princess of Saxe-Gotha. . . . Letter of B. of Sartoriw, from Madras, Feb. 16. In Notices of Madras, and Cudalore, &c. 1858, p. 159.

1783.—"We have received Overland the news of the taking of Havannah and the Spanish Fleet, as well as the defeat of the Spaniards in Portugal. We must surely make an advantageous Peace, however I am no Politician."—MS. Letter of James Rennell, June 1, fr. Madras.

1774. Les Marchands à Bengale envoyérent un Vaisseau à Suez en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. Holford entré encore ce voit une fois, et fut ainsi le premier Anglais 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 des Indes envoie actuellement dans des cas d'importance ses Courriers par Suez en Angleterre, et peut presqu'avoir plutôt reponse de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne esperance."—Nieulhur, Voyage, ii. 10.

1776. "We had advice long ago from England, as late as the end of May, by way of Suez. This is a new Route opened by Govr. Hastings, and the Letters which left Marseilles the 3rd June arrived here the 20th August. This, you'll allow, is a ready communication with Europe, and may be kept open at all times, if we choose to take a little pains."—MS. Letter from James Rennell, Oct. 16, from Islamabad, capital of Chittigong.

1781. "On Monday last was Married Mr. George Greenley to Mrs. Anne Barrington, relict of the late Capt. William B——, who unfortunately perished on the Desart, in the attack that was made on the Caravan of Bengal Goods under his and the other Gentlemen's care between Suez and Grand Cairo."—India Gazette, March 7.

1782. "When you left England with an intention to pass overland and by the route of the Red Sea into India, did you not know that no subject of these kingdoms can lawfully reside in India . . . without the permission of the United Company of Merchants? . . ."—Price, Tracts, i. 130.

1783. "Mr. Paul Benfield, a gentleman whose means of intelligence were known to be both extensive and expeditious, publicly declared, from motives the most benevolent, that he had just received overland from England certain information that Great Britain had finally concluded a peace with all the belligerent powers in Europe."—Munro's Narrative, 317.

1786. "The packet that was coming to us overland, and that left England, in July, was cut off by the wild Arabs between Aleppo and Bussora."—Lord Cornwallis, Dec. 28, in Correspondence, &c., i. 247.

1788. "Ext. of a letter from Poonana, se, dated 7th June.
'The dispatch by way of Suez has put us all in a commotion.'—Bombay Courier, June 29.


OVIDORE, a Port. Ovidor, 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 Nekehan-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 Provoet of the force, with an Ovidor that he had on board, that they might keep an eye on our people to prevent mischief."—Correa, i. 165.

1607. "And the Viceroy ordered the Ovidor General to hold an inquiry on this matter, on which the truth came out clearly that the Holy Apostle (Sanctiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that our Lord took thought of them and sent them a Helper from Heaven."—Ibid. i. 717.

1698. (At Syriam) "Ovidores (Persons appointed to take notice of all passages in the Runway (office of administration) and advise them to Ava. . . Three Ovidores that always attend the Runway, and are sent to the King, upon errands, as occasion obliges."—Fleetwood's Diary, in Dalrymple, Or. Rep. i. 355, 360.

[OWL, s. Hind. aul, 'any great calamity, as a plague, cholera,' &c.

1787. "At the foot of the hills the country is called Teriani (see TERRAI) . . . that and people in their passage catch disorder, called in the language of that country ul, which is a putrid fever, and of which the generality of persons who are attacked with it die in a few days. . . ."—Asiat. Res. ii. 307.

1816. ". . . rain brings alone with it the local malady called the Owl, so much dreaded in the woods and valleys of Nepal."—Asiat. Journal, ii. 405.
PADDY, s. Rice in the husk; but the word is also, at least in composition, applied to growing rice. The word appears to have in some measure, a double origin.

There is a word batty (see BATTA) used by some writers on the west coast of India, which has probably helped to propagate our uses of paddy. This seems to be the Canaree 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. bhaktita, which is perhaps the original of all these forms.

But in Malay padi [according to Mr. Skeat, usually pronounced pâdi] 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 Crawfurd's Hist. iii. 345, and Descript. Dict., 388). Crawfurd, (Journ. Ind. Arch., iv. 187) seems to think that the Malay-Javanese word may have come from India with the Portuguese. But this is impossible, for as he himself has shown (Desc. Dict., u.s.), the word 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 Java ... Parse, ryce in the huske."—Sir F. Drake's Voyage, in Hakl. iv. 246.

1598.—"There are also divers other kinds of Rices, of a lese price, and lighter than the other Ryce, and is called Battie ... "—Linnaeosen, 70; [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 Batealon."—Lucena, Viada do Padre F. Xavier, 121.

1615.—"... oryzae quoque argi feraces quam Rizum incolae dicunt."—Juric, The- 
saurus, i. 481.

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 paddy which is the name given to the rice, whilst in the husk, does not grow ... in compact ears, but like oca, in loose spikes."—Stavorius, tr. i. 231.

1857.—"Parrots brought 900,000 loads of hill-paddy daily, from the marshes of Chaudata,—mice husking the hill-paddy: without breaking it, converted it into rice."—Turnour's Makawane, 22.

1871.—"In Ireland Paddy makes riots, in Bengal majuts make paddy; and in this lies the difference between the paddy of green Bengal, and the Paddy of the Emerald Isle."—Govinda Samanta, ii. 25.

1878.—"Il est etabli 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 Ardeidae or Herons, which are common in the rice-fields, close in the wake of grazing cattle. Jerdon gives it as the European's name for the Ardea leucoperta, Boddart, andha bagla ('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 egregioides, 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].

1838.—"The most common bird (in Formosia) was undoubtedly the Padi bird, a species of heron (Ardea prasinaeura), which was constantly flying across the padi, or rice-fields."—Collettwood, Ramble of a Naturalist, 44.

PADDY-FIELD, s. A rice-field, generally in its flooded state.

1738.—"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. a. 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 Padres to secular priests, whereas in Italy this was reserved to the religiosi or regulars.

In Portugal itself, as Bluteau's explanation shows, the use is, or was formerly, the same as in Italy; but, as the first ecclesiastics who went to India were monks, the name apparently became general among the Portuguese there for all priests.

It is a curious example of the vitality of words that this one which had thus already in the 16th century in India a kind of abnormally wide application, has now in that country a still wider, embracing all Christian ministers. It is applied to the Protestant clergy at Madras early in the 18th century. A bishop is known as Lord (see LAT) padre. See LAT Sahib.

According to Leland the word is used in China in the form pa-ti-li.

1541.—"Chegando a Porta da Igreja, o sahirao a receber oto Padres."—Pinto, ch. ixx. (see Ogata, p. 35).

1564.—"It was the will of God that we found there two Padres, the one an Englishman, and the other a Flemmng."—Fitch, in Hakl. ii. 381.

"... had it not pleased God to put it into the minds of the archbishop and other two Padres of Jesuits of S. Paul's Collidge to stand our friends, we might have rotted in prison."—Newberry, Ind. ii. 380.

c. 1590.—"Learned monks also come from Europe, who go by the name of Padre. They have an infallible head called Padre. He can change any religious ordinances as he may think advisable, and kings have to submit to his authority."—Baddon, in Blockmann's Ann. i. 162.

c. 1606.—"Et ut adeo Patres comperiant, minor exsclamat Padrigit, Padrigit, id est Domine Pater, Christianus sum."—Jarré, iii. 155.

1614.—"The Padres make a church of one of their Chambers, where they say Mass 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. 885].

1623.—"I Portoghesi chiamano anche i preti secolari padri, come noi i religiosi."—P. della Valle, ii. 586; [Hak. Soc. i. 142].

1665.—"(Hindu Jogi) are impertinent enough to compare themselves with our Religious Men they meet with in the Indies. I have often taken pleasure to catch them, using much ceremony with them, and giving them great respect; but I soon heard them say to one another, This Francius knows who we are, he hath been a great while in the Indies, he knows that we are the Padrys of the Indians. A fine comparison, said I, within myself, made by an impertinent and idolatrous rabble of Men!"—Berrie, E.T. 104; [ed. Constable, 323].

1675.—"The Padre (or Minister) complains to me that he hath not that respect and place of preference at Table and elsewhere that is due unto him. At his request I promised to move it at ye next meeting of ye Counsell. What this little Sparks may enkindle, especially should it break out in ye Pulpit, I cannot foresee further than the inflaming of ye dying Roome wealth sometimes is made almost intolerable hot upon other Aces."—Mr. Puckle's Diary at Methapalum, MS. in India Office.

1676.—"And whiles the French have no settlement near hand, the keeping French Padrys here instead of Portuguese, destroys the encroaching growth of the Portugall interest, who used to entail Portugalism as well as Christianity on all their converts."—Madras Comma., Feb. 29, in Notes and Incs. i. p. 46.

1680.—"... where at as at the Dedication of a New Churc'h by the French Padrys and Portugues in 1675 guns had been fired from the Fort in honour thereof, neither Padry nor Portugues appeared at the Dedication of our Church, nor as much as gave the Governor a visit afterwards to give him joy of it."—Ibid. Oct. 28. No. III. p. 37.

c. 1692.—"But their greatest act of tyranny (at Goa) is this. If a subject of these misbelievers dies, leaving young children, and no grown-up son, the children are considered wargs of the State. They take them to their places of worship, their churches... and the padres, 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 Musliman sated or a Hindu brdismian."—Kham Khadas, in Elliot, viii. 345.

1711.—"The Danish Padre Bartholomew Ziesgenbalgh, 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 Archishop of Canterbury . . . we have presumed to grant him his passage."—In Wheeler, ii. 177.

1726.—"May 14. Mr. Leokee went with me to St. Thomas's Mount. . . . We conversed with an old Padre from Slessea, who had been 27 years in India. . . .—Diary of the Missionary Schultze (in Notices of Madras, &c., 1858), p. 14.

1727.—"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 Padres, have their churches. . . .”—Diary, ii. 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 kiss. . . . Receiving courteously the proffered attention, she turned calmly round to her astonished attendants—'It is,' said she, 'the salut of a padre (or priest) to his daughter.'”—Skinner's J. M. M., i. 299.

1809.—"The Padre, who is a half cast Portuguese, informed me that he had three districts under him."—Ibid., i. 329.

1830.—"Two fat naked Brahmins, bedaubed with paint, had been importing me for money . . . upon the ground that they were padres."—Mem. of Col. Mountain, iii.

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. xlix.

PADSHAWS, PODSHAWS, a. Pers. —Hind. padshah (Pers. pad, 'throne,' shah, 'prince'), an emperor; the Great Mogul (q.v.); a king.

[1563.—"Patriah." See under POORUB.
[1612.—"He acknowledges no Padishaw or King in Christendom but the Portugual's King."—Davies, Letters, i. 175.]

B. 1830.—". . . round all the room were placed tacite Mirzoes, Chaunas, Sultans, and Beglerbegs, above threecore; who like so many inanimate Statues sat cross-legged . . . their backs to the wall, their eyes to a constant object; not daring to speak to one another, sneese, cough, spit, or the like, it being held in the Potashaw's presence a sinne of too great presumption."—Sir T. Herbert, ed. 1688, p. 169. At p. 171 of the same we have Potashaw; and in the edition of 1677, in a vocabulary of the language spoken in Hindustan, we have "King, Potashaw." And again: "Is the King at Agra? . . . Potshawa Agramecha." (Padishak Agrat mein hai?) 99-100.

1873.—"They took upon them without controul the Regal Dignity and Title of Pedeshaw."—Fryer, 168.

1727.—"Aureng-zeb, who is now saluted Puntahaw, or Emperor, by the Army, notwithstanding his father was then alive."—A. Hamilton, i. 175, [ed. 1744].

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind.-Arab. word ḍhata, 'a fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702.—"Some other out-pagars or Factories, depending upon the Factory of Bencoolen."—Charts of the E. I. Co. p. 324.

This word, the Malay for a 'fence, enclosure,' occurs in the sense of Presidency. Bombay ki ḍhata, Bangal ki ḍhata, a sense not given in Shakespear or Forbes; [it is given in Fallon and Platta. Mr. Skeat points out that the Malay word is pagar, 'a fence,' but that it is not used in the sense of a 'factory' in the Malay Peninsula. In the following passage it seems to mean 'factory stock':

[1615.—"The King says that at her arrival he will send them their house and pagars upon rafts to them."—Foster, Letters, iii. 151.]

b. (pagār). This word is in general use in the Bombay domestic dialect for wages, Mahr. pagar. It is obviously the Port. verb pagar, 'to pay,' used as a substantive.

[1875.—". . . the heavy-browed sultana of some Gangetic station, whose stern look palpably interrogates the amount of your monthly paggar."—Wilson, Abode of Snow, 46.]

PAGODA, s. This obscure and remarkable word is used in three different senses.

a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical. In the 17th century we find the word sometimes misapplied to places of Mahommnedan 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 *wardha* or *htin* of the natives (see Hoon); the former name (fr. Skt. for ‘boar’) being taken from the Boar avatār of Vishnu, which was figured on a variety of ancient coins of the South; and the latter signifying ‘gold,’ no doubt identical with *sond*, and an instance of the exchange of *h* and *s*. (See also Pardao.)

Accounts at Madras down to 1818 were kept in *pagodas*, *fanams*, and *kus* (see Cash); 8 *kus* = 1 *fanam*, 42 *fanams* = 1 *pagoda*. In the year named the rupee was made the standard coin.* The pagoda was then reckoned as equivalent to 3½ rupees.

In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deducible from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. Pao-lah, ‘precious pile,’ and Poh-kuh-lah (‘white-bones-pile’).† Anything can be made out of Chinese mono-syllables 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 Barboas set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese *paga*, ‘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-"

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* Pardao’s Useful Tables, by E. Thomas, p. 19.
† Giles, Glossary of References, s.v.
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 pacawat, 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 Bhagavat, used as names of divinities—of Buddha in Buddhist times or places, of Krishna and Durgā in Brahminical times and places? (uses which are fact). How common was the use of Bhagavati as the name of an object of worship in Malabar, may be seen from an example. Turning to Wilson's work on the MacKenzie MSS., we find in the list of local MS. tracts belonging to Malabar, the repeated occurrence of Bhagavati in this way. Thus in this section of the book we have at p. xcvi. (vol. i.) note of an account "of a temple of Bhagavati"; at p. cii. "Temple of Mannadit Bhagavati goddess . . ."; at p. civ. "Temple of Mangombu Bhagavati . . ."; "Temple of Padleparkave Bhagavati . . ."; "Temple of the goddess Pannâyennar 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 goddess Vallur Bhagavati." The term Bhagavati seems thus to have been very commonly attached to objects of worship in Malabar temples (see also Fra Paolin, p. 79 and p. 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, Pavoda, a tadkhāva of Bagavati" (Ind. Antiq. ii. 170)—an incident remark that seems to bring us very near the possible origin of pagode. It is most probable that some form like pogodi or pagode was current in the mouths of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between Bagavati and but-kadah which shaped the new word. It is no sufficient objection to say that bhagavati is not a term applied by the natives to a temple; the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term?—(H. Y.)

Since the above was written, Sir Walter Elliot has kindly furnished a note, of which the following is an extract:—

"I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz., Bhagavat, 'god'; bhagavati, 'goddess.'

"Thus, the Hindu temple with its lofty gopuram 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 Durgā, or, as she is commonly called, simply 'Dervi' (or Bhagavat, 'the goddess'). . . . In like manner a figure of Durgā is found on most of the gold Huns (i.e. pagode 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 'Bhagavat.'"

As my friend, Dr. Burnell, can no longer represent his own view, it seems right here to print the latest remarks
of his on the subject that I can find. They are in a letter from Tanjore, dated March 10, 1880:

"I think I overlooked a remark of yours regarding my observation that the e in Pagoda was pronounced, and that this was a difficulty in deriving it from Bhagavati. 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 Bhagavati, it must come from 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.

"Bhagavati can only appear in the S. Indian languages in its (Skt.) nominative form bhagvati (Tamil pagn Getting). As such, in Tamil and Malayalam it equals Vishnu or Siva, which would suit. But pagoda can't be got out of bhagvati; and if we look to the N. Indian forms, bhagvam, &c., there is the difficulty about the e, to say nothing about the nt."

The use of the word by Barbosa at so early a date as 1516, and its application to a particular class of temples must not be overlooked.

1516.—"There is another sect of people among the Indians of Malabar, which is called Cuiavens [Kshavan, Logan, Malabar, i. 115]... Their business is to work at baked clay, and tiles for covering houses, with which the temples and Royal buildings are roofed... Their idolatry and their idols are different from those of the others; and in their houses of prayer they perform a thousand acts of witchcraft and necromancy; they call their temples pagodes, and they are separate from the others."—Barbosa, 135. This is from Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: "nelle loro elaborazioni fanno molte striglierie e necromatie, le quali chiamano Pagodes, differenti assai dall' altre" (Ramusio, i. f. 306v.). 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 build-
[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 Çapatu, where people collect from a long distance; they bathe in the arm of the sea between the two islands, and they believe it so that on that day the idol (pagoda) comes to that water, and they cast in for him much betel and many plantains and sugar-canes; and they believe that the idol (pagoda) eats those things."—Castaneda, ii. ch. 34. In the orig., pagoda when meaning a temple has a small, and when the idol, a capital, P.]

1584.—"La religione di queste genti non si intende per esser differente sette fra loro; hanno certo l'opinione che adorano gli idoli. . . ."—Letter of Sassetti, in De Gubernatis, 155.

1587.—"The house in which his pagoda or idol standeth is covered with tiles of silver."—R. Fitch, in Hakti, ii. 391.

1598.—". . . The Pagodas, their false and divelish idols."—Linschoten, 26 ; [Hak. Soc. i. 86].

1630.—". . . so that the Brameses under each green tree erect temples to pagodas. . . ."—Lord, Display, &c.

1633.—"Many deformed Frogotias are here worshipped; having this ordinary exclamation that they adore not Idols, but the Deurnos which they represent."—Sir T. Herbert, ed. 1655, p. 375.

1664.—"Their classic model proved a maggot, their Directory an Indian Pagod."—Hudibras, Pt. ii. Canto i.

1693.—". . . For, say they, what is the Pagoda? it is an image or stone. . . ."—In Wheeler, i. 269.

1727.—". . . the Girl with the Pot of Fire on her Head, walking all the Way before. When they came to the End of their journey. . . . where was placed another black stone Pagod, the Girl set her Fire before it, and run stark mad for a Minute or so."—A. Hamilton, i. 274 [ed. 1744].

1736.—"Pagoda (incert. etym.), an idol's temple in China."—Bailey's Dict. 2nd ed.

1809.—"In front, with far stretch'd walls, and many a tower,

Turret, dome, and pinnacle slate,

The huge Pagoda seemed to load the land."

[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."—Glosographia, &c., by T. S.

1689.—"A Pagoda . . . borrows its Name from the Persian word Pout, which signifies Idol; thence Pout-Ghoda, a Temple of False Gods, and from thence Pagode."—Ovington, 159.

1710.—"In India we use this word pagoda (pagodes) indiscriminately for idols or temples of the Gentiles."—Oriente Conquis-tado, vol. i. Conq. i. Div. i. 53.

1717.—". . . the Pagods, or Churches."—Phillip's Account, 12.

1727.—"There are many ancient Pagods or Temples in this country, but there is one very particular which stands upon a little Mountain near Vasagapatam, where they worship living Monkeys."—A. Hamilton, i. 380 [ed. 1744].

1736.—"Pagod [incert. etym.], an idol's temple in China."—Bailey's Dict. 2nd ed.

1763.—"These divinities are worshipped in temples called Pagodas in every part of Indostan."—Orme, Hist. i. 2.

1781.—"During this conflict (at Chillum-bum), all the Indian females belonging to the garrison were collected at the summit of this 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."—Murdur Narrative, 222.

1855.—". . . pagodas, which are so termed from pagam, an idol, and ghoda, a temple (!) . . ."—Mrs. Elwood, Narrative of a Journey Overland from England, ii. 27.]
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 Agra, and which is of the same value as that of the Sun Tomes, which were issued in its likeness."—Edict of the King, in Archiv. Port. Orient. iii. 792.

1598. —"There are yet other sorts of money called Pagodes. . . They are Indian and Heathenish money with the picture of a Diuell upon them, and therefore are called Pagodas."—Linschoten, 54 and 69; [Hak. Soc. i. 187, 242].

1602.—"And he caused to be sent out for the Kings of the Decan and Canara two thousand horses from those that were in Goa, and this brought the King 80,000 pagodas, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the ports of Arabia and Persia; in entering Goa they are free and uncharged, but on leaving that place they have to pay these duties."—Couto, IV. vi. 6.

[ . . . with a sumi of gold pagodas, a coin of the upper country (Balagare), each of which is worth 500 reis (say 11a. 3d.; the usual value was 360 reis)."— Ibid. VII. i. 11.]

1623.—". . . An Indian Gentile Lord called Rama Rau, who has no more in all than 2000 pagod (paygodos) of annual revenue, of which again he pays about 800 to Venkatap Naika, 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 Pagados."—Fryer, 30.

1676.—"For in regard these Pagods are very thick, and cannot be clipt, those that are Masters of the trade, take a Piercer, and pierce the Pagod through the side, halfway or more, taking out of one piece as much Gold as comes to two or three Sous."—Tavernier, E.T. 1684, i. 4; [Ball, ii. 92].

1780.—"Sir Thomas Rumbold, Bart., resigned the Government of Fort St. George on the Mgr. of the 9th inst., and immediately went on board the General Barker. It is confidently reported that he has not been able to accumulate a very large Fortune, considering the long time he has been at Madras; indeed people say it amounts to only 17 Lacks and a half of Pagodas, or a little more than £600,000 sterling."—Nicky's Bengal Gazette, April 15.

1785.—"Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many laces of pagodas."—Nabob of Arcot, in Burke's Speech on the Nabob's Debts, Works, ed. 1852, iv. 18.

1796.—"La Bhagavati, moneta d'oro, che ha l'immagine della dea Bhagavadi, nome corrotto in Pagodi o Pagode dagli Europei, è moneta rotonda, convessa in una parte . . ."—Fra Paolino, 57.

1808.—"It frequently happens that in the bazaar, the star pagoda exchanges for 4 rupees, and at other times for not more than 3."—Wellington, Desp., ed. 1837, ii. 375.

**PADEA-TRÉE.** A slang phrase once current, rather in England than in India, to express the openings to rapid fortune which at one time existed in India. [For the original meaning, see the quotation from Ryklof Van Goens under BO TREE. Mr. Skew writes: "It seems possible that the idea of a coin tree may have arisen from the practice, among some Oriental nations at least, of making cash in moulds, the design of which is based on the plan of a tree. On the E. coast of the Malay Peninsula the name cash-tree (pokho' 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."

1877.—"India has been transferred from the regions of romance to the realms of fact . . . the mines of Golconda no longer pay the cost of working; and the pagoda-tree has been stripped of all its gold 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. 3, p. 307.

**PAHLAVI, PEHLVI.** The name applied to the ancient Persian language in that phase which prevailed from the beginning of the Sassanian monarchy to the time when it became corrupted by the influence of Arabic, and the adoption of numerous Arabic words and phrases. The name Pahlavi was adopted by Europeans from the 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 Arsacidae; and it is in the inscriptions on rocks and coins of Ardashir-i-Papakan (A.D. 226-240)—the Ardashir Babagan of later Persian—that the language emerges in a form of that which is known as Pahlavi. "But, strictly speaking, the medieval Persian language is called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. . . . Like the Assyrians of old, the Persians of Parthian times appear to have borrowed their writing from a foreign race. But, whereas the Semitic Assyrians adopted a Turanian syllabary, these later Aryan Persians accepted a Semitic alphabet. Besides the alphabet, however, which they could use for spelling their own words, they transferred a certain number of complete Semitic words to their writings as representatives of the corresponding words in their own language. . . . The use of such Semitic words, scattered about in Persian sentences, gives Pahlavi the motley appearance of a compound language. . . . But there are good reasons for supposing that the language was never spoken as it was written. The spoken language appears to have been pure Persian; the Semitic words being merely used as written representatives, or logograms, of the Persian words which were spoken. Thus, the Persians would write malkān malkā, 'King of Kings,' but they would read shahdān shah. . . . As the Semitic words were merely a Pahlavi mode of writing their Persian equivalents (just as 'viz. is a mode of writing 'namely' in English*), they disappeared with the Pahlavi writing, and the Persians began at once to write all their words with their new alphabet, just as they pronounced them." (E. W. West, Intro. to Pahlavi Texts, p. xiii; Sacred Books of the East, vol. v.).

Extant Pahlavi writings are confined to those of the Parsis, transla-

tions from the Avesta, and others almost entirely of a religious character. Where the language is transcribed, either in the Avesta characters, or in those of the modern Persian alphabet, and freed from the singular system indicated above, it is called Pazand (see PAZEND); a term supposed to be derived from the language of the Avesta, paitizanti, 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 pahlaev and pahlavān, &c., has become the appellative of a warrior or champion in both Persian and Armenian, originally derived from that most warlike people the Parthians. (See PULWADN.) Whether there was any identity between the name thus used, and that of Pahlava, which is applied to a people mentioned often in Sanskrit books, is a point still unsettled.

The meaning attached to the term Pahlavi by Orientals themselves, writing in Arabic or Persian (exclusive of Parsis), appears to have been 'Old Persian' in general, without restriction to any particular period or dialect. It is thus found applied to the cuneiform inscriptions at Persepolis. (Derived from West as quoted above, and from Haug's Essays, ed. London, 1878.)

* Or our symbol (&), now modified into (&), which is in fact Latin c, but is read 'and,'"† "The peculiar mode of writing Pahlavi here alluded to long made the character of the language 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).

PÁLANKEEEN, PÁLANQUIEEN, 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—always in Bengal, sometimes in the Telugu country.

The origin of the word is not doubtful, though it is by no means clear how the Portuguese got the exact form which they have handed over to us. The nasal termination may be dismissed as a usual Portuguese addition, such as occurs in mandarin, Baqaim (Wasad), and many other words and names as used by them. The basis of all the forms is Skt. paryanka, or palyanka, 'a bed,' from which we have Hind. and Mahr. palang, 'a bed,' Hind. pálki, 'a palankin,' [Telugu pallaki, which is perhaps the origin of the Port. word]. Pali pallonko, a couch, bed, litter, or palankin,' [Childers], and in Javanese and Malay palaṅkī, 'a litter or sedan' (Owramurd).*

It is curious that there is a Spanish word palanca (L. Lat. phalangα) 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 Rātmāyāna. 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 pálki older than Akbar (see Elliot, iv. 516, and Ain. i. 254).

As drawn by Linschoten (1597), and as described by Grose at Bombay (c. 1780), the palankin was hung from a bamboo which bent in an arch over the vehicle; a form perhaps not yet entirely obsolete in native use. Williamson (V. M., i. 316 seq.), gives an account of the different changes in the fashion of palankins, from which it would appear that the present form must have come into use about the end of 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 donkey-garry (a Palkee-garry or palankin-carryage, horsed by ponies posted along the road, under the post-office), and in the next decade to a large extent by railway, supplemented by other wheel-carriage, so that the palankin is now used rarely, and only in out-of-the-way localities.

* In Canticles, iii. 9, the "ferculum quod fecit sibi rex Salomon de lignis Libani" is in the Hebrew appiryon, which has by some been supposed to be Greek φορεῖν; highly improbable, as the litter came to Greece from the East. Is it possible that the word can be in some way taken from pary-

1350.---"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 sciem homines et mulieres portant super scapulas in lecticia de quibus in Canticis: ferculum fecit sibi Salomon de
ligatis Lulani, id est lectulum portatilem sicut portaber ego in Zayton et in India."—Marginoli, &c., p. 331.

1515.—"And so assembling all the people made great lamentation, and so did throughout all the streets the women, married and single, in a marvellous way. The captains lifted him (the dead Alboquerque), seated as he was in a chair, and placed him on a palanquin, so that he was seen by all the people; and João Mendes Botelho, a knight of Âfonso d’Alboquerque’s making (who was) his Ancient, bore the banner before the body."—Correa, Lendas, ii. i. 460.

1563.—"... and the branches are for the most part straight except some... which they twist and bend to form the canes for palanquins and portable chairs, such as are used in India."—Garcia, f. 194.

1567.—"... with eight Falchines (jachines), which are hired to carry the palanchines, eight for a Palanchine (palanquin), four at a time."—C. Fredericis, in Hakl. ii. 348.

1598.—"... after them followeth the bryde between two Commers, each in their Pallamkin, which is most costly made."—Linschoten, 56; [Hak. Soc. i. 196].

1606.—"The palanquins covered with curtains, in the way that is usual in this Province, are occasion of very great offences against God our Lord... (the Synod therefore urges the Viceroy to prohibit these, and)... enjoins on all ecclesiastical persons, on penalty of sentence of excommunication, and of forfeiting 100 pardaos to the church court.* not to use the said palanquins, made in the fashion above described."—4th Act of 5th Council of Goa, in Archiv. Port. Orient., fasc. 4. (See also under BOY.)

The following is the remonstrance of the city of Goa against the ecclesiastical action in this matter, addressed to the King:

1608.—"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 Cidade de Goa escreveu a Sua Majestade, o anno de 1606. In Archiv. Port. Oriental., fasc. P. 2a. Edição, 2a, Parte, 186.

1608-9.—"If coming forth of his Pallace, hee (Jahangir) get vp on a Horse, it is a signo that he goeth for the Warrres; but if he be vp vpn an Elephant or Palankein, it will bee but an hunting Voyage."—Hawkins, in Purchas, i. 219.

1616.—"... Abdala Khan, the great governour of Amadavas, being sent for to Court in disgrace, coming in Pilgrims Clothes with fortie servants on foote, about sixtie miles in counterfeit humiliation, finished the rest in his Palanne."—Sir T. Roe, in Purchas, i. 552; [Hak. Soc. ii. 278, which reads Palanne, with other minor variances].

In Terry’s account, in Purchas, ii. 1475, we have a Pallanne, and (p. 1481) Palanka; in a letter of Tom Coryato’s (1615) Palankeen.

1623.—"In the territories of the Portugueze in India it is forbidden to men to travel in palankin (Palanchino) as in good sooth too effeminate a proceeding; nevertheless as the Portugese pay very little attention to their laws, as soon as the rains begin to fall they commence getting permission to use the palankin, either by favour or by bribery; and so, gradually the thing is relaxed, until at last nearly everybody travels in that way, and at all seasons."—P. della Valle, i. 611; [comp. Hak. Soc. i. 81].

1659.—"The designing rascal (Sivaji) ... conciliated Afzal Khán, who fell into the snare... Without arms he mounted the palik, 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 bichê (i.e. ‘scorpion’) on the fingers of his hand, hidden under his sleeve..."—Kahl Khán, in Elliot, vii. 259. See also p. 509.

c. 1660.—"... From Golconda to Mâlipatn there is no travelling by waggons... But instead of Coaches they have the convenience of Pallakkies, 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 26 miles in little more than 5 hours, by 12 bearers, relieving each other by saxes.

1672. The word occurs several times in Baldaeus as Pallinkin. Tavernier writes Pallaki and sometimes Pallanquin (Ball, i. 45, 175, 390, 392); Bernier has Palasky [ed. Constable, 214, 283, 372].

1673.—"... ambling after these a great pace, the Palankeen-Boys support them four of them, at two each end of a Banke,
which is a long hollow Cane...arched in the middle...where hang the Palan-keen, as big as an ordinary Couch, broad enough to tumble in. . ."—Fryer, 34.

1678.—"The permission you are pleased to give us to buy a Pallakee on the Company's Account. Shall make use of as Soone as can be possible meet with one y' may be fitt for y' purpose. . ."—MS. Letter from Factory at Balesore to the Council of Fort St. George, March 9, in India Office.

1682.—Joan Niehofs has Palakijn. Ze en Lant-Reize, ii. 78.

[", "The Agent and Council . . . allowed him [Mr. Clarke] 2 pag. 2. men, more towards the defraying his palanquin charges, he being very crazy and much weakened by his sickness."—Frye, Diary Pt. St. Geo. 1st ser. i. 34.]

1720.—"I desire that all the free Merchants of my acquaintance do attend me in their palankeens to the place of burial."—Will of Charles Davies, Merchant, in Wheeler, ii. 340.

1726.—". . . Palangkyn dragers" (palankin-bearers).—Valentijn, Ceylon, 45.

1736.—"Pallauquin, a kind of chaise or chair, borne by men on their shoulders, much used by the Chinese and other Eastern peoples for travelling from place to place."—Bailey's Dict. 2nd ed.

1750-52. — "The greater nobility are carried in a palakee, which looks very like a hammock fastened to a pole."—Toren's Voyage to Surat, China, &c., ii. 201.

1754-58.—In the former year the Court of Directors ordered that Writers in their Service should "lay aside the expense of either horse, chaise, or Palankee, during their Writership." The Writers of Fort William (4th Nov. 1756) remonstrated, begging "to be indulged in keeping a Palankee for such months of the year as the excessive heats and violent rains make it impossible to go on foot without the utmost hazard of their health." The Court, however, replied (11 Feb. 1756): "We very well know that the indulging Writers with Palankeens has not a little contributed to the neglect of business we complain of, by affording them opportunities of rambling"; and again, with an obduracy and fervour too great for grammar (March 3, 1758): "We do most positively order and direct (and will admit of no representation for postponing the execution of) that no Writer whatsoever be permitted to keep either palankee, horse, or chaise, during his Writership, on pain of being immediately dismissed from our service."—In Long, pp. 54, 71, 130.

1780.—"The Nawab, on seeing his condition, was struck with grief and compassion; but . . . did not even bend his eyebrow at the sight, but lifting up the curtain of the Pallakee with his own hand, he saw that the eagle of his (Ali Ruza's) soul, at one sight had winged its way to the gardens of Paradise."—H. of Hyder, p. 429.

1784.—"The Sun in gaudy palanqueen. "Curtain'd with purple, fring'd with gold, Firing no more heav'n's vault serene, Retir'd to sup with Ganges old."—Pliny Plain, a ballad by Sir W. Jones; in Life and Works, ed. 1807, ii. 508.

1804.—"Give orders that a palanquin may be made for me; let it be very light, with the pannels made of canvas instead of wood, and the poles fixed as for a dooley. Your Bengally palanquins are so heavy, that they cannot be used out of Calcutta."—Wellington (to Major Shaw), June 20.

The following measures a change in ideas. A palankin is now hardly ever used by a European, even of humble position, much less by the opulent:

1808.—"Pallakee. A litter well known in India, called by the English Palankee. A Guzerat punster (aware of no other) hazards the Etymology Palakkee [pota-lakai] a thing requiring an annual income of a quarter Lack to support it and corresponding luxuries."—R. Drummond, Illustrations, &c.

""The conveyances of the island (Madeira) are of three kinds, viz.: horses, mules, and a litter, ycleped a palanquin, being a chair in the shape of a bathing-tub, with a pole across, carried by two men, as doolees are in the east."—Welsh, Reminiscences, i. 282.

1809.—"Woo! Woo! around their palanqueen,
As on a bridal day
With symphony and dance and song,
Their kindred and their friends come on,
The dance of sacrifices! The funeral song!"

Kohama, i. 6.

c. 1830.—"Un curieux indiscrèt reçut un galet dans la tête; on l'emporta baigné de sang, couché dans un palanquin."—V. Jacquesmont, Corr. i. 67.

1880.—"It will amaze readers in these days to learn that the Governor-General sometimes condescended to be carried in a Palanquin—a mode of conveyance which, except for long journeys away from railroads, has long been abandoned to portly Baboes, and Eurasian clergers."—Nat. Rev., Feb. 14.

1881.—"In the great procession on Corpus Christi Day, when the Pope is carried in a palanquin round the Piazza of St. Peter, it is generally believed that the cushions and furniture of the palanquin are so arranged as to enable him to bear the fatigue of the ceremony by sitting whilst to the spectator he appears to be kneeling."—Dean Stanley, Christian Institutions, 251.

PALLAVARAM, n.p. A town and cantonment 11 miles S.W. from Madras. The name is Palli-varam, probably Palla-puru, 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, Sicas Rupees 150 per hhd.”—Advt. in Seton-Karr, i. 39.

1798.—“For sale . . . Pale Ale (per hbd.) . . . 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 Carev, Good Old Days, i. 147.)

1848.—“Constant dinners, tiffins, pale ale, and claret, the prodigious labour of the latter a fragment of his palampore, His back to earth, his face to heaven employed as a substitute for the Indian palempore.”—Raffles, Java, 171; [2nd ed. i. 191].

PALEMPORE, a. A kind of chintz bed-cover, sometimes made of beautiful patterns, formerly made at various places in India, especially at Sadras and Masulipatam, the importation of which into Europe has become quite obsolete, but under the greater appreciation of Indian manufactures has recently shown some tendency to revive. The etymology is not quite certain.—we know no place of the name likely to have been the eponym, and possibly it is a corruption of a hybrid (Hind. and Pers.) palang-posh, ‘a bed-cover,’ which occurs below, and which may have been perverted through the existence of salesmanites as a kind of stuff. The probability that the word originated in a perversion of palang-posh, is strengthened by the following entry in Bluteau’s Dict. (Suppt. 1727.)

"Chaudus or Chaudus siao huns panes grandes, que servem para cobrir camas e outras coussas. São pintados de cores muy vistosas, e alguns mais fortes, a que chamamo pallempures. Fabricio-se de algodão e Benga e Choromandel, "i.e. "Chaudus ou Chaudus" (this I cannot identify, perhaps the same as Chouthar among Piece-goods) are a kind of large cloths serving to cover beds and other things. They are painted with gay colours, and there are some of a finer description which are called palang-poshes.”

[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. first ser. iii. 173) has questioned this derivation. The word may have been taken from the State and town of Palanpur in Guzerat, which seems to have been an emporium for the manufactures of N. India, which was long noted for chintz of this kind.]

1648.—“Int Governe van Raja mandragas . . . waren veel . . . Palamporij . . . gemaeckt.”—Van den Broecke, 87.

1673.—“Staple commodities (at Masulipatam) are callicuts white and painted, Palampores, Carpets.”—Fryer, 34.

1813.—“A stain on every bush that bore 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 Banian, 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].

PALE ALE.

PALL, a. The name of the sacred language of the Southern Buddhists, in fact, according to their apparently
well-founded tradition Magadhi, the
dialect of what we now call South
Bhar, in which Saky Muni dis-
coursed. It is one of the Prakrits (see
PACRIT) or Aryan vernaculars of
India, and has probably been a dead
language for nearlv 2000 years. Pali
in Skt. means ‘a line, row, series’; and
by the Buddhists is used for the series
of their Sacred Texts. Pāli-bhadha is
then ‘the language of the Sacred
Texts,’ i.e. Magadhi; and this is called
effectively by the Singhalan 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
Prakrits” from its inherent grace and
strength (Childere). But the analogy
to Tuscan is closer still in the parallel-
ism of the modification of Sanskrit
words, used in Pali, to that of Latin
words used in Italian.

Robert Knox does not apparently
know by that name the Pali language
in Ceylon. He only speaks of the
Books of Religion as “being in an
eloquent style which the Vulgar people
do not understand” (p. 76); 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).

1889.—“Les uns font valoir le style de
deur Alcoran, les autres de leur Bâli.”—
Letters Edif. xxv. 61.

1890.—“... this Doubt proceeds from
the Siamenes 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 Bâle Tongue, and which is enriched
with the inflexions of words, like the Languages
we have in Europe. The terms of Religion
and Justice, the names of Offices, and all
the Ornaments of the Vulgar Tongue are
borrow’d from the Bâle.”—De la Lodière’s
Siam, E.T. 1890, p. 9.

1785.—“Of the ancient Pâlîs, whose
language constitutes at the present day the
sacred text of Ava, Pegue, and Siam, as
well as of several other countries eastward
of the Ganges: and of their migration from
India to the banks of the Cali, the Nile of
Ethiopia, we have but very imperfect infor-
mation.”... It has been the opinion of
some of the most enlightened writers on the
languages of the East, that the Pâlî, the
sacred language of the priests of Boodh, is
nearly allied to the Sanskrit of the Brahmas;
and there certainly is much of that holy
idiom engrafted on the vulgar language of
Avâ, by the introduction of the Hindoo
religion.”—Stokes, 337-8.

1818.—“The Talapoinis... do apply
themselves in some degree to study, since
according to their rules they are obliged to
learn the Sādha, which is the grammar of the
Pâlî language or Magâtha, to read the
Vini, the Padimot... and the sermons of
Godama... All these books are written in
the Pâlî tongue, but the text is accompa-
nied 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 Bâli
tongue.”—Wallace, Fifteen Years in
India, 187.

1837.—“Buddhists are impressed with the
conviction that their sacred and classical
language, the Mâgadhi or Pâli, is of greater
antiquity than the Sanscrit; and that it
had attained also a higher state of refine-
ment 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 Pâli 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,—

Sâ Mâgadhi; mîlā bhadha (ko). ‘There is a language which is the root;
men and brahmins at the commence-
ment of the creation, who never before heard
nor uttered a human accent, and even the
Supreme Buddhos, spoke it: it is Mâgadhi.’

“... at once avow, that, exclusive of all
philological considerations, I am inclined,
on prime facie evidence—external as well
as internal—to entertain an opinion adverse
to the claims of the Buddhists on this par-
ticular point.”—George Turnour, Introd. to
Mahâkâvya, p. xii.

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 which it still retains.
Read Sanskrit for Latin, Magadhese for
Tuscan, and the Three Baskets for the
Divina Commedia, and the parallel is com-
plete... Like Italian Pâli is at once
flowing and sonorous; it is a characteristic
of both languages that nearly every word

* The writer is here led away by Wilford’s
housewife.
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."—Childe, Preface to Pali Dict. pp. xiii-xiv.

PALKEE-GARRY, s. A ‘palankin-coach,’ as it is termed in India; i.e. a carriage shaped somewhat like a palankin on wheels; Hind. palki-gari. The word is however one formed under European influences. ["The system of conveying passengers by palkee carriages and trucks was first established between Cawnpore and Allahabad in May 1843, and extended to Allyghur in November of the same year; Delhi was included in June 1845, Agra and Meerut about the same year; the now-going line not being, however, ready till January 1846" (Carey, Good Old Days, ii. 91.)]

1878.—"The Governor-General's carriage . . . may be jostled by the hired ‘palki-garry,’ with its two wretched ponies, rope harness, nearly naked driver, and wheels whose sinuous motions impress one with the idea that they must come off at the next revolution."—Life in the Mogul, i. 38.

This description applies rather to the carnehoo (q.v.) than to the palkee-garry, which is (or used to be) seldom so sordidly equipped. [Mr. Kipling's account of the Calcutta palki gari (Beast and Man, 192) is equally uncomplimentary.]

PALMYRA, s. The fan-palm (Borassus flabelliformis), which is very commonly cultivated in S. India and Ceylon (as it is also indeed in the Ganges valley from Farrukhabad down to the head of the Delta), and hence was called by the Portuguese par excellence, palmeira or 'the palm-tree.' Sir J. Hooker writes: "I believe this palm is nowhere wild in India; and have always suspected that it, like the tamarind, was introduced from Africa." [So Watt, Econ. Dict. i. 504.] It is an important tree in the economy of S. India, Ceylon, and parts of the Archipelago as producing jaggery (q.v.) or 'palm-sugar'; whilst the wood affords rafters and laths, and the leaf gives a material for thatch, mats, umbrellas, fans, and a substitute for paper. Its minor uses are many: indeed it is supposed to supply nearly all the wants of man, and a Tamil proverb ascribes to it 801 uses (see Ferguson's Palmyra-Palm of Ceylon, and Tennent's Ceylon, i. 111, ii. 519 seqq.; also see BRAB).

1563.—". . . A ilha de Ceilão . . . ha muitas palmeiras."—Garça, ff. 65a-66.

1673.—"Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Convenience; the Poorer are made of Boughs and oliez of the Palmeares."—Fryer, 198.

1718.—". . . Leaves of a Tree called Palmeire."—Prop. of the Gospel in the East, iii. 85.

1756.—"The interval was planted with rows of palmeira, and coco-nut trees."—Orme, ii. 90, ed. 1803.

1880.—"Here, too, the beautiful palmyra palm, which abounds over the north of the Island, begins to appear."—Tennent's Ceylon, ii. 54.

PALMYRA POINT, n.p. Otherwise called Pt. Pedro, [a corruption of the Port. Punta das Pedras, 'the rocky cape,' a name descriptive of the natural features of the coast (Tennent, ii. 530)]. This is the N.E. point of Ceylon, the high palmyra trees on which are conspicuous.

PALMYRAS, POINT, n.p. This is a headland on the Orissa coast, quite low, but from its prominence at the most projecting part of the combined Mahanadi and Brâmana 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 Mahânâdi delta, 24 miles to the south-west, is called False Point, from its liability to be mistaken for P. Palmyras.

1553.—". . . o Cabo Segógora, a que os nossos chamam das palmeiras por humas que ali estão, as quas os navigantes notam por lhes dar conhecimento da terra. E deste cabo . . . fazemos fim do Reyno Orixa."—Barros, i. ix. 1.

1598.—". . . 2 miles (Dutch) before you come to the point of Palmeiras, you shall see certaine blacke howells standing vpon a land that is higher than all the land thereabouts, and from thence to the Point it beginneth againe to be low ground and . . . you shall see some small (but not ouer white) sandie Downs . . . you shall finde being right against the point de Palmeiras . . . that vpon the point there is neyther tree nor bush, and although it hath the name of the Point of Palm-trees, it hath notwithstanding right forth, but one Palm tree."—Losschoten, 3d Book, ch. 12.

[c. 1665.—"Even the Portuguez of Opgui (see HOOGLY), in Bengal, purchased]
without scruple these wretched captives, and the horrid traffic was transacted in the vicinity of the island of Gallea, near Cape das Palmas."—Bernier, ed. Constable, 176.

1828.—"It is a large delta, formed by the mouths of the Maha-Nuddee and other rivers, the northernmost of which insulates Cape Palmiras."—Heber, ed. 1844, i. 88.

[PAMBRE, s. An article of dress which seems to have been used for various purposes, as a scarf, and perhaps as a turban. Mr. Yusuf Ali (Monograph on Silk Fabrics, 81) classes it among 'fabrics which are simply wrapped over the head and shoulders by men and women'; and he adds: "The Pamri is used by women and children, generally Hindus." His specimens are some 3 yards long by 1 broad, and are made of pure silk or silk and cotton, with an ornamental border. The word does not appear in the Hind. dictionaries, but Molesworth has Mahr. pelmari, 'a sort of silk cloth.'

1616.—"He covered my head with his Pambre."—Foster, Letters, iv. 344.

For some of the following quotations and notes I am indebted to Mr. W. Foster.

[1617.—"Antelopes and ramshelles, which bear the finest wool in the world, with which they make very delicate mantles, called Pavmmergi."—Joseph Salbank to the E. India Co., Agra, Nov. 22, 1617; India Office Records, O. C., No. 568.

1627.—"L'on y [Kashmir] travaille aussi plusieurs Vomeris [misprint for Pomeria, which he elsewhere mentions as a stuff from Kashmir and Lahore], qui sont des pieces d'estoffes longues de trois, aulnes, et largers de deux, faite de laine de moutons, qui croit au derriere de ces bestes, et qui est aussi fine que de la soye : on tient ces estoffes exposees au froid pendant l'hyver : elles ont un beau lustre, semblables aux tabis de nos cartiers."—Francois Pelaut, in Thermaut's Relations de divers Voyages, vol. i. pt. 2.

1634.—A letter in the India Office of Dec. 29 mentions that the Governor of Surat presented to the two chief Factors a horse and "a coat and pamborne" a piece.

[O. C., No. 1543a (I. O. Records) mentions the presentation to the President of Surat of a "coat and pamborne.""

1673.—"A couple of pamerins, which are fine mantles."—Prayer's New Account, p. 79; also see 177; in 112 ramerins.

1768.—". . . a lunghee (see LOONGHEE) or clot, barely to cover their nakedness, and a pambree or loose mantle to throw over their shoulders, or to lie on 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 karanas (certain astrological divisions of the days of a month). Panchanya is used also, at least by Buchanan below, for the Brahman who keeps and interprets the almanac for the villagers. [This should be Skt. 'panchangi.]

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 Panchagiao."—Couto, V. vi. 4.

1651.—"The Brahmins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks, and these they call Panjangam."—Rogierius, 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."—Buchanans Mysore, &c., i. 234.

3 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 Pandal in the country speech."—Rogierius, 12.

1717.—"Water-Bandels, which are little sheds for the Convenience of drinking Water."—Phillips's Account, 19.

1745.—"Je suis la procession d'un peu loin, et arrive aux sepultures, j'y vis un pandel ou tente dressée, sur la fosse du defunt; elle était ornée de branches de figuier, de toiles peintes, &c. L'intérieur était garni de petites lampes allumées."—Norbert, Memoires, iii. 32.

1781.—"Les gens riches font construire devant leur porte un autre pendal."—Sommier, ed. 1782, i. 134.

1800.—"I told the farmer that, as I meant to make him pay his full rent, I could not take his fowl and milk without paying for them; and that I would not enter his pandall, because he had not paid the labourers who made it."—Letter of Sir T. Munro, in Life, i. 283.

1814.—"There I beheld, assembled in the same pandaul, or reposing under the friendly banyan-tree, the Gowanee (see..."
PANDARAM. a. A Hindu ascetic mendicant of the (so-called) Sudra, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, pandaram. C. P. Brown says the Pandaram is properly a Vaishnava, but, other authors apply the name to Saiva priests. The Madras Gloss. derives the word from Skt. pandu-ranga, 'white-coloured.' Messrs. Cox and Stuart (Man of N. Arcot, i. 199) derive it from Skt. bhagavatagāra, 'a temple-treasury,' wherein they were employed those who had renounced the world. "The Pandarams seem to receive numerous recruits from the Saivite Sūdra castes, who choose to make a profession of piety and wander about begging. They are, in reality, very lax in their mode of life, often drinking liquor and eating animal food furnished by any respectable Sūdra. 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 Wheelar, ii. 163.

1717. "... Bramans, Pantarongal, and other holy men."—Phillip's Account, 18. The word is here in the Tamil plural.


1745. "... On voit ici quelquefois les Pandarams ou Penitens qui ont été en pèlerinage 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. 25.

c. 1780. "... The Pandarams, the Mahometan priests, and the Bramins themselves yield to the force of truth."—Grose, i. 232.

1781. "... Les Pandarams ne sont pas moins révérés que les Saïnais. Ils sont de la secte de Chiven, se barbouillent toute la figure, la poitrine, et les bras avec des cendres de boue de vache," &c.—Sonnerat, 8vo. ed., ii. 113-114.

1798. "... The other figure is of a Pandaram or Senasey, of the class of pilgrims to the various pagodas."—Pennaunt's View of Hindostan, prefixed.

1800. "... In Chena the Pâjâris (see POOJARIE) or priests in these temples are all Pandarums, who are the Sudras dedicated to the service of Siva's temples. ..."—Buchanan's Mysore, &c., ii. 338.

1809. "... The chief of the pagoda (Ramswaram), or Pandaram, waiting on the beach."—Ld. Valentia, 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 Tambiran, in which consecrated serpents were tenderly reared by the Pandarams, and daily fed at the expense of the worshippers."—Tennent's Ceylon, i. 373.

PANDARANI, n. p. The name of a port of Malabar of great reputation in the Middle Ages, a name which has gone through many curious corruptions. Its position is clear enough from Varthema's statement that an uninhabited island stood opposite at three leagues distance, which must be the "Sacrifice Rock" of our charts. [The Madras Gloss. identifies it with Collam.] The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form Pantalani (approx. lat. 11° 26'), a little way North of Koolandi. It is seen below in Ibn Batuta's notice that Pandarani afforded an exceptional shelter to shipping during the S.W. monsoon. This is referred to in an interesting letter to one of the present writers from his friend Col. (now Lt.-Gen.) R. H. 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 Coulote (Coulandi or
Quelande of our Atlas. The Master Attendant who accompanied me, appears to have a good opinion of it as an anchorage, and as well sheltered. [See Logan, Malabar, i. 72.]

c. 1150.—"Fandarina is a town built at the mouth of a river which comes from Mundâr (see MALABAR), where vessels from India and Sind cast anchor. The inhabitants are rich, the markets well supplied, and trade flourishing." —Edrisi, in Elliot, i. 90.

c. 1296.—"In the year (1296) it was prohibited to merchants who traded in fine or costly products with Maparâ (Ma'bar or Coromandel), Pol-nam (!) and Pantalaina, three foreign kingdoms, to export any one of them more than the value of 50,000 ting in paper money."—Chinese Annals of the Mongol Dynasty, quoted by Pauthier, Marc Pol, 582.

c. 1300.—"Of the cities on the shore the first is Sindâbr, then Bakndr, then the country of Manjârânâ, then the country of Hifl, then the country of (Fandaraina)."—Rashiduddîn, in Elliot, i. 88.

c. 1321.—"And the forest in which the pepper growth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called Flandrina, and the other Cyngilin" (see Shinkali).—Firâr Odoric, in Cathay, &c., 75.

c. 1343.—"From Bodfattan we proceeded to Pandaraina, a great and fine town with gardens and bazaars. 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 Battuta, iv. 88. (Compare Roteiro below.)

c. 1442.—"The humble author of this narrative having received his order of dismission departed from Calicut by sea, after having passed the port of Bendinâneh (read Bendaranâ, and see MANGALORE, a) situated on the coast of Malabar, (he) reached the port of Mangalor . . . Ahsârâzadî, in India in XVth Cent., 20.

1498.—". . . hum lugar que se chama Pandarana . . . por que ali estava bom porto, e que ali nos amaramos e que era costume que os navios que vinham a esta terra pousassem ali por oportuno seguros. . . ."—Roteiro de Vasco da Gama, 53.

1503.—"Da poi feceno vela et in vn porto de dicto Re chiamato Fundarane, amazornado molta gente co artelaria et deliberorno andare verso il regno de Cuchin . . ."—Letter of King Emanuel, p. 5.

c. 1506.—"Questo capitano si trovò nave 17 de mercadanti Mori in uno porto se chima Pandarami, e combatte con queste le quali se messeno in terra; per modo che questo capitano mandò tuttì li soi copani ben armati con un bardi de polvere per

cadan copano, e mise fuoco dentro dette navi de Mori; e tutte quelle brascol, con tutte quelle specierie che erano cariche per la Mecha, e s'intende ch' erano molto ricche. . . ."—Leonardo Ca' 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, 158.

1516.—"Further on, south-south-east, is another Moorish place which is called Pandarani, in which also there are many ships."—Barbossa, 182.

In Rowlandson's Translation of the Tohfat-ul-Majâhidin (Or. Transl. Fund, 1833), the name is habitually misread Fundread for Pandaraina.

1536.—"Martim Afonso . . . ran along the coast in search of the parosas, the galseys and caravels keeping the sea, and the foists hugging the shore. And one morning they came suddenly on Cunahalmarcar with 25 parosas, which the others had sent to collect rice; and on catching sight of them as they came along the coast towards the Isles of Pandaran, 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 Cunahale, when he knew it was Martim Afonso, laid all pressure on his ears to double the Point of Tiracole. . . ."—Correa, iii. 775.

PANDY, s. The most current colloquial name for the Sepoy mutineer during 1857-58. The surname Pandy [Skt. Pañḍita] was a very common one among the high-caste Sepoys of the Bengal army, being the title of a Jot [got, gotra] or subdivisinal 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 gunta Pandy" (M.-G. Keatinge). Ghantâ, 'a gong or bell.'

1857. — "As long as I feel the entire confidence I do, that we shall triumph over this iniquitous combination, I cannot feel gloom. I leave this feeling to the Pandies, who have sacrificed honour and existence to the ghost of a delusion."—H. Greatheath, Letters during the Siege of Delhi, 89.

"We had not long to wait before the line of guns, howitzers, and mortar carts,
chiefly drawn by elephants, soon hove in sight. . . Poor Panty, 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. [Pyrrard de Laval (i. 53, Hak. Soc.) speaks of a "kind of raft called a panguayye," on which Mr. Gray comments: "As Rivara points out, Pyrrard mistakes the use of the word panguayye, or, as the Portuguese write it, pangiao, which was a small sailing canoe. . . . Rivara says the word is still used in Portuguese India and Africa for a two-masted barge with lateen sails. It is mentioned in Lancaster's Voyages (Hak. Soc. pp. 5, 6, and 26), where it is described as being like a barge with one mast sail of cocoanut 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 1605, in Don Manoel's letter.

[1513.—Pandajada and Panguagada are used for a sort of boat near Malacca in D'Andrado's Letter to Alboquerque of 22 Feby.; and we have a "Pandajada laden with supplies and arms" in India Office MS., Corpo Chronologico, vol. i.] 1591.—". . . divers Pangeras or boats, which are pinned with wooden pinnes, and sowed together with Palmito cordes."—Barker, in Hakluyt, ii. 588.

1598.—"In this fortesse of Sofala the Captaine of Mosambiquy hath a Factor, and twice or thrice every yere he sendeth certain boats called Pangaisos, which sail along the shore to fetch gold, and bring it to Mosambiquy. These Pangaisos are made of light planks, and sowed together with cords, without any nailes."—Linschoten, ch. 4; [Hak. Soc. i. 32.]

1616.—"Each of these bars, of Quillimane, Cumama, and Luabo, allows of the entrance of vessels of 100 tons, viz., galleots and pangaisos, loaded with cloth and provisions; and when they enter the river they discharge cargo into other light and very long boats called almadies. . . ."—Bocarro, Decada, 534.

[1766.—"Their larger boats, called panguayye, 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. ii. 13.]

PANGOLIN, a. This book-name for the Manis is Malay Pangalang, '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. Skeet remarks that the modern Malay form is teng-goling or sengguling, but the latter seems to be used, not for the Manis, but for a kind of centipede which rolls itself up. "The word pangolin, to judge by its form, should be derived from guling, which means to 'roll over and over.' The word pangguling or pengguling 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. 259). Adam Burt gives a dissection of the animal in Asiat. Res. ii. 353 seqq.] It is the Manis pentezactyla of Linn.; called in Hind. bajikrit (i.e. Skt. vajrakita 'adamant reptile'). We have sometimes thought that the Manis might have been the creature which was shown as a gold-digging ant (see Busbeack below); was not this also the creature that Bertrandon de la Brocquire 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 Vaudrei 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. 390) (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 Busbeek, 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..."
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 *pipilika* denotes both an ant and a particular kind of gold” (McCrindle, *Ancient India, its Invasion by Alexander the Great*, p. 341 seq.)

c. B.C. 445.—"Here in this desert, there live amid the sand great ants, in size somewhat less than dogs, but bigger than foxes. The Persian King has a number of them, which have been caught by the hunters in the land whereof we are speaking. . . ."—Herod. iii. 102 (Rawlinson's tr.).

1562.—Among presents to the G. Turk from the King of Persia: "in his insitus genera animantae, quorum memini dictum fuisse allatam *formicam* indicam mediocris canis magnumdum, mordaces admodum et saevam."—Busbequius Opera, Eliz., 1633, p. 343.

PANCARE, s. This is mentioned by Bluteau (vi. 223) as an Indian disease, a swelling of the feet. *Öde* is here probably the Tamil *kal.*, ‘leg’ [*Anatukal* is the Tamil name for what is commonly called *Cochin Leg.*]

PANIKAR, PANYCA, &c., s. Malayâl. *pan运河*, ‘a fencing-master, a teacher’ [Mal. *pani*, ‘work;’ *karan*, ‘doer’]; but at present it more usually means ‘an astrologer.’

1518.—"And there are very skilful men who teach this art (fencing), and they are called *Pancars.*"—Barroto, 128.

1558.—"And when (the Nair) comes to the age of 7 years he is obliged to go to the fencing-school, the master of which (whom they call *Pancal*) they regard as a father, on account of the instruction he gives them."

—Barros, i. ix. 3.

1554.—"To the *Pancal* (in the Factory at Cochín) 300 reis a month, which are for the year 3600 reis."—S. Botelho, Tombo, 24.

1556.—"... abo Rea arma caalleiro ho *Pancas* ã ho ensinou."—D. de Goez, Chron. 51.

1583.—"The maistors which teach them, be graduats in the weapons which they teach, and they bee called in their language *Pancyass.*"—Castañeda (by N. L.), f. 39v.


1604.—"The deceased *Pancal* had engaged in his pay many Nayres, with obligation to die for him."—Guerrero, Relacion, 90.

1606.—"*Paniquais* is the name by which the same Malausares call their masters of *fence.*"—Gouvea, f. 28.

1644.—"To the cost of a *Pancal* and 4 Nayres who serve the factory in the conveyance of the pepper on rafts for the year 12,960 reis."—Bocarro, Ms. 316.

PANTHAY, PANTÉH. 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 *Pathi,* and one would have been inclined to suppose *Panthé* to be a form of the same; as indeed we see that Gen. Fytche 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 samshoo (see *SAMSBOO*) 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 I believe, a corruption of *Persi* or *Farsi,* i.e. Persian." He adds:—"The Burmese call their own indigenous Mahommedans *Pathi-Kul,* and Hindus *Hindu-Kul,* 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 *Paezi* 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. 332.
The title Pathé (or Passi, for the former is only the Burmese lisping utterance) is very old. In the remarkable Chinese Account of Cambodia, dating from the year 1296, which has been translated by Abel-Remusat, there is a notice of a sect in Cambodia called Pa-see. The author identifies them in a passing way, with the Tao-see, 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-see, the Chinese writer says, "wear a red or white cloth on their heads, like the head-dress of Tartar women, but not so high. They have edifices or towers, monasteries, and temples, but not to be compared for magnitude with those of the Buddhists. . . . In their temples there are no images . . . they are allowed to cover their towers and their buildings with tiles. The Pa-see never eat with a stranger to their sect, and do not allow themselves to be seen eating; they drink no wine," &c. (Remusat, Nouv. Mel. As., i. 112). We cannot be quite sure that this applies to Mahomedans, 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 Mahomedans are the Shans, belonging to the great Siamese race, who occupy the intermediate country. The question occurs:—Is Pathé a Shan term for Mahomedan? If so, is it not probably only a dialectical variation of the Passe of Cambodia, the Pathi of Burma, but entering Burma from a new quarter, and with its identity thus disguised? (Cushing, in his Shan Dict. gives Passi for Mahomedan. We do not find Pathé). There would be many analogies to such a course of things.

The name Pathay 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 Hu-long (Mahomedans).—J. G. Scott, Gazetteer Upper Burma, i. i. 606.

We find it stated in Lieut. Garnier's narrative of his great expedition to Yunnan that there is a hybrid Chinese race occupying part of the plain of Tali-fu, who are called Pen-ti (see Garnier, Voy. d'Expl. i. 518). This name again, it has been suggested, may possibly have to do with Pathé. But we find that Pen-ti ("root-soil") is a generic expression used in various parts of S. China for 'aborigines'; it could hardly then have been applied to the Mahomedans.

PANWELL, n.p. This town on the mainland opposite Bombay was in pre-railway times a usual landing-place on the way to Poona, and the English form of the name must have struck many besides ourselves. [Hamilton (Descr. ii. 151) says it stands on the river Pan, whence perhaps the name]. We do not know the correct form; but this one has substantially come down to us from the Portuguese: e.g.

1644.—"This Island of Carnia is quite near, almost frontier-place, to six cities of the Moors of the Kingdom of the Malique, viz. Carnallt, Druga, Pen, Sabaya, Abteua, and Panaol."—Bocarro, MS. i. 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 8.

PAPAYA, PAPAW, s. This word seems to be from America like the insipid, not to say nasty, fruit which it denotes (Carica papaya, L.). A quotation below indicates that it came by way of the Philippines and Malacca. [The Malay name, according to Mr. Skeat, is betik, which comes from the same Ar. form as patea, 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 aran-kharbava, '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-hanu or -mara ("Frank or Portuguese fruit, tree"). The name papaya according to Oviedo-
as quoted by Littré ("Oviedo, t. l. p. 333, Madrid, 1851,"—we cannot find it in Ramusio) 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 papaya, like the Accra term kpakpa, is a European loan word. The evidence for Carib origin is, firstly, Oviedo's Historia, 1535 (in the ed. of 1851, vol. i. 323): 'Del arbol que en esta isla Española llaman papaya, y en la tierra firme los llaman los Españoles los higos del mastuerco, y en la provincia de Nicaragua llaman a tal arbol olocoton.' Secondly, Breton, Dictionnaire Caraïbe, has: 'Ababa', papayer.' Gilij, Saggio, 1782, iii. 146 (quoted in N. & Q. u.s.), says the Otamic word is pappat.] Strange liberties are taken with the spelling. Mr. Robinson (below) calls it popeya; Sir L. Pelly (J.R.G.S. xxxv. 232), pope'pia (d pêxon). 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 Papalai . . . peculiar to this kingdom" (Peru).—Girol. Benzoni, 242.

1598.—"There is also a fruit that came out of the Spanish Indies, brought from beyond ye Philipinas or Luzona to Malacca, and fro thence to India, it is called Papaloes, and is very like a Mellon. . . and will not grow, but alwayes 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 strangenes 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."—Wallis, Battle of the Summer Islands.

1658.—"Utrouque Pinoguan (mas. et feminina), Mamoeira Lusitania dicta, vulgarly Papaw, cujus fructum Mamam vocant a figura, quia mammae instar pendet in arbore . . . carne lutea instar melonum, sed sapore ignobiliori."—Gul. Pisonis de Indiis urinquirus Re Naturali et Medic. Libri iv. 159-160.

1673.—"Here the flourishing Papaw (in Taste like our Melons, and as big, but growing on a Tree leaf'd like our Fig-tree. . ."—Pryer, 19.

1705.—"Il y a aussi des ananas, des Papées . . ."—Luillier, 33.

1784.—"Thy temples shaded by the tremulous palm, Or quick papaw, whose top is necklaced round With numerous rows of particoloured fruit."—Grainger, Sugar Cane, iv.

[1773.—"Paw Paw. This tree rises to 20 feet, sometimes single, at other times it is divided into several bodies."—Ives, 460.]

1878.—". . . the rank poyeaas 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 papuwaah, or sometimes pauwah-pauwah, 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 Papos, 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 Papos, whom many on account of this visit of Don Jorge (de Menezes) call the Islands of Don Jorge, which lie east of the Moluccas some 200 leagues."—Barros, IV. 1. 6.

PARABYKE, s. Burmese ptra-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, screen-fashion, into a note-book and written on with a steatite pencil. The same mode of writing has long been used in Canara; and from La Louise we see

* See also De Candolle, Plantes Cultivées, p. 234.
that it is or was used also in Siam. The Canara books are called kadatam, and are described by Col. Wilks under the name of cuddutum, carrutum, or currut (Hist. Sketches, Pref. 1. xii.). They appear exactly to resemble the Burmese para-beik, except that the substance blackened is cotton cloth instead of paper. "The writing is similar to that on a slate, and may be in like manner rubbed out and renewed. It is performed by a pencil of the balapum [Can. balapa] or lapis ollari, and this mode of writing was not only in ancient use for records and public documents, but is still universally employed in Mysoor by merchants and shopkeepers, I have even seen a bond, regularly witnessed, entered in the cuddutum of a merchant, produced and received in evidence."

"This is the word kirret, translated 'palm-leaf' (of course conjecturally) in Mr. Crisp's translation of Tippeo's regulations. The Sultan prohibited its use in recording the public accounts; but altho' liable to be expunged, and affording facility to permanent entries, it is a much more durable material and record than the best writing on the best paper. . . . It is probable that this is the linen or cotton cloth described by Arrian, from Nearcchus, on which the Indians wrote." (Strabo, XV. i. 67.)

1888. — "The Siamese make Paper of old Cotton rags, and likewise of the bark of a Tree named Tav coi . . . but these Papers have a great deal less Equality, Body and Whiteness than ours. The Siameses cease not to write thereon with China Ink. Yet most frequently they black them, which renders them smoother, and gives them a greater body; and then they write thereon with a kind of Crayon, which is made only of a clayish earth dry'd in the Sun. Their Books are not bound, and consist only in a very long Leaf . . . which they fold in and out like a Fan, and the way which the Lines are wrote, is according to the length of the folds." — De la Loubere, Siam, E.T. p. 12.

1855. — "Booths for similar goods are arrayed against the corner of the palace palaides, and at the very gate of the Palace is the principal mart for the stationers who deal in the para-beiks (or black books) and sealing pencils, which form the only ordinary writing materials of the Burmese in their transactions." — Tyle, Mission to Ava, 139.

PARANGHEE. s. An obstinate chronic disease endemic in Ceylon. It has a superficial resemblance to syphilis; the whole body being covered with ulcers, while the sufferer rapidly declines in strength. It seems to arise from insufficient diet, and to be analogous to the pellagra which causes havoc among the peasants of S. Europe. The word is apparently fringhe, '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 pate1, sometimes the village-crier, &c., also in some places a superintendent or manager. It is a corruption of Telug. and Canarese parapatti, parupatti, Mahr. and Konkani, purputiya, from Skt. pravratti, '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 Pate1." [See below.]

1587. — " . . . That no unbeliever shall serve as scrivener, ashrof (zarrufo), moquadum, naque (see NAIK), peon, parpatram, collector (accador), constable (p. corrator), interpreter, procurator, or solicitor in court, nor in any other office or charge by which they may in any way whatever exercise authority over Christians . . . " — Decree 27 of the Sacred Council of Goa, in Arch. Port. Orient. fasc. 4.

1800. — "In case of failure in the payment of these instalments, the crops are seized, and sold by the Parputty or accompitant of the division." — Buchanan's Mysoor, ii. 151-2. The word is elsewhere explained by Buchanan, as "the head person of a Hobly in Mysoor." A Hobly [Canarese and Malayal. hobati] 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 soubhadar (see SOUBADAR) obliged the parputty and pateel (see PATEEL) 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.

PAEDAO. s. This was the popular name among the Portuguese of a gold coin from the native mints of Western
India, which entered largely into the early currency of Goa, and the name of which afterwards attached to a silver money of their own coinage, of constantly degenerating value.

There could hardly be a better word with which to associate some connected account of the coinage of Portuguese India, as the pardao runs through its whole history, and I give some space to the subject, not with any idea of weaving such a history, but in order to furnish a few connected notes on the subject, and to correct some flagrant errors of writers to whose works I naturally turned for help in such a special matter, with little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. "The subject is itself a very difficult one, perplexed as it is by the rarity or inaccessibility of books dealing with it, by the excessive rarity (it would seem) of specimens, by the large use in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint,* by the frequent shifting of nomenclature in the higher coins and constant degeneration of value in the coins that retained old names. I welcomed as a hopeful aid the appearance of Dr. Gerson D'Acunha's Contributions to the Study of Indo-Chinese Numismatics. But though these contributions afford some useful facts and references, on the whole, from the rarity with which they give data for the intrinsic value of the gold and silver coins, and from other defects, they seem to me to leave the subject in utter chaos. Nor are the notes which Mr. W. de G. Birch appendes, in regard to monetary values, to his translation of Alboquerque, more to be commended. Indeed Dr. D'Acunha, when he goes astray, seems sometimes to have followed Mr. Birch.

The word pardao is a Portuguese (or perhaps an indigenous) corruption of Skt. pratāpa, 'splendour, majesty,' &c., and was no doubt taken, as Dr.

D'Acunha says, from the legend on some of the coins to which the name was applied, e.g. that of the Raja of Ikkeri in Canara: Sri Pratāpa kṛishṇa-rāya.

A little doubt arises at first in determining to what coin the name pardao was originally attached. For in the two earliest occurrences of the word that we can quote—on the one hand Abdurrazzāk, the Envoy of Shāh Rukh, makes the partab (or pardao) half of the Varāha ('boar,' so called from the Boar of Vishnu figured on some issues), hūn, 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 Abdurazzāk and Varthema respectively are as follows: *

**ABDURRAZZĀK (A.D. 1448).**

<table>
<thead>
<tr>
<th>3 Jitals (copper)</th>
<th>= 1 Tar (silver).</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 Tars</td>
<td>= 1 Fanam (gold).</td>
</tr>
<tr>
<td>10 Fanams</td>
<td>= 1 Partab.</td>
</tr>
<tr>
<td>2 Partābs</td>
<td>= 1 Varāha.</td>
</tr>
</tbody>
</table>

And the Varāha weighed about 1 Mithkāl (see MISCALL), equivalent to 2 dinārs Kopekt.

**VARTHEMA (A.D. 1504-5).**

<table>
<thead>
<tr>
<th>16 Cas (see CASH)</th>
<th>= 1 Tare (silver).</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Tare</td>
<td>= 1 Fanam (gold).</td>
</tr>
<tr>
<td>20 Fanams</td>
<td>= 1 Pardao.</td>
</tr>
</tbody>
</table>

And the Pardao was a gold ducat, smaller than the seraphim (see XERAPINE) of Cairo (gold dinār), but thicker.

The question arises whether the varāha of Abdurrazzāk was the double pagoda, of which there are some examples in the S. Indian coinage, and his partab therefore the same as Varthema's, i.e. the pagoda itself; or whether his varāha was the pagoda, and his partab a half-pagoda. The weight which he assigns to the varāha, "about one mithkāl," a weight which may be taken at 73 grs., does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) hūn or pagoda, given in Princep's Tables, to be 43 grs., the

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* Antonio Nunez, "Contador da Casa del Rey novo Benhur," who in 1554 compiled the Livro dos Pesos da Indias e as Medidas e Moedas, says of Diu in particular: "The moneys here exhibit such variations and such differences, that it is impossible to write any thing certain about them; for every month, every 8 days indeed, they rise and fall in value, according to the money that enters the place" (p. 28).

* 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 varáha and the Italian traveller's pàrdão contain 20 fanams is a strong argument for their identity.*

In further illustration that the pàrdão was recognised as a half hân or pagoda, we quote in a foot-note "the old arithmetical tables in which accounts are still kept" in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent Chronicles of the Pathan Kings of Delhi, illustrated, &c.†

Moreover, Dr. D'Acunha states that in the "New Conquests," or provinces annexed to Goa only about 100 years ago, "the accounts were kept until lately in sanvoy and nizams pagodas, each of them being divided into 2 pratás... "&c. (p. 46, note).

As regards the value of the pàrdão d'ouro, when adopted into the Goa currency by Alboquerque, Dr. D'Acunha tells us that it "was equivalent to 370 reis, or 1s. 6 ½ d. English." Yet he accepts the identity of this pàrdão d'ouro with the hân current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3½ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the pàrdão. Dr. D'Acunha in fact has made his calculation from the present value of the rei (the imaginary rei). Seeing that a milrei is now reckoned equal to a dollar, or 50d., we have a single rei = ½ d., and 370 reis = 1s. 6 ½ d. It seems not to have occurred to the author that the rei might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda, the Venetian sequin, and the dollar.* Yet the fact of this degeneration everywhere staves him in the face. Correia tells us that the cruzado which Alboquerque 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 sultans or Egyptian gold dinár. Nunez adds that a gold coin of Cambaya, which he calls Madrasfamá (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-inohr of Muzaffar-Sháh II. of Guzerat (1511-1526), the weight of which we learn from E. Thomas's book.

From the Venetian sequin (content of pure gold 52 27 grs. value 111d.†) the value of the rei at ² ³ ⅔ will be... 264d.

From the Muzaffar Shahi moor (weight 185 grs. value, if pure gold, 392-52d.) value of rei at 1440... 0-274d.

Mean value of rei in 1513... 0-256d. t.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

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* Even the pound sterling, since it represented a pound of silver sterlings, has come down to one-third of that value; but if the value of silver gone on dwindling as it has done lately, our pound might yet justify its name again!

† I have remarked elsewhere: "Everybody seems to be tickled at the notion that the Scotch Pound or Livre was only 20 pence. Nobody finds it funny that the French or Italian Livre or Pound is only 20 halfpence or less!" I have not been able to trace how high the rei began, but the mercantile entered life as a gold piece, equivalent to the Saracen sikkid, 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 understand the object of such a change, nor do I see that it affects the calculations in this article. In a table of values of coins current in Portuguese India, given in the Annals Marítimos of 1844, each coin is valued both in Reis of Goa and in Reis of Portugal, bearing the above ratio. My kind correspondent, F. Fonseca, author of the capital History of Goa, tells me that this was introduced in the beginning of the 17th century, but that he has yet found no document throwing light upon it. It is a matter quite apart from the secular depreciation of the rei.

* The 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 gunjaks = 1 dagala
2 dagalas = 1 chavula (= the panam or fanam).
2 chavalas = 1 hona (= the pratâpas, madâ, or half pagoda).
2 hoonas = 1 hân (the hân or pagoda)."—Op. cit. p. 224, note. See also Sir W. Elliot's Coins of S. India, p. 54.
‡ 860 reis is the equivalent in the authorities, so far as I know.
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 pagodas, enable us to calculate the value of the reis of about 1800 at . . . 0·16d. Values of the mitreis 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:

<table>
<thead>
<tr>
<th>Value of reis in the beginning of</th>
<th>Value of reis in the beginning of</th>
<th>Value of reis in the beginning of</th>
<th>Value of reis at present</th>
</tr>
</thead>
<tbody>
<tr>
<td>the 16th century</td>
<td>the 17th century</td>
<td>the 18th century</td>
<td>0·06 to 0·066d.</td>
</tr>
</tbody>
</table>

Yet Dr. D'Acunha has valued the coins of 1510, estimated in reis, at the rate of 1880. And Mr. Birch has done the same.*

The Portuguese themselves do not seem ever to have struck gold *pardaos* or pagodas. The gold coin of Alboquerque's coinage (1510) was, we have seen, a cruzado (or manuel), and the next coinage in gold was by Garcia de Sa in 1548-9, who issued coins called *San Thome*, worth 1000 reis, say about £1, 2s. 4d.; with halves and quarters of the same. Neither, according to D'Acunha, was there silver money of any importance coined at Goa from 1510 to 1550, and the coins then issued were silver *San Thomes*, called also *patacós* (see *Pataca*). Nunez in his *Tables* (1554) does not mention these by either name, but mentions repeatedly *pardaos*, which represented 5 silver *tangas*, or 800 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 Balbi (1580), Barrett* (1584), and Linschoten (1583-89), the principal currency of Goa consisted of a silver coin called *zeratifin* (see *Xeratifine*) and *pardao-zeratifin*, 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 *zeratifin* 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 *zeratifin* to 2s. 6d. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1½ *perdo*.

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* Thus Alboquerque, returning to Europe in 1504, gives a "*Moorsil*, pilot, who carried him by a new course straight from Cannanore to Mozambique, a buckskin of 50 *cruzaos*; this is explained as £5—a mild munificence for such a feat. In truth it was nearly £24, the *cruzaol* being about the same as the sequin (see l. p. 17).

The mint at Goa was flamed out by the same great man, after the conquest, for 600,000 reis, amounting, we are told, to £125. It was really £270 (iii. 41).

Alboquerque demands as ransom to spare Muscat 10,000 *cruzaos* of gold. And we are told by the translator that this ransom of a wealthy trading city like Muscat amounted to £625. The coin in question is the *akrafi*, or gold dinar, as much as, or more than the sequin in value, and the sum more than £4000 (l. p. 82).

In the note to the first of these cases it is said that the *cruzaol* 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 British occupation of India was probably not very great. There is a curious note by Gen. Briggs in his translation of *Firishta*, comparing the amount stated by Firishta to have been paid by the Bakhání 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 Brigg's own time (say about 1815). The Bakhání charge was 500,000 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, 257,300 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. 1640, was 8000 *cruzaos*, or nearly £4000 a year; and the salaries of the commandants of the fortresses of Goa, of Malacca, of Dío, and of Bassán, 600,000 reis, or about £270.

The salary of Ibn Batuta, when Judge of Delhi, about 1340, was 1000 silver *tankaos* or dínars as he calls them (practically 1000 rupees) a month, which was in addition to an assignment of villages bringing in 5000 *tankoas* a year. And yet he got into debt in a very few years to the tune of 56,000 *tankoas*—say £5,500!*

* Dr. D'Acunha has set this English traveller down to 1814, and introduces a quotation from him in illustration of the coinage of the latter period, in his quasi-chronological notes, a new element in the confusion of his readers.
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 2½d. 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 dinars, some papers are now accessible to another island, which is called Goa (Goa) and which pays annually to the King of Decan 19,000 gold ducats, called by them pardal. These pardais are smaller than the seraphim of Cairo, but thicker, and have two devils stamped on one side, and certain letters on the other."—Varthema, pp. 115-116."

"... his money consists of a pardao, as I have said. He also coins a silver money called tare (see TABA), and others of gold, twenty of which go to a pardao, and are called fanams. And of these small ones of silver, there go sixteen to a fanam... "—Ibid. p. 130.

1510.—"Meanwhile the Governor (Alboquerque) talked with certain of our people who were goldsmiths, and understood the alloying 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 300 reis, and also a money of good silver which they call bargany (see BARGANY) of the value of 2 vinntas, and a money of copper which they call bazarungos (see BUDGROOK), of the value of 2 reis. Now all these the Governor sent to have weighed and assessed. And he caused to be made cruzados of their proper weight of 420 reis, on which he caused to be 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 vinntas: also there were half esperas worth one vinnta; and he made bazarucos of copper of the weight belonging to that coin, with the A and the sphere; and each bazaruc was divided into 4 coins which they called cepeynos (see SAPECAS), and gave the bazarucos the name of leacs. 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 Batical—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 damas, which is worth 20 reis."

"There is used in this city (Bis-
nagar) 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 pardoos, which are made in some
places of this Kingdom, and
especially in a city called Hora (f), whence
they are called hortos."—Barboes, Lisbon ed.
p. 297.

1552.—"Hic Sinam mercatorem indies
exspecto, quo cum, propter auroe poenae
propositas in qui advenam sine fide publica
introduxerint, Pardais ducentis transagger, ut
ime in Cantonem tradieant."—Sci. Franc.
Xanverri Epist., Praga, 1587, 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 Nizamora
(see NIXAMALUCO), as you have frequently
mentioned such a person.

"O. I can tell you that at once; it is
the name of a King in the Bagelat (read
Balagat, 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 pardoos; and he offered me
an income of 12,000 pardoos if I would pay
him a visit of several months every year,
but this I did not accept."—Garcia, f. 33c.

1554.—"For the money of Goa there is
a kind of money made of lead and tin
melted together, being the thick and round,
and stamped on the one side with the monop
or globe of the world, and on the other
side two arrows and five rounds; and
this kind of money is called Basarucki,
and 15 of them make a vintone of naughty
money, and 5 vintons make a tanga, and
4 vintons make a tanga of base money ...
and 5 tangoes make a scrapone of gold" (read
'of silver'), which in merchandize is
worth 5 tangoes good money: but if one
would change them into basaruckies, he may
have 5 tangoes, and 16 basaruckies, which
matter they call ceraffaggio, and when the
bargain of the pardaw is gold, each pardaw
is meant to be 6 tangoes good money, but
in merchandize, the vee is not to demand
pardoos of gold in Goa, except it be for
jewels and horses, for all the rest they take
of scrapones of silver, per aduiso.

The ducat of gold is worth 9 tangoes and a half
good money, and yet not stable in price,
for that when the ships depart from Goa to
Cochin, they pay them at 9 tangoes and 3
fourth parts, and 10 tangoes, and that is the
most that they are worth. . . ."—W. Barret,
in Hakl. ii. 410. I retain this for the old

English, but I am sorry to say that I find it
is a mere translation of the notes of Gasparo
Balbi, who was at Goa in 1580. We learn
from Balbi that there were in Goa not only
of good money worth 75 basarucki, and
of bad money worth 18 basarucki, but also
of another kind of bad money used in buying
wood, worth only 50 basarucki /

1598.—"The principall and commonest
money is called Pardawes Xeraphines, and is
silver, but very brasse (read ' base '), and is
coyened in Goa. They have Saint Sebastian
on the one side, and three or four arrows in
a bundle on the other side, worth as three Testones, or three hundred Reja
Portingall money, and riseth or falleth little
less or more, according to the exchange.
There is also another 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 Xeraphine,
paidde money, or you must understand
that in telling they have two kinds of money,
good and badde . . . Wherefore when they
buy and sell, they bargain for good or badde
money," etc.—Linschoten, ch. 35; [Hak.
Soc. i. 241, and for another version see
XERAPHINE].

They have a kind of money called Pagodes which is of Gold, of two or
two or
three sortes, and are above 8 tangas in
value. They are Indian and Spanish 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 Venetanderi; some of Venice, and some of Turkish coins, and are commonly
(worth) 2 Pardawes Xeraphines. There is
yet another kind of gold called S. Thomas,
because Saint Thomas is figured thereon
and is worth about 7 and 8 Tangas: There
are likewise Rialles of 8 which are brought
from Portingall, and are Pardaves de Reales.
. . . They are worth at their first coming out 436 Reyes of Portingall; and after are
raised by exchague, as they are sought
for when men travel for China . . . They
use in Goa in money buying in a certaine
manner of reckoning or telling.
There are Pardaves Xeraphines, and these
are silver. They name likewise Pardaves of
Gold, and those are not in kinder or in coyno,
but onely so named in telling and reckoning:
for when they buy and sell Pearles, stones,
goles, silver and horses, the name but so
many Pardaves, and then you must under
stand that one Pardaw is sixe Tangas: but
in other wise, when you make not your
bargaine before hand, but plainly name
Pardaves, they are Pardaves Xeraphines of
5 Tangas the pcece. They use also to say a
Pardaw of Lariins (see LABIN), and are
five Lariins for every Pardaw. . . ."—Ibid.;
[Hak. Soc. i. 187].

This extract is long, but it is the com-
pleteest 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 18th century there were
reallly no national coins there used inter-
mediate between the basarucki, worth at
this time 0'13duk., and the pardaw xerain
worth 50d. The vintens and tanguis that were nominally interposed were mere names for certain quantities of basarucos, or rather of rei represented by basarucos. And our interpretation of the statement about pardas of gold in a note above is here expressly confirmed.


1643. — "... estant convenu de prix avec luy à sept perdas et demy par moit tante pour mon viure que pour le logis..."
— Mecquet, 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'Inde, 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 4aldoes, "Parell, Varella, Vrell, and Siva, attached to the Kasbah (Çasbe—see CUSBARH) of Maim." — Botelho, Tombo, 157, in Subdivision.

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. 48; [1st ed. 1757, p. 72].

PARIKH, PARRIAR, &c., a.

The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not the most numerous, in the Tamil country. The word in its present shape means properly 'a drummer.' Tamil pari is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) pariyan, (pl.) parian. [Dr. Oppert's theory (Orig. Inhabitants, 32 seq.) that the word is a form of Pahariya, 'a mountaineer' is not probable.] In the city of Madras this caste forms one fifth of the whole population, and from it come (unfortunately) most of the domestics in European service in that part of India. As with other castes low in caste-rank they are also low in habits, frequently eating carrion and other objectionable food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name Pariy has come to be regarded as applicable to the whole body of the lowest castes, or even to denote outcastes or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the Pariy, e.g. the caste of shoemakers, and the lowest caste of washermen. And the Pariy deals out the same disparaging treatment to those that he himself receives from higher castes. The Pariy 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. Coldwell, u. t., p. 545. Sir Walter Elliot, however, in the paper referred to further on includes under the term Pariy all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-
inclusive, discussion of the ethnological position of this class will be found in Bp. Caldwell’s Dravidian Grammar (pp. 540-554). That scholar’s deduction is, on the whole, that they are probably Dravidians, but he states, and recognizes force in, arguments for believing that they may have descended from a race older in the country than the proper Dravidian, and reduced to slavery by the first Dravidians. This last is the view of Sir Walter Elliot, who adduces a variety of interesting facts in its favour, in his paper on the Characteristics of the Population of South India.*

Thus, in the celebration of the Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a sort of 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 Hinduised 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 Somner’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 Etablissements dans les Indes, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre’s posthumous work, once popular tale, La Chauve-Souris Indienne, whence too the misplaced halo of sentiment which reached its acme in the drama of Casimir Delavigne, and which still in some degree adheres to the name. It should be added that Mr. C. P. Brown says expressly: ‘The word Paria is unknown’ (in our sense) ‘to all natives, unless as learned from us.”

b. See PARIAH-DOG.

1516.—‘There is another low sort of Gentiles, who live in desert places, called Pareas. These likewise have no dealings with anybody, and are reckoned worse than the low caste, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated.... They live on the imane (inane, i.e. yama), which are like the root of inca or betale found in the West Indies, and on other roots and wild fruits.”—Barbosa, in Ramusio, i. f. 310. The word in the Spanish version transl. by Lord Stanley of Alderley is Parent, in the Portuguese of the Lisbon Academy, Parérras. So we are not quite sure that Pareas is the proper reading, though this is probable.

1626.—‘... The Pareas are of worse esteeeme.”—(W. Method, in Purchas, Pilgrimage, 553.

... the worst whereof are the abhorred Piriares... they are in publike Justice the hateful executioners, and are the basest, most stinking, ill-favored people that I have seen.”—Ibid. 998-9.

1648.—... the servants of the factory even will not touch it (beef) when they put it on the table, nevertheless there is a caste called Pareyes (they are the most contemned of all, so that if another Gentoo touches them, he is compelled to be dipp’d in the water) who eat it freely.”—Van de Broecke, 82.

1672.—‘The Parées are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word a contemned and stinking vile people.”—Baldaeus (Germ. ed.), 410.

1711.—‘The Company allow two or three Feons to attend the Gate, and a Pareer 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 Paréras,
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. 260.

1717.—"Barrier, or a sort of poor people that eat at 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 6 in number, viz.:

a. The Brahmins.
b. The Settress.
c. The Perras, whom the High-Dutch and Danes call Barriara."—Valentijn, Chorom, 73.

1735.—"Les Parrias . . . [are regarded as geni spirits by] all the hourene and prérogatives. Jusques là qu'on ne saurait les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—Berbert, i. 71.


1750.—"The idol is placed in the centre of the building, so that the Paria who are not admitted into the temple may have a sight of it through the gates."—Raynal, Hist. &c., see ed. 1783, i. 63.

1780.—"If you should ask a common cooly, or porter, what cast he is of, he will answer, 'the same as master, parair-cast.'"—Muurra's Narratives, 29-9.

1787.—"I cannot persuade myself that it is judicious to admit Parias into battalions with men of respectable castes.

Col. Fullarton’s View of English Interests in India, 222.

1791.—"Le masochi y courut pour allumer un flambeau; mais il revient un peu après,parse haine, criant: 'N’approchez pas d’ici; il y a un Paria!' Aussitôt le bois se fuit, criant: 'Un Paria! Un Paria!' Le docteur, croyant que c’était quelque animal féroce, mit la main sur ses pistolets. 'Qu’est ce qu’un Paria? demanda-t-il à son porte-flambeau.'"—B. de St. Pierre, La Chauvêtre Indienne, 48.

1800.—"The Pariar, and other impure tribes, comprising what are called the Punchum Bundum, 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 Mysoor, i. 20.

c. 1805—6.—"The Dubashes, then all powerful at Madras, threatened loss of cast and absolute destruction to any Brahmin who should dare to unveil the mysteries of their language to a Pariar Frenzi. 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. lvi.

1809.—"Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the Parias in our Churches. . . ."—Ibid. Valeria, i. 246.

1821.—"Il est sur ce rivage une race fâchée, une race étrangère au sein de sa patrie. Sans abri protecteur, sans temple hospitalier, Abominable, impie, horrible au peuple entier. Les Parias: le jour à regret les éclaire, la terre sur son sein les porte avec colère. . . . Eh bien! mais je frémis; tu vas me faire peut-être; Je suis un Paria. . . ."


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 Tamias hire a Pariya (i.e. drummer) to perform the decapitation at their Badra Kali sacrifices."—Nitled, in Ind. Ant. ii. 170.

1878.—"L’hypothèse la plus vraisemblable, en tout cas la plus heureuse, est celle qui suppose que le nom propre et spécial de cette race [i.e. of the original race inhabiting the Deccan before contact with northern invaders] était le mot ‘paria’; ce mot dont l’orthographe correcte est pariyah, dérivé de parai, ‘bruit, tambour,’ et à très-bien, pu avoir le sens de ‘parleur, doux de la parole’?"—Hovelacque and Vinson, Études de Linguistique, &c., Paris, 67.

1872.—"Fifine, ordained from first to last, In body and in soul For one life-long debauch, The Pariah of the north, The European nautch."—Browning, Fifine at the Fair.

Very good rhyme, but no reason. See under NAUTCH.

The word seems also to have been adopted in Java, e.g.:

1860.—"We Europeans . . . often. . stand far behind compared with the poor parıahas."—Max Havelaar, ch. vii.
**PARIAH-ARRACK. s. In the 17th and 18th centuries this was a name commonly given to the poisonous native spirit commonly sold to European soldiers and sailors. [See FOOL'S RACK.]

1671-72.—"The unwholesome liquor called Parriair-arrack..."—Sir W. Langhorne, in Wheeler, iii. 422.

1711.—"The Tobacco, Beetle, and Pariah Arrack, on which such great profit arises, are all expended by the Inhabitants."—Locyler, 13.

1754.—"I should be very glad to have your order to bring the ship up to Calcutta which though generally to he seen about the shore."—Heber, ed. 1844, i. 79.

1824.—"The other beggar was a Pariah dog, who sneaked down in much bodily fear to our bivouac."—Heber, ed. 1844, i. 78.

1875.—"Le Musulman qui va prier à la mosquée, maudit les parias bonnes."—Rec. des Deux Mondes, April, 539.

1883.—"Paraya Dogs are found in every street."—T. V. Row, Man. of Tanjore Dist. 104.]

**PARIAH-DOG. s. The common ownerless yellow dog, that frequents all inhabited places in the East, is universally so called by Europeans, no doubt from being a low-bred casteless animal; often elliptically 'pariah' only.

1789.—"... A species of the common cur, called a pariar-dog."—Munro, Narr. p. 36.

1810.—"The nuisance may be kept circling for days, until forcibly removed, or until the pariah dogs swim in, and draw the carcass to the shore."—Williamson, V. M. ii. 281.

1824.—"The other beggar was a Pariah dog, who sneaked down in much bodily fear to our bivouac."—Heber, ed. 1844, i. 78.

1875.—"Le Musulman qui va prier à la mosquée, maudit les parias bonnes."—Rec. 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 been 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.

**PARSEE. n.p. This name, which distinguishes the descendants of those emigrants of the old Persian stock, who left their native country, and, retaining their Zoroastrian religion, settled in India to avoid Mahommedan persecution, is only the old form of the word for a Persian, viz., Parsi, which Arabic influences have in more modern times converted into Parsi. The Portuguese have used both Parsee and Parsi. From the latter some of our old travellers have taken the form Peroe; from the former doubtless we got Parsee. It is a curious example of the way in which different accidental mouldings of the same word come to denote entirely different ideas, that Persian, in this form, in Western India, means a Zoroastrian fire-worshipper, whilst Pathi (see PANTHAY), a Burmese corruption of the same word, in Burma means a Mahommedan.

c. 1528.—"There be also other pagan-folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and of Good, of Darkness and of Light."—Friar Jordana, 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 (Parsees) Persians of the Kingdom of Ormuz."—Barros, i. viii. 2.

1863.—"There are other barb-sellers (mercadores de boticas) called Coaris, and in the Kingdom of Cambay they call them Esparcis, and we Portuguese call them Jews, but they are not, only Hindus who came from Persia and have their own writing."—Oreira, p. 213.

1618.—"There is one sect among the Gentiles, which neither burns nor interre their dead (they are called Parsees) who incircle pieces of ground with high stone walls, remote from houses or Road-wayses, and therein lay their Carcasses, wrapped in Sheets, thus having no other Tombs, but the gorges of raenous Fowlers."—Terr, in Purchas, ii. 1479.

1830.—"Whilst my observation was bestowed on such inquiry, I observed in the town of Surat, the place where I resided, another Sect called the Peroeas. ..."—Lord, Two Forraigne Sects.
1838.—"Outre les Benjans il y a encore vne autre sorte de Payens dans le royaume de Guzuratte, qu'ils apppellent Parsees. Ce sont des Perses de Fars, et de Chorasan."—Mandelale (Paris, 1659), 213.

1648.—"They (the Persians of India, i.e. Persées) are in general a fast-gripping and avaricious nation (not unlike the Benjans and the Chinese), and very peepul in buying and selling."—Van Twest, 48.

1658.—"Les Ottomans apppellent guerre vne sorte de Payens, que nous connaissons sous le nom d'adorateurs du feu, les Persans sous celuy d'Atchperds, et les Indous sous celuy de Parsi, termes dont ils se nomment eux-mêmes."—De la Boullaye-le-Geu, ed 1657, p. 200.

1672.—"Non tutti ancora de' Gentili sono d'una medesima fede. Alcuni descendono dalli Persiani, li quali si conoscono dal colore, ed adorano il fuoco. . . In Suratt ne trovai molti."—P. F. Vincenzo Maria, Viaggio, 254.

1727.—"On this side of the Water are people of another Offspring than those we have yet mentioned, these be called Parseys . . . these are somewhat white, and I think nastier than the Gentues."—Fryer, 117.

"The Parsees, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat."—Ibid. p. 197.

1729.—". . . the Persées are a Sect very considerable in India. . . ."—Ovington, 370.

1726.—". . . to say a word of a certain other sort of Heathen who have spread in the City of Suratte and in its whole territory, and who also maintain themselves in Agra, and in various places of Persia, especially in the Province of Kerman, at Yezd, and in Isphahan. They are commonly called by the Indians Parsees or Parsees, but by the Persians Gava or Gehenra, and also Atech Pera or adorers of Fire."—Valentijn, iv. (Suratte) 153.

1727.—"The Parsees are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians."—A. Hamilton, ch. xiv; [ed. 1744, i. 159].

1877.—"En se levant, le Parsi, après s'être lavé les mains et la figure avec l'urine du taureau, mit sa ceinture en disant: Souverain soit Ormuzd, abattu soit Ahrimân."—Darmesteter, Ormuzd et Ahriman, p. 2.

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 Kāthā or Kīyasthā, one of the mixt castes which commonly furnished writers. A Bombay term only.

1548.—"And to the Purvo of the Tenadar Mor 1800 reis a year, being 3 pardoos a month . . ."—S. Botelho, Tombo, 211.

1567.—See Paibua under CASSIS.

[1676-7.—". . . the same guards the Purvos y' look after y' passage boats rent. . ."—Forrest, Bombay Letters, Home Series. i. 125.]

[1773.—"Conoscopola (see CONICOPOLY). . . At Bombay he is stiled Purvo, and is of the Gentoo religion."—Ibid. 49 sq.]

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. 150-157; [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 Hindoos termed Prabhā having been among the first employed as English writers at Bombay."—Mackintosh on the Trile of Ramooosia, p. 77.

PASADOB, 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 Batam of Marco Polo, who visited the coast before Islam had gained a footing.

c. 1292.—"When you quit the kingdom of Ferlec you enter upon that of Batam. This also is an independent kingdom, and the people have a language of their own; but they are just like beasts, without laws or religion."—Marco Polo, Bk. iii. ch. 9.

1511.—"Next day we departed with the plunder of the captured vessel, which also we had with us; we took our course forward until we reached another port in the same island Trapobana (Sumatra), which was called Passe; and anchoring in the said port we found at anchor there several junks and ships from divers parts."—Em- poli, p. 65.

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."—Burias, II. iv. 31.
PÁT, s. A can or pot. Sea-Hind. from English.—Roebuck.

PÁTACA, PÁTACOON, s. Ital. patacco; Provenc. patuc; Port. pataca and patação; also used in Malayalam. A term, formerly much diffused, for a dollar or piece of eight. Littre connects it with an old French word patard, a kind of coin, "du reste, origine incounee." But he appears to have overlooked the explanation indicated by Volney (Voyage en Egypte, &c., ch. ix. note) that the name abūtāka (or corruptly būtaka, see also Dozy & Eng. s.v.) was given by the Arabs to certain coins of this kind with a scutcheon on the reverse, the term meaning 'father of the window, or niche'; the scutcheon being taken for such an object. Similarly, the pillar-dollars are called in modern Egypt abū medīja, 'father of a cannon'; and the Maria Theresa dollar abū 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 abū nuĝat, 'father of dots,' from certain little points which mark the right issue.

PATCH, s. "Thin pieces of cloth at Madras" (Indian Vocabulary, 1788). Wilson gives patch as a vulgar abbreviation for Telug. pach'chadamu, "a particular kind of cotton cloth, generally 24 cubits long and 2 broad; two cloths joined together.'

PATCHOULI, PATCH-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 bazar in Hindustan. The pacha-pit is used as an ingredient in tobacco for smoking, as hair-scent by women, and especially for stuffing mattresses and laying among clothes as we use lavender. In a fluid form patchouli was introduced into England in 1844, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson's Nomenclature to be Bengali. Littre says the word patchouli is patchey-elley, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil pachcha, 'green,' and tâlatam, an aromatic perfume for the hair. [The Madras Gloss. gives Tamil pâccili, pâccai, 'green,' ilai, 'leaf.]

1678.—"Note, that if the following Goods from Achen hold out the following Rates, the Factor employed is no further responsible.

Patch Leaf, 1 Bahar Maunds 7 20 seas.—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-battikh or al-biitikh. F. Johnson gives this 'a melon, musk-melon. A pumpkin; a cucurbitaceous plant.' We presume that this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature, both vulgar and scientific, is universal (see A. De Candolle, Origine des Plantes cultivées). In Lane's Modern Egyptians (ed. 1837, i. 200) the word butteeh is rendered explicitly 'water-melon.' We have also in Spanish albadeca, which is given by Dozy and Eng. as 'espèce de melon'; and we have French pastique, 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 at the beginning of our era; whilst Hehn carries it to Persia from India, 'whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, through that of the Tartar States of Astrakan and Kazan.'

The name pateca, looking to the existence of the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia de Orta is inconsistent with this. In his 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 Bâlaghat, &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 Portuguese 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 batee ìndî, i.e. melon of India (F. Johnson gives 'bîtîch-i-hindi, the citrul'; whilst in Persian hindwana is also a word for water-melon) but that the real Indian country name was (calangari Mahr. kailingar, [perhaps that known in the N.W.P. as kalinda, 'a water-melon']). Ruano then refers to the budicecas of Castille of which he had heard, and queries if these were not the same as these Indian patecas, but Garcia says they are quite different. All this is curious as implying that the water-melon was strange to the Portuguese at that time (1563; see Colloquis, f. 141v. seqq.).

[A friend who has Burnell's copy of Garcia De Orta tells me that he finds a note in the writing of the former on bateca: "i.e. the Arabic term. As this is used all over India, water-melons must have been imported by the Mahommedans." I believe it to be a mistake that the word is in use
all over India. I do not think the word is ever used in Upper India, nor is it (in that sense) in either Shakespeare or Fallon. [Platte gives: A. bititkh, a.m. The melon (khar buza); 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. khar biza. And these words are so rendered from the Ain respectively by Blochmann (see his E.T. i. 66, “melons... water-melons,” and the original i. 67, “khar buza... tarbus”). But with the usual chaos already alluded to, we find both these words interpreted in F. Johnson as “water-melon.” And according to Hehn the latter is called in the Slav tongues arbus and in Mod. Greek karpovoua, the first as well as the last probably from the Turkish karpuz, which has the same meaning, for this hard k is constantly dropt in modern pronunciation.—H. Y.] We append a valuable note on this from Prof. Robertson-Smith:

“(1) The classical form of the Ar. word is bititkh. Battitkh is a widely-spread vulgarism, indeed now, I fancy, universal, for I don’t think I ever heard the first syllable pronounced with an i.

“(2) The term, according to the law-books, includes all kinds of melons (Lane); but practically it is applied (certainly at least in Syria and Egypt) almost exclusively to the water-melon, unless it has a limiting adjective. Thus “the wild bititkh” is the coloynth, and with other words it may be used of very various cucurbitaceous fruits (see examples in Dozy’s Suppt.)

“(6) The biblical form is dabattikh (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 μπαττήκων. Low justly concludes that the Palestinians (and the Syrians, for their name only differs slightly) got the sweet melon from the Greeks, whilst for the water-melon they have an old and probably true Semitic word. For battitkh Syriac has qaattitkh, 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 Miksol, illustrates the Hebrew word by the Spanish budiecas.”

1598.—“... ther is an other sort like Meloens, called Patecaes or Angurius, or Melons of India, which are out wardly of a darke greene colour; in the inside white with blacke kernels; they are verie waterish and hard to byte, and so moyst, that as a man eatest them his mouth is full of water, but yet verie sweet and verie cold and fresh meat, wherefore manie of them are eaten after dinner to coole men.”—Linschoten, 97; [Hak. Soc. ii. 35].

c. 1610.—“Toute la campagne est couverte d’arbres fruitiers... et d’arbres de coton, de quantité de melons et de pastèques, qui sont espèce de citrouilles de prodigieuse grosseur.”—Pyrard de Lamal, ed. 1679, i. 286; [Hak. Soc. i. 399, and see i. 33].

... A few pages later the word is written Pastèques.—Ibid. 301; [Hak. Soc. i. 417].

[1663.—“Pastèques, 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.”—Berinier, ed. Constable, 250.]

1673.—“From hence (Elephants) we sailed to the Patachoes, a Garden of Melons (Puncho being a Melon) were there not wild Rates that hinder their growth, and so to Bombaim.”—Fryer, 78.

PATEL, POTAIL, s. The headman of a village, having general control of village affairs, and forming the medium of communication with the officers of Government. In Mahr. patil, Hind. patel. The most probable etym. seems to be from pat, Mahr. ‘a roll or. register,’ Skt.—Hind. 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)
PATNA. n.p. The chief city of Bihar; and the representative of the Palibothra (Pataliputra) of the Greeks. Hind. Pattana, “the city.” [See quotation from D'Anville under ALLAHABAD.]

1586. — "From Banaras I went to Patanaw downe the riever of Ganges. . . . Patanaw is a very long and a great towne. In times past it was a kingdom, but now it is vnder Zelabdim Eshobar, the great Mogor. . . . In this towne 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. Fick, in Hist. ii. 388.

1516. — "Bengala, a most spacious and fruitful Province, but more properly to be called a kingdom, which hath two very large Provinces within it, Perb (see POORUB) and Patan, the one lying on the east, and the other on the west side of the River Ganges." — Terry, ed. 1665, 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 cass in length." — Tavemier, ed. Ball. i. 121 seq.

1673. — "Sir William Langham . . . is Superintendent over all the Factories on the coast of Coromandel, as far as the Bay of Bengal, and up Huggly River . . . viz. Fort St. George, alias Maderas, Petipotro, Mecklapatan, Qundore, Medalphon, Balasor, Bengalga, Huggly, Castle Bazzar, Patanaw." — Fryer, 38.

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. pattuda, ‘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." — Barboes, 184.

1522. — " . . . Patolos of silk, which are cloths made atCambay that are highly prized at Malaca." — Correa, Lendas, ii. 2, 714.

1545. — " . . . homema . . . enchachados com patolos de seda." — Pinto, ch. cix. (Cogan, p. 219).

1552. — "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call patolos." — Castaneda, ii. 78.


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 first occurs in Portugal, where it is very accurate, in the 16th century. In both senses the word is perhaps the Konkani path-mar, 'a courier.'

C. P. Brown, however, says that pathma, applied to a vessel, is Malayal, signifying "goose-wing." Molesworth's Mahr. Dict. gives both patemari and pathma for "a sort of swift-sailing vessel, a patimmar," with the etymology "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 patimmar, though a foot-runner, a courier. The Moorem, he says, writes patemari quasi path-mar, 'snake of victory.'

The Madras Gloss gives mal patamari, Tam. patimdar, from patar, Hind. 'tidings' (not in Platte), madri, 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, Patta mar 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:—

1652.—"... 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 Pattamars, who are men that make great journeys by land."—De Barros, ii. i. 5.

The word occurs repeatedly in Correa, Lendas, e.g. III. i. 108, 149, &c.

1598.—"... There are others that are called Pattamars, which serve only for Messengers or Posts, to carry letters from place to place in land in winter-time when men cannot traverse by sea."—Linschoten, 78; [Hak. Soc. i. 260, and see ii. 165].

1606.—"The eight and twentieth, a Pattamar told that the Governor was a friend to us only in show, wishing the Portugals in our rooms; for we did no good in the Country, but brought Wares which they were forced to buy. ..."—Roger Haines, in Purchas, i. 605.

[1618.—"The Pattamar (for so in this country they call poor footmen that are letter-bearers). ..."]—Foster, Letters, iv. 227.

1666.—"Tranquebar, qui est eloigné de Saint Thomé de cinq journées d'un Courrier à pied, 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 Pattamar that went to Cuddalore by reason of the deepness of the Rivers were forced to Return."—Pringle, Diary Ft. St. Geo. Ist ser. iii. 138.]

1689.—"A Pattamar, i.e. a Foot Messengers, is generally employ'd to carry them (letters) to the remotest Bounds of the Empire."—Ovington, 251.

1705.—"Un Pattamar qui est un homme du Pais; c'est ce que nous appelons un expresse..."—Luiller, 43.

1752.—"Yesterday returned a Pattamar or express to our Jew merchant from Aleppo, by the way of the Desert. ..."—Ives, 297.

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:—

1800.—"... Escrevias que hum barco pequeno, dos que chamam petamares, so metroia. ..."—Luzena, Vida do P. F. Xavier, 185.

[1822.—"About 12 o'clock on the same night they embarked in Paddimars for Cochin."—Wallace, Fifteen Years, 206.]

1834.—A description of the Pattamars, with a plate, is given in Mr. John Edye's paper on Indian coasting vessels, in vol. i. of the R. As. Soc. Journal.

1860.—"Among the vessels at anchor lie the dows (see Dhow) of the Arabs, the petamares of Malabar, and the dhonays (see Doney) of Coromandel."—Tennent's Ceylon, ii. 103.

**PATTELLO, PATELLEE.**

a. A large flat-bottomed boat on the Ganges; Hind. patelif. [Mr. Grierson gives among the Behar boats "the patel or pattii, also called in Sāran kārī, on which the boards forming the sides overlap and are not joined edge to edge," with an illustration (Bihar Peasant Life, 42).]
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. — "I then went to the College of the Jesuit Fathers, the Church of which, like that at Damam, at Basaim, and at almost all the other cities of the Portuguese in India, is called San Paolo; whence it happens that in India the said Fathers are known more commonly by the name of Paulisti than by that of Jesuits." — F. della Valle, April 27; [iii. 135].

c. 1660. — "The Jesuits at Goa are known by the name of Paulists; by reason that their great Church is dedicated to St. Paul. Nor do they wear Hats, or Corner-Caps, as in Europe, but only a certain Bonnet, resembling the Skull of a Hat without the Brima." — Tassinier, E.T. 77; [ed. Ball, i. 197].

1672. — "There was found in the fortress of Cranganor a handsome convent, and Church of the Paulists, or disciples and followers of Ignatius Loyola." — Baldaeus, Germ., p. 110. In another passage this author says they were called Paulists because they were first sent to India by Pope Paul III. But this is not the correct reason.

1673. — "St. Paul's was the first Monastery of the Jesuits in Goa, from whence they receive the name Paulistins." — Fryer, 150.

[1710. — See quotation under COBRA DE CAPELLO.]

1760. — "The Jesuits, who are better known in India by the appellation of Paulists, from their head church and convent of St. Paul's in Goa." — Green, 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. pañśī, and pannāī. [Mr. Grierson (Pondiac Life, 43) describes the pannāśī as a boat with a round bottom, but which goes in shallow water, and gives an illustration.]

[1757. — "He was then beckoning to his servant that stood in a Ponsy above the Gout." — A. Grant, Account of the Loss of Calcutta, ed. by Col. Temple, p. 7.]

c. 1760. — "Ponaways, Guard-boats." — Grosse (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. Bridgwater was driven out to sea in a common paunchway, and when every hope forsook him the boat floated into the harbour of Masulipatam." — Calcutta Monthly Register, i. 40.

1823. — "... A paunchway, or passage-boat... was a very characteristic and interesting vessel, large and broad, shaped like a snuffer-dish; a dock fore-and-aft, and the middle covered with a roof of palm-branches..." — Heber, ed. 1844, i. 21.

1860. — "... You may suppose that I engage neither pinnace nor bujra (see BUDGEROW), but that comfort and economy are sufficiently obtained by hiring a small bhonila (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 oars, is a lighter and much quicker boat." — C. Grant, Rural Life in Bengal, 10 [with an illustration].

PAWL, s. Hind. pañī, [Skt. patala, 'a roof']. A small tent with two light poles, and steep sloping sides; no walls, or ridge-pole. I believe the statement 'no ridge-pole,' is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between pawl and shooldarry. A reference to India failed in getting a reply. The shooldarry is not essentially different from the pawl, but is trimmer, 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
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ridge above carries a second roof over the first; this makes a common shooting tent.” Mr. G. R. Dampier writes: “These terms are, I think, used rather loosely in the N.W.P. Sholdāri generally means a servant’s tent, a sort of tent d’abri, with very low sides: the sides are generally not more than a foot high; there are no doors only flaps at one end. Pāl is generally used to denote a sleeping tent for Europeans; the roof slopes on both sides from a longitudinal ridge-pole; the sides are much higher than in the sholdāri, and there is a door at one end; the fly is almost invariably single. The Raoti (see BOWTEE) is incorrectly used in some places to denote a sleeping pāl; it is, properly speaking, I believe, a larger tent, of the same kind, but with doors in the side, not at the end. In some parts I have found they use the word pāl as equivalent to sholdāri and bilatan (? bell-tent).”

1785.—“Where is thge great quantity of baggage belonging to you, seeing that you have nothing besides tents, pawns, and other such necessary articles!”—Tippoo’s Letters, p. 49.

1783.—“There were not, I believe, more than two small Pauls, or tents, among the whole of the deputation that escorted us from Patna.”—Kirkpatrick’s Nepal, p. 118.

[1800.—“The shops which compose the Bazaars, are mostly formed of blankets or coarse cloth stretched over a bamboo, or some other stick for a ridge-pole, supported at either end by a forked stick fixed in the ground. These habitations are called paws.”—Broughton, Letters, ed. 1892, p. 20.]

1827.—“It would perhaps be worth while to record . . . the material and personnel of my camp equipment; an humble captain and single man travelling on the most economical tent. One double-poled tent, one routee (see BOWTEE), or small tent, a pāl or servants’ tent, 2 elephants, 6 camels, 4 horses, a pony, a buggy, and 24 servants, besides mahouts, servants or camel-drivers, and tent pitchers.”—Mundy, Journal of a Tour in India, [3rd ed. p. 8]. We may note that this is an absurd exaggeration of any equipment that, even seventy-five years since, would have characterised the march of a humble captain travelling on economical principles, or any one under the position of a high-placed civilian. Captain Mundy must have been enormously extravagant.

[1849.—“. . . we breakfasted merrily under a Paul (a tent without walls, just like two cards leaning against each other).”—Mrs. Mackenzie, Life in the Mission, ii. 141.]

PAWN, s. The betel-leaf (q.v.) Hind. pān, from Skt. parṣa, ‘a leaf.’ 2 x

It is a North Indian term, and is generally used for the combination of betel, areca-nut, lime, &c., which is politely offered (along with otto of roses) to visitors, and which intimates the termination of the visit. This is more fully termed pawn-soopari (supari, [Skt. supariya, ‘pleasant,’] is Hind. for areca). “These leaves are not used to bee eaten alone, but because of their bitternesse they are eaten with a certain kind of fruit, which the Malabars and Portugalls call Arecca, the Gusurats and Decaniers Suparijs. . . .” (In Purchas, ii. 1781).

1616.—“The King giving mee many good words, and two pieces of his Pawne out of his Dish, to eate of the same he was eating. . . .”—Sir T. Roe, in Purchas, i. 576; [Hak. Soc. ii. 453].

1622.—“. . . a plant, whose leaves resemble a Heart, call’d here pān, but in other parts of India, Betlis.”—P. della Valle, Hak. Soc. i. 36.]

1673.—“. . . it is only the Indian entertainment, commonly called Pawn.”—Fryer, p. 140.

1809.—“On our departure pawn and roses were presented, but we were spared the attar, which is every way detestable.”—Id. Valencia, i. 101.

PAWNEE, s. Hind. pāni, ‘water.’ The word is used extensively in Anglo-Indian compound names, such as bilayutee pawnee, ‘soda-water,’ brandy-pawnee, Khush-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 āravata mēn ṇēdāp, or the Thaletic one ḍṛṣṭi de ṇānt ṇānt ṇēdāp !

“Pāni kūṭā, pāni tāl;”
Pāni āṭā, pāni dāl;
Pāni bāgh, pāni rammā;
Pāni Gāṅgā, pāni Jumān;
Pāni haṅkātā, pāni rotā;
Pāni jagātā, pāni sotā;
Pāni bāp, pāni mā;
Barā nām Pāni 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, 0 glorious element!”
PAWNEE, KALLA.  690  PEDIР.

PAWNEE, KALLA, s. Hind.  kalā pānī, i.e. 'Black Water'; the name of dread by which natives of the interior of India designate the Sea, with special 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 kalā 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)

1828. — "An agent of mine, who was for some days with Chetoo" (a famous Fendari leader), "told me he resided continually about Kala Panyee, and that one of his followers assured him when the Pindarri chief slept, he used in his dreams to repeat these dreaded words aloud."—Sir J. Malcolm, Central India (2nd ed.), i. 448.

1833. — "Kala Pany, dark water, in allusion to the Ocean, is the term used by the Natives to express transportation. Those in the interior picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals."—Macintosh, Acc. of the Tribe of Rambostes, 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-ghaut is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula, from Hind. and Mahr. ghat, combined with Pers. pānī, 'below.' [It is generally used as equivalent to Talagāh, "but some Musalmans seem to draw the distinction that the Payingghāt is nearer to the foot of the Ghāts than the Talagāh." (Le Fanu, Man. of Salem, ii. 336.)]

1629-30. — "But (Aram Khān) found that the enemy having placed their elephants and baggage in the fort of Dhrādr, had the design of descending the Paying-ghāt."—Abdu'l Hamid Lahori, in Elliot, vii. 17.

1784. — "Peace and friendship... between the said Company and the Nabob Tippo Sultan Bahauder, and their friends and allies, particularly including therein the Rajahs of Tanjore and Travancore, who are friends and allies to the English and the Carnatic Payen Ghaunt."—Treaty of Mangalore, in Munro's Narr., 252.

1785. — "You write that the European taken prisoner in the Payen-ghaut... being skilled in the mortar practice, you propose converting him to the faith. It is known (or understood)."—Letters of Tippoo, p. 12.

PAZEND, s. See for meaning of this term s.v. Pahlavi, in connection with Zend. (See also quotation from Ma禹ši 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 shih, and =133 lb. avoird. Another authority states that the shih is =120 kin or katis, whilst the 100 kin weight is called in Chinese tan.

1554. — "In China 1 tael weighs 7½ tanga larins of silver, and 16 taels =1 caté (see CATTY); 100 catés =1 piclo =45 tangas of silver weigh 1 mark, and therefore 1 piclo =133½ arrattes (see BOTTLE)."—A. Neeve, 41.

"And in China anything is sold and bought by catés and piclos and taels, provisions as well as all other things."—Ibid. 42.

1613. — "Bantam pepper vnarabed... was worth here at our coming tenne Tayes the Pecull which is one hundred cattoes, making one hundred thrilte pound English subtill."—Saris, in Purchas, i. 389.

[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 Fider... In this country there grows a great quantity of pepper, and of long pepper which is called Malagac... in this port there are laden with it every year 18 or 20 ships, all of which go to Cathal."—Verdeixa, 233.

1511. — "And having anchored before the said Pedir, the Captain General (Albouque) 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 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.

1586.—"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."—Barros, 195.

1538.—"Furthermore I told him what course was usually held for the fishing of seed-pearl between Pullo Veracos and Pullo Queins, which in time past were carried by the Balas to Persia (see PASEI) and Pedir, and exchanged with the Turks of the Strait of Mecca, and the Ships of Judae (see JUDEA) for such Merchandise as they brought from Grand Cairo."—Pinto (in Coega), 25.

1553.—"After the foundation of Malaca, and especially after our entrance to the Indies, the Kingdom of Persia began to increase, and that of Pedir to wane. And its neighbour of Acham, which was then insignificant, is now the greatest of all, so vast are the vicissitudes in States of which men make so great account."—Barros, iii. v. 1.

1615.—"Articles exhibited against John Oxwicke. That since his being in Peedere 'he did not entreat' anything for Priam and Tecto, but only an answer to King James's letter..."—Sainsbury, 411.

"Peedere."—Ibid. p. 415.

PEEADEA. See under PEON.

PEENUS, s. Hind. pinas; 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. Roebuck gives as the marine Hind. for pinnace, p'hanee. [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.]
learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below. "I remember noticing among many Hindus, and especially among Hinduized Sikhs, that they often say Hindiem, and especially among Hindus, to express 'I am going to say my prayers'.” (Lt.-Col. John Trotter.) (See BO-TREE.)

c. 1650.—"His soul quivered like a pipal leaf."—Ramayana of Tulsi Dta, by Grose (1878), ii. 25.

[c. 1690.—"In this place an arrow struck Sri Kishn and buried itself in a pipal tree on the banks of the Saraswati."—Ain, ed. Jarrett, ii. 246.]

1806.—"Au sortir du village un pipal élevé, une tente majestueuse... Se nombreux pèlerins l'entourent à loisir sur la plaine, telle qu'une armée de géants qui entrelacent fraternellement leurs bras informes."—Haafner, i. 149. This writer seems to mean a banyan. The pipal 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 Halbed), ed. 1830, i. 280.

1828.—"A little while after this he arose, and went to a Peepal-tree, a short way off, where he appeared busy about something, that I could not well make out what."—Pandurang Hari, 28; [ed. 1873, i. 36, reading Peepal].

1838.—"It is not proper to allow the English, after they have made war, and peace has been settled, to remain in the city. They are accustomed to act like the Peepal 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.

1894.—"Je ne puis passer sous silence deux beaux arbres... ce sont le peuplier d'Inde à larges feuilles, arbre reçu sacré..."—Falligov, Stram, i. 140.

1891.—"... 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 branches ever green, To that remaining Rest where Night and Tears are o'er."—Barrackpore Park, 18th Nov. 1891.

PEEB. s. Pers. pit, a Mahomedan Saint or Beatus. But the word is used elliptically for the tombs of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that wall (or Wely as it is often written), Immmadda, Shiskh, and Marabout (see ADJUTANT), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that Nabï (Prophet) is used in the same fashion.

[1609.—See under NUGUGUCOTE.

[1829.—"Within the Mosquita (see MOSQUE) is a kind of little Pyramid of Marble, and this they call Pir, that is Old, which they say is equivalent to Holy; I imagine it the Sepulchre of some one of their Sect accounted such."—P. della Valle, Hak. Soc. i. 69.]

1665.—"On the other side was the Garden and the chambers of the Mussulins, who with great convenience and delight spend their lives there under the shadow of the miraculous Sanctity of this Pir, 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].

1669.—"Hard by this is a Pir, or Burying place of one of the Prophets, being a goodly monument."—Frery, 240.

1689.—"Certaines piras sont tellement renommées, 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."—Garcia de Tassy, Rel. Musulns. p. 18.

The following are examples of the parallel use of the words named:

WALL:

1841.—"The highest part (of Hermon) crowned by the Wely, is towards the western end."—Robinson, Biblical Researches, iii. 173.

1883.—"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 Walls, mausoleums 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 Imamzadah, called Kajsh-Girit..."—Baedeker, 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 Imamzadahs."—Col. Berkeley Lovett's Itinerary Notes of Route Surveys in N. Persia in 1851 and 1852, Proc. R.G.S. (N.S.) v. 78.
PEGU, p.p. The name which we give to the Kingdom which formerly existed in the Delta of the Irrawady, to the city which was its capital, and to the British province which occupies its place. The Burmese name is Bagó. This name belongs to the Taing 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 Paígá. The first European mention that we know of is in Conti's narrative (c. 1440) where Poggio has Latinized it as Paucó-nia; but Fra Mauro, who probably derived this name, with much other new knowledge, from Conti, has in his great map (c. 1459) the exact Malay form Paíg. Nikitin (c. 1475) has, if we may depend on his translator into English, Pegu, as has Hieronymo di S. Stefano (1490). The Roteiro of Vasco da Gama (1498) has Peguo, and describes the land as Christian, a mistake arising no doubt from the use of the ambiguous term Kafir by his Mahomedan informants (see under Caffer). Varthema (1510) has Pego, and Giov. da Empoli (1514) Pect; Barbosa (1516) again Paíga; but Pegu is the usual Portuguese form, as in Barros, and so passed to us.

1498.—"Peguo 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 Calicut, and there is much lac (lacrè) and benzoin..."—Roteiro, 112.

1505.—"Two merchants of Cochin took on them to save two of the ships; one from Peguí with a rich cargo of lac (lacres), benzoin, and musk, and another with a cargo of drugs from Bands, 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 Pech, which is a populous and noble city, abounding in men and in horses, where are the true mines of liones (l' 'di lionesi 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.

[1616.—"Pegu." (See under BURMA.)] 1541.—"Bagou." (See under PEGING.) 1542.—"... and for all the goods which came from any other ports and places, viz. from Pegu to the said Port of Malava, from the Island of Gamatra and from within the Straits. —Title of the Fortress and City of Malava, in Tombo, p. 105 in Subsidios.

1568.—"Concluso che non à in terra Re di possaža maggiore del Re di Pégh, per ciò che ha sotto di se venti Re di corona."—Cas. Federici, in Ramusio, iii. 394.

1572.—
"Olha o reino Arracão, olha o assento De Peguí, que já monstros povoaram, Monstros filhos do feo ajuntamento D'humai mulher e hum cão, que sos se acharam."—Camões, x. 122.

By Burton:
"Arracan-realm behold, behold the seat of Pegu peopled by a monster-brood; 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 Pegui nor yet from that of Achin (do Dachem); and with this view you should give orders that this be the subject of treatment with the King of Dachem since he shows so great a desire for our friendship, and is treating in that sense."—Despatch from the King to Gou, 5th Feb. In Archiv. Port. Oriental. 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.
1890.—"'For sale ... also Bubble and Squeak, bay Pegues.'”—Madras Mail, Feb. 19.

1890.—"Ponies, sometimes very good ones, were reared in a few districts in Upper Burmas, but, even in Burmese times, the supply was from the Shan States. The so-called Pegu Pony, of which a good deal is heard, is, in fact, not a Pegu pony at all, for the justly celebrated animals called by that name were imported from the Shan States.'”—Report of Capt. Evans, in Times, Oct. 17.

PEKING, n.p. This name means 'North-Court,' and in its present application dates from the early reigns of the Ming Dynasty in China. When they deposed the Mongol descendants of Chinghiz and Kubla (1368) they removed the capital from Taitu or Khanbaligh (Cambalu 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.

1629.—"Thomé Fires, quitting this pass, arrived at the Province of Nanquij, at its chief city called by the same name, where the King dwelt, and spent in coming thither always travelling north, four months; by which you may take note how vast a matter is the empire of this gentle prince. He sent word to Thomé Fires that he was to wait for him at Pequij, where he would despatch his affair. This city is in another province so called, much further north, in which the King used to dwell for the most part, because it was on the frontier of the Tartars ..."—Burros, III. vi. 1.

1541.—"This City of Pequin ... is so prodigious, and the things therein so remarkable, as I do almost repent me for undertaking to discourse of it. ... For one must not imagine it to be, either as the City of Rome, or Constantinople, or Venice, or Paris, or London, or Scelt, 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 (Ama-dabad, Ayavavat) in Cambay, Binaquri) in Narings, Goura (Gouro) in Bengala, Anu or Chales, Timplan (Talumiskam), Martaban (Martvao) and Bagou in Pegu, Guimpel and Tinlay in Stampen, Oidea in the Kingdom of Sornam, Pasewan and Dema in the Island of Java, Pasgor in the Country of the Lequens (no Lequio) Usangaa (Usasno) in the Grand Cauoch, Lancaama (Laçame) in Tartary, and Mexico (Mioco) in Jappon ... for I dare well affirm that all those same are not to be compared to the least part of the wonderful City of Pequin. ..."—Piso (in Cogan), p. 198 (orig. cap. evil.).

[c. 1586.—"The King maketh always his abode in the great city Pequen so much as to say in our language ... the townes of the kingdom."—Reports of China, in Habl. ii. 546.]

1614.—"Richard Cocks writing from Ferando understands there are great cities in the country of Corea, and between that and the sea mighty bogs, so that no man can travel there; but great waggons have been invented to go upon broad flat wheels, under sail as ships do, in which they transport their goods ... the deceased Emperor of Japan did pretend to have conveyed a great army in these sailing waggons, to assail the Emperor of China in his City of Pequin."

—In Sainsbury, i. 343.

168*—"from the destined walls Of Cambalu, seat of Cathayan Can, And Samarchand by Oxus, Tamer's throne, To Paquin of Sinaean Kings. ..."

Paradise Lost, xi. 387-390.

PELICAN, s. This word, in its proper application to the Pelicanus onocrotalus, L., is in no respect peculiar to Anglo-India, though we may here observe that the bird is called in Hindi by the poetical name gagan-bher, i.e. 'Sheep of the Sky,' which we have heard natives with their strong propensity to metathesis convert into the equally appropriate Gangd-bheri or 'Sheep of the Ganges.' The name may be illustrated by the old term Cape-sheep applied to the albatross. * But Pelican is habitually misapplied by the British soldier in India to the bird usually called Adjutant (q.v.). We may remember how Prof. Max Muller, in his Lectures on Language, tells us that the Tahitians show respect to their sovereign by ceasing to employ in common language those words which form part or the whole of his name, and invent new terms to supply their place. "The object was clearly to guard against the name of the sovereign being ever used, even by accident, in ordinary conversation." 2nd ser. 1864, p. 35. [Frazer, Golden Bough, 2nd ed. i. 421 seqq.]. Now, by an analogous process, it is possible that

* "... great diversion is found ... in firing tails at birds, particularly the albatross, a large species of the swan, commonly seen within two or three hundred miles round the Cape of Good Hope, and which the French call Moutons (Moutons) du Cap."—Munro's Narrative, 18. The confusion of genera here equals that mentioned in our article above.
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 paylians, some ca'd them adjutants."

1829.—"This officer ... on going round the yard (of the military prison) ... discovered a large beef-bone recently dropped. The sergeant was called to account for this ominous appearance. This sergeant was a shrewd fellow, and he immediately said,—'Oh Sir, the pelicans have dropped it.' This was very plausible, for these birds will carry enormous bones; and frequently when fighting for them they drop them, so that this might very probably have been the case. The moment the dinner-trumpet sounded, whole flocks of these birds are in attendance at the barrack-doors, waiting for bones, or anything that the soldiers may be pleased to throw to them."—Mem. of John Shipp, ii. 25.

PENANG, n.p. This is the proper name of the island adjoining the Peninsula of Malacca (Pulo, properly Pulau, Pinang), which on its cession to the English (1786) was named 'Prince of Wales's Island.' But this official style has again given way to the old name. Pinang in Malay signifies an areca-nut or areca-tree, and, according to Crawford, the name was given on account of the island's resemblance in form to the fruit of the tree (vulgo, 'the betel-nut').

1592.—"Now the winter coming upon us with much contagious weather, we directed our course from hence with the Island of Pulo Pinanou (where by the way is to be noted that Pulo in the Malaian tongue signifies an Island) where we came to an anker in a very good harbour between three Islands. ... This place is in 6 degrees and a halfe to the Northward, and some five leagues from the maine betweene Malacca and Pegu."—Barker, in Hak. ii. 598-599.

PENANG LAWYER, s. The popular name of a handsome and hard (but sometimes brittle) walking-stick, exported from Penang and Singapore. It is the stem of a miniature palm (Licuala acutifida, Griffith). The sticks are prepared by scraping the young stem with glass, so as to remove the epidermis and no more. The sticks are then straightened by fire and polished (BalFOur). The name is popularly thought to have originated in a jocular supposition that law-suits in Penang were decided by the lex boculina. But there can be little doubt that it is a corruption of some native term, and pinang layar, 'wild areca' [or pinang layar, "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 "Layar, a species of cane furnishing the sticks so named." But this is almost certainly wrong.]

1883.—(But the book—an excellent one—is without date—more shame to the Religious Tract Society which publishes it). "Next morning, taking my 'Penang lawyer' to defend myself from dogs. ..." The following note is added: "A Penang lawyer is a heavy walking-stick, supposed to be so called from its usefulness in settling disputes in Penang."—Gilmour, Among the Mongols, 14.

PENGUIN, s. Popular name of several species of birds belonging to the genera Aptenodytes and Spheniscus. We have not been able to ascertain the etymology of this name. It may be from the Port. pingue, 'fat.' See Littré. He quotes 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 great relief and plenty of good victuals; for infinite were the number of fowles which the Welsh men named Penguin, and Magillans named geese. ..."—Drake's Voyage, by F. Fletcher, Hak. Soc. p. 72.


1606.—"The Pengwins 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 trouvames beaucoup de Chiés de Mer, et Oysseux qu'on appelle Pengwyns, dont l'Esceuil en estait quasi ouvert."—Houtman, p. 4.
1610.—"... le reste est tout couvert... d'une quantité d'Oyezseaux nommés pinguy, qui font là leurs œufs et leurs petits, et il y en a une quantité si prodigieuse qu'on ne saurait mettre... le pied en une quantité sans l'endroit."—Pyarrard de Laval, i. 73; [Hak. Soc. i. 97, also see i. 15].

1612.—"About the year C.10. C.L.XX. Madoc brother to David ap Owen, prince of Wales, made this sea voyage (to Florida); and by probability these names of Capo de Brijon in Norumbeg, and Pengwin in part of the Northern America, for a white rock, and a white-headed bird, according to the British, were relicks of this discovery."—Selden, Notes on Dryton's Polyoilbion, in Works (ed. 1728), iii. col. 1802.

1616.—"The Island called Pen-guin Island, probably so named by some Welshman, in whose Language Penguin 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. 384.

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 Yeares Travelles, &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. Koulin, quoted by Littre, maintains the Welsh (or Breton) etymology, thinking the name was first given to some short-winged sea-bird with a white head, and then transferred to the penguin. And Terry, if to be depended on, supports this view. [So Prof. Skeat (Concise Dict., s.v.): "In that case, it must have first 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.

[1869.—In Lombock ducks "are very cheap and are largely consumed by the crews of the rice ships, by whom they are called Baly-soldiers, but are more generally known elsewhere as penguin-ducks."—Wallace, Malay Archip. ed. 1869, p. 135.]

PEON, s. This is a Portuguese word peão (Span. peon); from pé, 'foot,' and meaning a 'footman' (also a pawn at chess), and is not therefore a corruption, as has been alleged, of Hind. priyada, 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 chupressay (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 BURKUNDAUZ). [Mr. Skeat notes that Piyan is used in the Malay States, and Tambi or Tamba at Singapore]. The word had probably become unusual in Portugal by 1600; for Manoel Correa, an early commentator on the Lusiads (d. 1613), thinks it necessary to explain piões by 'gente de pé.'

1603.—"The Camorym ordered the soldier (pião) to take the letter away, and strictly forbade him to say anything about his having seen it."—Correa, Lendas, i. i. 421.

1610.—"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) with two thou-
sand soldiers (piões) from the Balagata. ..."—Ibid. ii. i. 51.

1663.—"The pawn (pião) they call Piada, 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 cavalos furiosos; Innumeros piões, darams e de ouro, Guarmecidos, guerreiros, e lustrosos."—Camões, iii. 66.

By Burton:
"The King of Badajos was a Moeslem bold, With horse four thousand, fierce and furious knights, and countless Peons, armed and dight With gold, whose polisht surface glanceth lustrous light."—Burton, First of February, the Capitaine departed with fifty Peons...—W. Finch, in Purchas, i. 421.

c. 1610.—"Les Pions sont archerent après le prisonnier, lié avec des cordes qu'ils tiennent."—Pyarrard de Laval, ii. 11; [Hak. Soc. ii. 17; also i. 428, 440; ii. 16].

c. 1616.—"This Shawbunder (see SHA-
BUNDER) imperiously by a couple of Fyons commanded him from me."—Frazer, Letters, iv. 351.

c. 1630.—"The first of December, with some Pe-umes (or black Foot-boys, who can prate some English) we rode (from Swally) to Surat."—Sir T. Herbert, ed. 1638, p. 35.
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PEPPER.

[For "black" the ed. of 1677 reads "olive-coloured," p. 42.]

1666.—"... sieste cientos y treinta y tres mil peones."—Faria y Sousa, i. 195.

1675.—"The Town is walled with Mud, and Bulwarks for Watch-Places for the English peons."—Fryer, 22.

"... Peons or servants to wait on us."—Ibid. 26.

1687.—"Ordered that ten peons be sent along the coast to Pulicat... and enquire all the way for goods driven ashore."—In Wheeler, i. 179.

1689.—"At this Moors Town, they got a Peon to be their guide to the Mogul's nearest Camp... These Peons are some of the Gentous or Rashbouts (see RAJPOOT), who in all places along the Coast, especially in Sepooy Towns, make it their business to hire themselves to wait upon Strangers."—Dampier, i. 508.

"... A Peon of mine, named Gramal, walking abroad in the Grass after the Rains, was unfortunately bit on a sudden by one of them" (a snake).—Ovington, 280.

1705.—"... pions qui sont ce que nous appelions ici des Gardes..."—Luillier, 218.

1745.—"Dès le lendemain je fis assemblé dans la Forteresse où je demeurais en qualité d'Aumonier, le Chef des Pions, chez qui s'étaient fait les deux mariages."—Norbert, Mém. i. 129.

1746.—"As the Nabob's behaviour when Madras was attacked by De la Bourdonnais, had caused the English to suspect his assurances of assistance, they had 2,000 Peons in the defence of Cuddalore..."—Orme, i. 81.

c. 1760.—"Peon. One who waits about the house to run on messages; and he commonly carries under his arm a sword, or in his sash a krisse, and in his hand a rataan, to keep the rest of the servants in subjection. He also walks before your palanquin, carries chiks (q.v.) or notes, and is your bodyguard."—Ives, 50.

1763.—"Europeans distinguish these undisciplined troops by the general name of Peons."—Orme, ed. 1803, i. 80.

1772.—Hadley, writing in Bengal, spells the word pune; but this is evidently phonetic.

c. 1785.—"... Peons, a name for the infantry of the Deekan."—Carraccioli's Life of Clive, iv. 563.

1780-90. — "I sent off annually from Sylhet from 150 to 200 (elephants) divided into 4 distinct flocks. They were put under charge of the common Peon. These people were often absent 18 months. On one occasion my servant Manoo... after a twelve-months' absence returned... in appearance most miserable; he unfolded his girdle, and produced a scrap of paper of small dimensions, which proved to be a banker's bill amounting to 3 or 4,000 pounds,—his own pay was 30 shillings a month. When I left India Manoo was still absent on one of these excursions, but he delivered to my agents as faithful an account of the produce as he would have done to myself..."—Bon. R. Lindsay, in Lives of the Lindays, iii. 77.

1842.—"... he was put under arrest for striking, and throwing into the Indus, an inoffensive Peon, who gave him no provocation, but who was obeying the orders he received from Captain ——. The Major General has heard it said that the supremacy of the British over the native must be maintained in India, and he entirely concurs in that opinion, but it must be maintained by justice."—Gen. Orders, &c., of Sir 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, a. 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. Pippalimula, the root of long pepper, still a stimulant medicine in the native pharmacopoeia, is probably the wewpean pita of the ancients (Royce, 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 vid Singapore from the Dutch settlement of Rho, but a small quan-
tity of fine quality comes from Telli-
cherry in Malabar.

Long pepper is derived from two
shrubby plants, *Piper officinarum*,
C.D.C., a native of the Archipelago,
and *Piper longum*, L., indigenous in
Malabar, Ceylon, E. Bengal, Timor,
and the Philippines. Long pepper is
the fruit-spike gathered and dried
when not quite ripe (Hanbury and
Flückiger, Pharmacographia). All these
kinds of pepper were, as has been said,
known to the ancients.

c. 70 A.D.—"The cornes or graines . . .
lie in certaine little huskes or seeds. . . . 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 waxeth blacke, and therewith riveled
too. Long pepper is some soene sophisticated,
with the serius or musit seed of Alex-
andria: and a pound of it is worth fifteen
Roman deniers. The white costeth seven
deniers a pound, and the black is sold after
four deniers by the pound."—Pliny, tr. by
Phil. Holland, Bk. xii. ch. 7.

c. 80-90.—"And there come to these marts
great ships, on account of the bulk and
quantity of pepper and malabathrum . . .
The pepper is brought (to market) here,
being produced largely only in one district
near those marts, that which is called Koto-
nerik."—Periplus, § 56.

c. A.D. 100.—"The Pepper-tree (*πηρη
δενδρον*) is related to grow in India; it is
short, and the fruit as it first puts it forth
is long, resembling pods; and this long
pepper has within it (grains) like small
millet, which are what grow to be the perfect
(black) pepper. At the proper season it
comes and fruiteth, with slender 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."—Diocorides, *Mat. Med.* ii. 188.

c. 545.—"This is the pepper-tree" (here
is a drawing). "Every plant of it is twined
round some lofty forest trees, 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 Khurdåba,
in *Journ. As*. 6th ser. tom. v. 284.

1168.—"The trees which bear this fruit
are planted in the fields which surround
the town, and every one knows its 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.

c. 1330.—"L'albore che fa il pepe è fatto
come l'elera che nasce su per gli muri.
Queste pepe sale su per gli arbori che l'u-
mini plantano a modo de l'elera, e sale sopra
tutti li arbori piu alti. Questo pepe fa rami
a modo dell' uve; . . . e maturo si lo vende-
mamo a modo de l' uve e poi pongono il pepe
al sole a secare come uve piane, e nulla
altra cosa si fa del pepe."—Odioric, in *Cutbey,
App. xlvii.

**PERGUNNAH.** s. Hind. *paragna*
[Skt. *praganā, to reckon up*], a sub-
division of a 'District' (see *ZILLAH*).

c. 1500.—"The divisions into *sēbas* (see
SOUBA) and *paragna*, which are main-
tained to the present day in the province of
Tatta, were made by three people" (the
Same Dynasty).—*Tirik-i-Tâhir*, in *Elliot*,
i. 273.

1555.—"Item, from the three *prاغنات*,
viz., Anzor, Cairena, Panchenas 133,260
fodas."—*S. Botelho, Tombo*, 139.

[1614.—"I wrote him to stay in the
*Paragon* near Agra."—*Foster, Letters*, ii.
106.]

[1617.—"For that Muckahud had also
newly answered he had mist his *pragny*.

1753.—"Masulipatnam . . . est capitale
de ce qu'on appelle dans l'Inde un Sercar
(see *SERCAR*), qui comprend plusieurs
*Pergandas*, ou districts particuliers."—
*D'Anville*, 132.

1812.—"A certain number of villages
with a society thus organised, formed a
*pergunnah."—*Fifth Report*, 16.

**PERGUNNAHS, THE TWENTY-
FOUR, n.p.** The official name of the
District immediately adjoining and in-
closing, 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 'Subedar's
Ferwana' in 1757-58. This grant
was subsequently confirmed by the
Great Mogul as an unconditional and
rent-free *jageer* (q.v.). The quo-
tation 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
Pergunnahs, ceded to the Company by
the treaty of 1757, which subsequently became Colonel Clive's jagghier, were rated on the King's books at 2 lac and 22,000 rupees."—Hollwell, Hist. Events, 2nd ed., p. 217.

1812.—"The number of convicts confined at the six stations of this division (independent of Zillah Twenty-four Pergunsahs, is about 4,000. Of them probably ninetieths are dacoits."—Fifth Report, 559.

[1852. — "Bengal is divided in 26 Portgunsahs, each with its judge and magistrate, registrar, &c."—Sir R. Phillips, Million of Facts, stereot. ed. 1843, 927.]

PERI, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English Fairy, notwithstanding the exact compliance with Grimm's Law in the change of initial consonant. The Persian word is peri, from 'par, a feather, or wing'; therefore 'the winged one'; [so F. Johnson, Pers. Dict.; but the derivation is very doubtful] whilst the genealogy of fairy is apparently Ital. fata, French fée, whence féérie ('fay-dom') and thence fairy.

[c. 1600!—"I am the only daughter of a Jinn chief of noblest strain and my name is Peri-Bann."—Arab. Nights, Burton, x. 264.]

1800.—
4 From cluster'd henna, and from orange groves,
That with such perfumes fill the breeze
As Peri to their Sister bear,
When from the summit of some loftv tree
She hangs encag'd, the captive of the Dives."—Thalaba, xi. 24.

1817.—
4 But nought can charm the luckless Peri;
Her soul is sad—her wings are weary."—Moore, Paradise and the Peri.

PERPETUANO, s. The name of a cloth often mentioned in 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 perpetuanne or sempiternne, in Ital. perpetuana.

[1809.—"Kersies, Perpetuanos and other woollen Comodities."—Birdwood, Letter Book, 288.

1817.—"Perpetuano, 1 bale."—Cocks's Diary, Hak. Soc. i. 293.

1830.—". . . Devonshire kersies or perpetuities . . ."—Forrest, Bombay Letters, i. 4.]

[1680.—"Perpetuanos."—Ibid. ii. 401.]

1711.—"Goods usually imported (to China) from Europe are Bullion Cloths, Clothash Perpetuano's, and Cambrics 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 Imboes'd Perpetes."—In Yule, Hedges' Diary, Hak. Soc. ii. octlax.]

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 Perpetes or some ordinary cloth. . . ."—Petition of Revd. R. Mapletons, in Long, p. 29.

1757.—Among the presents sent to the King of Ava with the mission of Ensign Robert Lester, we find:

"2 Pieces of ordinary Red Broad Cloth,
3 Do. of Perpetuanos Popinjay."—In Dalrymple, Or. Rep. i. 208.

PERSAIM, n.p. This is an old form of the name of Bassain (g.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 CHROMANDARIL from Pondicherry to Muniipatam."—Letter in Dalrymple, Or. Rep. i. 110. Also in a Chart by Capt. G. Baker, 1754.

1795.—"Having ordered presents of a trivial nature to be presented, in return for those brought from Negrais, he referred the deputy . . . to the Birman Governor of Persaim for a ratification and final adjustment of the treaty."—Symes, p. 40. But this author also uses Bassien (e.g. 32), and "Persaim or Bassien" (39), which alternatives are also in the chart by Ensign Wood.

PERSIMMON, s. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the Diospyros kaki, L. fil., a species of the same genus which produces ebony. The word is properly the name of an American fruit and tree of the same genus (D. virginiana), also called date-plum, and, according to the Dictionary of Worcester, belonged to the Indian language of Virginia. [The word became familiar in 1896 as the name of the winner of the Derby.]

1878.—"The finest fruit of Japan is the Kaki or persimmon (Diospyros Kaki), a large
golden fruit on a beautiful tree.” — Miss Bird’s Japan, i. 284.

PERUMBAUCUM, n.p. A town 14 m. N.W. of Conjevaram, in the district of Madras [Chingleput]. The name is perhaps perum-pakkam, Tam., ‘big village.’

PESCARIA, n.p. The coast of Tinnevelly was so called by the Portuguese, from the great pearl ‘fishery’ there.

[c. 1566. — See under BAZAAR.]

1600.—“There are in the Seas of the East three principal mines where they fish pearls. . . . The third is between the Isle of Ceylon and Cape Comory, and on this account the Coast which runs from the said Cape to the shoals of Ramananoor and Manar is called, in part, Pescaria. . . .” —Lucena, 80.

[1616.—“Pescaria.” See under CHI-LAW.]

1615.—“Iam nonnihil de orâ Pescarâ dicamus quae iam inde a promontorio Commorino in Orientem ad usque breviam Ramananoridis circulam, quod haud procul inde celebrissimum, maximum, et copiosissimum cursus, quae hinc ad orientem, et ad orientem ad urbem, telluremque orientalem quaelibet, sicque etiam orientem urbem, passum est . . .” —Jarric, Thee. i. 445.

1710.—“The Coast of the Pescaria of the mother of pearl which runs from the Cape of Camorrin 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. Conq. i. 122.

PESHWAR, n.p. Peshâwar. 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 Âin, about the middle of the Sûba of Kâbul, which included Kashmir and all west of it. We do not find that the modern form occurs in the text of the Âin as published by Prof. Blochmann. In the translation of the Tabakât-i-Akbâri of Nizâm-d-din Ahmad (died 1594-195), in Elliot, we find the name transliter-
PESHCUBZ. 701

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 screen; but at Peshour, the atmosphere, in the summer solstice, becomes almost inammable."—G. Forster, ed. 1808, ii. 57.

1863.—"Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parashāwara, of which he did not know the meaning, to Peshawar, 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.

PESHCUBZ, s. A form of dagger, the blade of which has a straight thick back, while the edge curves inward from a broad base to a very sharp point. Pers. pesh-kabz, 'foe-grip.' The handle is usually made of shirmāhī, 'the white bone (tooth) of a large cetacean'; probably morsel-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (e.g. see Sainsbury, ii. 65, 159, 204, 306; iii. 89, 162, 266, 287, &c.). [The peshkubs appears several times in Mr. Egerton's Catalogue of Indian Arms, and one is illustrated, Pl. xv. No. 760.]

1877.—"Received for sundry jewels, &c. . . . (Rs.) 7326 0 0
Ditto for knife, or peshkubs (misprinted peshool). . . . 3500 0 0." Lord Olivier's Accounts, in Long, 497.

PESHCUSSH, s. Pers. pesh-kabz. 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.

1665.—"Peshcush or Presents expected by the Nabobs and Omrahs retarded our enlargement for some time notwithstanding."—Ovington, 415.

1865.—"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 Peshkhanes, as if you should say, Houses going before. . . ."—Bernier, E.T. 115; [ed. Constable, 359].

1783.—"Pesh-khana is the term given to the royal tents and their appendages in India."—Hannay, iv. 153.
PESHWÁ, s. from Pers. 'a leader, a guide.' The chief minister of the Maharatta power, who afterwards, supplanting his master, the descendant of Sivaji, became practically the prince of an independent State and chief of the Maharratas. The Peshwa's power expired with the surrender to Sir John Malcolm of the last Peshwa, Bājī Rāo, in 1817. He lived in wealthy exile, and with a jdgir under his own jurisdiction, at Bhūtār, near Cawnpur, till January 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nānā Sāhīb.

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PETTAH, s. Tam. peṭtaichi. The extramural suburb of a fortress, or the town attached and adjacent to a fortress. The pettah is itself often separately fortified; the fortress is then its citadel. The Maharrati petta is used in like manner; it is Skt. petaka, and the word possibly came to the Tamil through the Mahr.]. The word constantly occurs in the histories of war in Southern India.

1862.—"Asam Khán, having ascended the Pass of Anjan-dīdhā, encamped 3 hrs from Dhādrā. He then directed Multāšt Khán . . . to make an attack upon . . . Dhādrā and its petta, where once a week people from all parts, far and near, were accustomed to meet for buying and selling."—Abdu l Hamíd, in Ethios, vii. 20.

1873.—"The pagoda served as a citadel to a large pettah, by which name the people on the Coast of Coromandel call every town contiguous to a fortress."—Orme, ed. 1803, i. 147.

1791.—"The petta or town (at Bangalore) of great extent to the north of the fort, was surrounded by an indiffer- ent rampart and excellent ditch, with an intermediate berm . . . planted with impene- trable and well-grown thorns . . . Neither the fort nor the petta had drawbridges."—Wilks, Hist. Sketches, iii. 143.

1803.—"The pettah wall was very lofty, and defended by towers, and had no rampart."—Wellington, ed. 1837, ii. 193.

1809.—"I passed through a country little cultivated . . . to Kingeri, which has a small mud-fort in good repair, and a pettah apparently well filled with inhabitants."—Ld. Valentia, i. 412.

1839.—"The English ladies told me this Pettah was 'a horrid place—quite native'! and advised me never to go into it; so I went next day, of course, and found it most curious—really quite native."—Letters from Madras, 289.

PHANSEEGAR, s. See under THUG.

[PHOOLKARRÉ, s. Hind. phool-kārī, '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.

PETTERSELLY, 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. peterselie, from the Lat. petro- selinum, of which parsley is itself a double corruption through the French persil. In the Arabic of Avicenna the name is given as fātrastilīn.
7 [PHOORZA, s. A custom-house; Gujarāti phurzā, from Ar. furzāt 'a notch,' then 'a bright,' 'river-mouth,' 'harbour'; hence 'a tax' or 'custom-duty.'

1791.—The East India Calendar (p. 131) has "John Church, Phoorza-Master, Surat."

1772.—"And the Mogul's Furrza 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 of the Phoorzor Cooksy . . . Forrest, Bombay Letters, i. 388, and see 392, "Phoorza Master." Cooksy=P.—Mahr. Khāzāt, "inland transit-duities."

1813.—". . . idols . . . were annually imported to a considerable number at the Baroche Phoora, when I was custom-master at that settlement."—Fortes, Or. Mem. 2nd ed. ii. 334.*

PIAL, s. A raised platform on which people sit, usually under the verandah, or on either side of the door of the house. It is a purely S. Indian word, and partially corresponds to the Telugu chabūtra (see CHABOTA). Wilson conjectures the word to be derived from the Portuguese poço 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' (Scoticcè, 'a lounging-on stone') [see Dalboquerque, Hak. Soc. ii. 68]. The quotation from Mr. Gover describes the S. Indian thing in full.

1558.—". . . paying him his courtesy in Moorish fashion, which was seating himself along with him on a poyal."—Castanheda, vi. 3.

1678.—"In the public square at Goa, as it was running furiously along, an informer man came in its way, and could not escape; but the elephant took him up in his trunk, and without doing him any hurt deposited him on a poyo."—Acosta, Traducto, 432.

1602.—"The natives of this region who are called Iaol, are men so arrogant that they think no others their superiors . . . insomuch that if a Iao 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."—Conto, IV. iii. 1. [For numerous instances of this superstition, see Frater, 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 or veranda or pandal are fixed in the ground a few feet in front of the bench, enclosing a sort of platform; for the base-ment of the house is generally 2 or 3 feet above the street level. The raised bench is called the Phyal, and is the lounging-place by day. It also serves in the hot months as a couch for the night. . . . There the visitor is received; there the bargaining is done; there the beggar plies his trade, and the Yoqi (see JōGÉ) sounds his bow and flute; there also the members of the household clean their teeth, amusing themselves the while with belches and other frightful noises. . . ."—Phyal Schools in Madras, by E. C. Gover, in Ind. Antiq. ii. 52.

6 PICAR, s. Hind. paikār, [which again is a corruption of Pers. pde-kār, pde, 'a foot'], a retail-dealer, an intermediate dealer or broker.

1680.—"Picar." See under DUSTOOR.

1683.—"Ye said Naylor has always corresponded with Mr. Charnock, having been always his intimate friend; and without question either provides him goods out of the Hon. Comp.'s Warehouse, or connives at the Weavers and Picars doing it."—Hedg., Diary, Hak. Soc. i. 138.

[1772.—"Pykars (Delols see DEOLL) and Gomastahs) are a chain of agents through whose hands the articles of merchandise pass from the loom of the manufacturer, or the store-house of the cultivator, to the public merchant, or exporter."—Vereis, View of Bengal, Gloss. a.v.]

PIOE, s. Hind. païsad, a small copper coin, which under the Anglo-Indian system of currency is 1 of an anna, 1 of a rupee, and somewhat less than 1 of a farthing. Pice is used slangishly for money in general. By Act XXIII. of 1870 (cl. 8) the following copper coins are current:—1. Double Pice or Half-anna, 2. Pice or 1 anana. 3. Half-pice or 1 anana. 4. Pice or ½ anana. No. 2 is the only one in very common use. As with most other coins, weights, and measures, there used to be pucks pice, and cutcha pice. The distinction was sometimes between the regularly minted copper of the Government and certain amorphous pieces of copper.
PICOTA. 704  PICOTTAH.

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{1}{4} anna-pieces. [Also see PIE.]

c. 1590.—"The dām ... is the fortieth part of the rupee. At first this coin was called Paisah."—Ats, 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 Coyn; twelve Drammes make one Kce. The English Shilling, if weight, will yield thirtie three Pice and a haffe."—W. Peyton, in Purchas, i. 550.

1616.—"Brasse money, which they call Pices, whereof three or thereabouts counter-vail a Penny."—Terry, in Purchas, ii. 1471.

1648.—"... de Peyson zijn kooper gelt. ..."—Van Twist, 62.

1653.—"Peca est una monnaie du Mogol de valleur de 6 deniers."—De la Bouluyaye-Gauck, 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 Pices, viz. 32 to the Mam. [i.e. Mamoodles, see GOBEECK], and 80 Pice to the Rupee."—Fryer, 206.

1676.—"The Indians have also a sort of small Copper-money; which is called Pecha. ... In my last Travels, a Round went at Surat for nine and forty Pecha's."—Toursnier, E.T. ii. 22; [ed. Ball, i. 27].

1689.—"Lower than these (pice), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a Pice."—Oswinoton, 219.

1728.—"1 Anna makes 14 styveres or 2 peys."—Valentinij, v. 179. [Also see under MOHUR GOLD.]

1768.—"Shall I risk my cavalry, which cost 1000 rupees each, 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, 16, ed. 1863.

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 supposed 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; &c. See the Peos, &c. of A. Nunez (1554) passim. We have not been able to trace the origin of this term, nor any modern use.

[1554.—"Picota." (See under BRAZIL-WOOD, DOOCAUIN.)]

PICOTTAH, a. 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 dhenkili of Upper India, the shahed of the Nile, and the old English stowe, suspe, or sway-pole. The machine is we believe still used in the Terra Incognita of market-gardens S.E. of London. The name is Portuguese, picota, a marine term now applied to the handle of a ship's pump and post in which it works—a 'pump-brake.' The picota at sea was also used as a pillory, whence the employment of the word as quoted from Correa. The word is given in the Glossary attached to the "Fifth Report" (1812), but with no indication of its source. Fryer (1673, pub. 1696) 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 he should be taken from him by the constables (the serva tomada polos meirishes), and the man put in the picota in disgrace, for one day. He found great fault with men of military service wearing cloaks, for in that guise they did not look like soldiers."—Correa, Lendas, ii. i. 822.

1782.—"Pour cet effet (aroser les terres) on emploie une machine appellee Picote, C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eau pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut."—Somnart, Voyage, i. 188.

c. 1790.—"Partout les paktotis, ou puits à bascule, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendait les jardiniers égayer leurs travaux par des chansons."—Haafner, 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. ēturnu, Mal. ēlamu.]

[1871.—"Aye, e'en picotta-work would gain By using such bamboos."—Cover, Folk Songs of S. India, 184.]
PIE, s. Hind. pdi, the smallest copper coin of the Anglo-Indian currency, being 1/2 of an anna, 1/2 of a rupee, = about 1/4 of a farthing. This is now the authorised meaning of pie. But pdi was originally, it would seem, the fourth part of an anna, and in fact identical with pice (q.v.). It is the H.-Mahr. pdi, 'a quarter,' from Skt. pad, pdiked 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.]

PIE-GOODS. This, which is now the technical term for Manchester cottons imported into India, was originally applied in trade to the Indian cottons exported to England, a trade which appears to have been deliberately killed by the heavy duties which Lancashire procured to be imposed in its own interest, as in its own interest it has recently procured the abolition of the small import duty on English piece-goods in India.* [In 1898 a duty at the rate of 3 per cent. on cotton goods was reimposed.]

* It is an easy assumption that this export trade from India was killed by the development of machinery in England. We can hardly doubt that this cause would have killed it in time. But it was not left to any such lingering and natural death. Much time would be required to trace the whole of this episode of "ancient history." But it is certain that this Indian trade was not killed by natural causes; it was killed by prohibited duties. These duties were so high in 1793 that they were declared to operate as a premium on smuggling, and they were reduced to 15 per cent. of the original duties. Since that time the value of piece-goods from India imported into England was £27,776,682, or one-third of the whole value of all imports from India, which was £85,928,905. And in the sixteen years between 1798 and 1800-10 (inclusive) the imports of Indian piece-goods amounted in value to £256,171,125.

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:—

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There was an Excise duty upon British manufactured and printed goods of 3½d. per square yard, and of twice that amount on foreign (Indian) calicoes, put to prevent Indian and British goods from being sold as drawback recoverable; 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 the stuffs printed in India were at this time, so far as we can discern, not admitted through the English Custom-house at all until 1826, when they were admitted on a duty of 3d. per square yard.

Lists of the various kinds of Indian piece-goods will be found in Milburn (i. 44, 45, 46, and ii. 90, 221), and we assemble them below. It is not in our power to explain their peculiarities, except in very few cases, found under their proper heading. [In the present edition these lists have been arranged in alphabetical order. The figures before each indicate that they fall into the following classes: 1. Piece-goods formerly exported from Bombay and Surat; 2. Piece-goods exported from Madras and the Coast; 3. Piece-goods: the kinds imported into Great Britain from Bengal. Some notes and quotations have been added. But it must be understood that the classes of goods now known under these names may or may not exactly represent those made at the time when these lists were prepared. The names printed in capitals in separate articles 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, and in which a pears to have been delivered in a small village which may yield him perhaps 24 rupees per annum."—Confessions of an Orderly, 201.]

(See in the Statutes, 48 Geo. III. cxxiv. pp. 68, 69, 70; 54 Geo. III. cxxv. 26; 6 Geo. IV. cxxvi. 3; also Macpherson's Annuals of Commerce, iv. 144.)

In Sir A. Arbuthnot's publication of Sir T. Munro's Minutes (Memoir, p. cxxix.) he quotes a letter of Munro's to a friend in Scotland, written about 1825, which shows him surprisingly before his age in the matter of Free Trade, speaking with reference to certain measures of Mr. Huskisson's. The passage ends thus:—"India is the country that has been worst used in the new arrangements. All her products ought undoubtedly to be imported freely into England, upon paying the same duties, and no more, which English duties (manufactures) may pay in India. When we have removed our opposition against India, I think that I am reading aloud an argument for 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 Mill's History of India (1846, vol. i. pp. 598-599), 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. less 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 the prohibitory duties and decrees existed, the mills of Paisley and of Manchester would have been stopped in their outset, and could hardly have been again set in motion, even by the powers of steam. They were created by the sacrifice of the Indian manufactures. Had India been independent, she would have retaliated; would have imposed preventives, and then 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 the stuffs printed in India were at this time, so far as we can discern, not admitted through the English Custom-house at all until 1826, when they were admitted on a duty of 3d. per square yard."

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which the Hollander alone draw from thence and transport into many places, especially into Japan and Europe; not to mention what the English, Portuguese and Indian merchants carry away from those parts.—Bermier, E.T. 141; [ed. Constable, 495].

1785.—[Reap. of Court of Directors of the E.I.C., 8th October]. “... that the Captains shall have 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 Calicoes, stitched or plain, or either of them, of which 5000 pieces only 2000 may consist of any of the following sorts, viz., Alliballies, Alrocks (?), Cossea; Doreens, Jamaddanies, Mulmul, Nainsooks, Neckcloths, Tanjerees, and Tirdimans, &c., &c.—In &ton-Kaw, rind am^,

3. BANDANNAS. (See BANDARAS.)

2. Callapowers. (See CALLAPERN.)

3. CAMBAYs.

2. Cambrics.

3. Carpets.

3. Carridaries.

2. Castakechies.

1. Challas. (See under SHALEES.)

3. Charonnees. — H. char-khanda, ‘chequered.’ ‘The charkana, or chequered muslin, is, as regards manufacture, very similar to the Doorea (see DOREES below). They differ in the breadth of the stripes, their closeness to each other, and the size of the stripes.” (Forbes Watson, Textile M&n. 78). The same name is now applied to a silk cloth. “The word charkhana simply means ‘a check,’ but the term is applied to certain silk or mixed fabrics containing small checks, usually about 8 or 10 checks in a line to an inch.” (Yusuf Ali, Mon. on Silk, 93. Also see Journ. Ind. Art. iii. 6.)

1683.—“20 yards of charonnees.”—In Yule, Hedges’ Diary, Hak. Soc. i. 94.

2. Chemonies. (See under SHALEES.)

3. Chinsehuras.—Probably cloth from Chinsura.

1. CHINTZ, of sorts.

3. Chittabullies.

2. Chowars. — This is almost certainly not identical with Chuddar. In a list of cotton cloths in the Agra list (Foster, iv. 94) we have chudar, which may mean ‘made with four threads or wires. Chautudi, ‘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.”—Dunners, Letters, i. 75.

1614.—“The Chautares of Agra and fine bafatas nyil doth not here vend.”—Foster, Letters, ii. 45.

1615.—“Four pieces fine white Cowter.”—Ibid. iv. 51.

3. Chucalas.—This may be H. chakati, chakri, which Platta defines as ‘a kind of cloth made of silk and cotton.’

3. Chunderbannies.—This is perhaps H. chandra, ‘the moon,’ badd, ‘woof.’

3. Chunderonas.—Forbes Watson has: “Chunderkana, second quality muslin for handkerchiefs”: “Plain white bleached muslin called Chunderbora. The word is probably chandra-khanda, ‘moon cloth.’

Clouts, common coarse cloth, for which see N.E.D.

3. Coopes.—This is perhaps H. koppin, kopin, ‘the small lungooty worn by Fakirs.’

3. Corahs.—H. kord, ‘plain, unbleached,
undyed.' What is now known as Kora silk is woven in pieces for waist-clothes (see Yusuf Ali, op. cit. 78).

3. Coosaas.—This perhaps represents Ar. khāda, 'special.' In the Ás in we have khāda 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 Ás (i. 124), was produced at Sonārgon. The finest kind he says is "jungle-khaw." (Taylor, op. cit. 45.)

3. Cushtasses—These perhaps take their name from Kushtia, a place of considerable trade in the Nadiya District.

3. Cuttaneees. (See COTTON.)
1. Dhooties. (See DHOTY.)
3. Dimities.
1. Dhurrās.—H. doriyâ, 'striped cloth,' dor, 'thread.' In the list in the Ás (i. 95), Doriyâ appears among cotton stuffs. It is now also made in silk: "The simplest pattern is the stripe, when the stripes are longitudinal the fabric is a doriyâ. . . . The doriya of a cotton fabric, but it is now manufactured in silk, silk-and-cotton, tassar, and other combinations." (Yusuf Ali, op. cit. 57, 94.)

1833. — "3 pieces Dooreas." — Hedges, Diary, Hak. Soc. i. 94.

3. Elatchees.—Platts gives H. Ilâchâ, a kind of cloth woven of silk and thread so as to present the appearance of cardamoms (ilâchas)." But it is almost certainly identical with alleya. It was probably introduced to Agra, where now alone it is made, by the Moghuls. It differs from doriya (see DOOREAS above) in having a substantial texture, whereas the doriya is generally flimsy. (Yusuf Ali, op. cit. 95.)
3. Emmetries.—This is H. amrât, imrât, 'sweet as nectar.'
3. GINGHAMS.
2. Gudeloor (dimities).—There is a place of the name in the Neelgherry District, but it does not seem to have any cloth manufacture.

1. GUINEA STUFFS.
3. Garrahs.—This is probably the H. gâdh: "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 garrahs and guises." (Forbes Watson, op. cit. 83.)

2. Habasses.—Probably P. 'abbâs, used of cloths dyed in a sort of magenta colour. The recipe is given by Hadi, Mon. on Dying in the N. W. F. p. 16.
3. Herba Taffeties.—These are cloths made of Grass-cloth.
3. Humbhnis, from Ar. hâmâm, '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. Israees.—P. târ, 'drawers, trousers.' Watson (op. cit. 57, note) says that in some places it is peculiar to men, the women's drawers being Tawar. Herklotz (Qanoon-é-Islam, App. xiv.) gives easeer as equivalent to shawlwar, like the pyjamaa, but not so wide.

3. Jamdanni.—P. H. jamdâni, which is said to be properly jammahâni, 'a box for holding a suit.' The jamdâni is a loom-figured muslin, which Taylor (op. cit. 48) calls "the most expensive productions of the Dacca looms.

3. Jamwars. H. jamawr, 'sufficient for a dress.' It is not easy to say what stuff is intended by this name. In the Ás (ii. 240) we have jamałówdr, mentioned among Guzerat stuffs worked in gold thread, and again (i. 95) jamawâr Parmnarm among woollen stuffs. Forbes Watson gives among Kashmir shawls: "Jumecows, or striped shawl pieces"; in the Punjab they are of a striped pattern made both in palm 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. Lacowries.
1. Lemmannes.
3. LONG CLOTHS.
3. LOOEHEES, HERBA. (See GRASS-CLOTH.

1. LOOEHEE, MAGHRUB. Ar. maghrib, maghrub, 'the west.'
3. Mammooodies. Platts gives Mahmûdi, 'praised, fine muslin.' The Ás (i. 94) classes the Mahmûdi among cotton cloths, and at a low price. A cloth under this name is made at Shahabbâs in the Hardoi District. (Oudh Gazetteer, ii. 25.)

2. Moponore cloths. (See MUUNE-PORE.)
3. Moorees.—"Moories 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." (Bal- four, Cyc. ii. 1982.)

3. Muggadoeties. (See MOONGA.)
3. MULMULS.
3. Mushrooms.—P. mushra, '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 Mushrooms wash well, especially the finer kinds, used for bodices, petticoats, and trousers of both sexes." (Forbes Watson, op. cit. 97.)

1882.—". . . Mushresho (striped washing silk manufactured at Benares) . . ."—Mrs. Meer Hassoon Ali, Observations, i. 106.
1. MUSTERS.
3. Naibabies.
3. Nainsooks.—H. nainsook, ‘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. 48) defines it as “a thick muslin, apparently identical with the tunsook (tanaskh, Blochmann, i. 94) of the Ayen.” A cloth is made of the same name in silk, imitated from the cotton fabric. (’Unf’ Ali, op. cit. 95.)

1. Nanganpauts. 2. Niccannees.—Quoting from a paper of 1683, Orme (Fragments, 287) has “6000 Niccannees, 13 yards long.”

3. Nilaza.—Some kind of blue cloth, H. niza, ‘blue.’

1. Nunsareks.—There is a place called Nansari in the Bhandara District (Central Provinces Gazetteer, 346).

2. Origal (cloths). Probably take their name from the once famous city of Warangal in Hyderabad.

3. PALAMPORES.

3. Penanpauts.—In a paper quoted by Birdwood in his Report on Old Records, 40 we have Pinasocs, which he says are stuffs made of pine-apple fibre.

2, 3. Penculalas.—H. parkalat, ‘a spark, a piece of glass.’ These were possibly some kind of spangled robe, set with pieces of glass, as some of the modern Phoolkaris are. In the Madras Diaries of 1684-5 we have “Percollassa,” and “percolles, fine” (Pringle, i. 53, iii. 119, iv. 41.)

3. Photaes.—In a letter of 1615 we have “Lunges (see LOONGHEE) and Footaes of all sorts.” (Foster, Letters, iv. 306), where the editor suggests H. phadia, ‘variegated.’ But in the Ais we find “Foutales (loinbands)” (i. 93), which is the P. foita, and this is from the connection the word probably meant.

3. Pulscat handkerchiefs. (See MADRAS handkerchiefs and BANDANNA.)

2. Punjam.—The Madras Gloss. gives Tel. punjamu, Tam. pujiang, lit. ‘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 is divided in 38, 44 inches, 14 lbs. being the common weight; pieces of half length were formerly exported as Salempoory.” Writing in 1814, Heyne (Tracts, 347) says: “Here (in Salem) two punjams are designated by ‘first call,’ so that twelve punjams of cloth is called ‘six call,’ and so on.”

1. Puteahs. (See PUTAH.)

2. Putton Ketochies. Cloths which ossibly took their name from the city of Anhiliwara Patan in Cutch.

1727.—“That country (Tegnapatam) produces Pepper, and coarse Cloth called catchas.”—A. Hamilton, i. 335.

3. Raings.—“Raing 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. Salloopats. (See SHALEE.)

3. Santees. 2. Sasseergates.—Some kind of cloth called ‘that of the 1000 knots,’ H. sahara granthi. “Saserguntes” (Birdwood, Rep. on Old Records, 63).

2. Satraundees.—These cloths seem to take their name from a place called Sesta-kunda, ‘Pool of the Law.’ This is probably the place named in the Ais (ed. Jarrett, ii. 124): “In the township of Kyakra Sundar is a large reservoir which gives a peculiar whiteness to the cloths washed in it.” Gladwin reads the name Cataraskoonda, or Catarasoonder (see Taylor, op. cit. 91.).

3. Seerbands, Searbettes.—These are names for turbans, H. sirbad, sirbiit. Taylor (op. cit. 47) names them Dace muslins under the names of sirbad and surbute.

3. Seerbhanda. — This is perhaps P. sirbad, ‘head-delighting,’ some kind of turban or veil.


3. Shalbaft. — P. shalbaf, ‘shawl-weaving.’ (See SHAWL.)

3. Sinktersays. 3. SOOIES.

3. Subnomas, Sublomas.—“Subnam 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. Succtulos. (See SUCLAT.)

3. Taffeties of sorts. “A name applied to plain woven silks, in more recent times signifying a light thin silk stuff with a considerable lustre or gloss” (Drapers’ Dict. n. v.). The word comes from P. tafiia, ‘to twist, spin.’ The Ais (i. 94) has tafzkh in the list of silks.

3. Tainsooks.—H. tainsook, ‘taking care.’ (See above under NAINSBOOKS.)


—“A tolerably fine muslin” (Taylor, op. cit. 48; Forbes Watson, op. cit. 76). “The silk tanzee seems to have gone out of fashion, but that in cotton is very commonly used for the chicken work in Lucknow.” (’Unf’ Ali, op. cit. 96.)

1. Tapsools. (See under ALLEJA.) In the Ais (i. 94) we have: “Tafoolu (a stuff from Moecs).” 1670.—“So that in your house are only left some Tapsoolls and cotton yarn.”—In Yale, Helotes Diary, Hak. Soc. ii. cxvii.

Birdwood in Report on Old Records, 38, has Topsaills.

2. Tarnatannes.—“There are various kinds of muslins brought from the East Indies, chiefly from Bengal, betelles (see BETTELEEA) tarnatus . . .” (Chamberi’s Cyc. of 1788, quoted in 3rd ser. N. & Q.
PIGDAUN.

709

PIG-STICKING.

IV. 135). It is suggested (ibid. 3rd ser. iv. 135) that this is the origin of English tarletan, Fr. tarletane, which is defined in the Drapers' Dict. as "a fine open muslin, first imported from India and afterwards imitated here."

3. Tartorees.
4. Tepoys.
5. Terindams.—"Turundam (said by the weavers to mean 'a kind of cloth for the body,' the name being derived from the Arabic word turuk (tärūk, tārah) 'a kind,' and the Persian one undam (uṇdām) 'the body,' is a muslin which was formerly imported, under the name of terendams, into this country." (Taylor, op. cit. 46.)

2. Ventepollams.

PIGDAUN, s. A spittoon; Hind. pīkān. Pik is properly the expectorated juice of chewed betel.

[c. 1665.—"... servants... to carry the Pi¢quadent or spittoon... ."—Bernier, ed. Constable, 214. In 283 Piquedana.]

1673. —"The Rooms are spread with Carpets as in India, and they have Pijdans, or Spitting pots of the Earth of this Place, which is valued next to that of China, to void their Spittle in."—Fryer, 223.

[1684.—Hodges speaks of purchasing a "Spitting Cup."—Diary, Hak. Soc. i. 140.]

PIGEON 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 communicating. The word "business" appears in this kind of talk to be corrupted into "pigeon," and hence the name of the jargon is supposed to be taken. [For examples see Chamberlain, Things Japanese, 3rd ed. pp. 321 seqq.; Ball, Things Chinese, 3rd ed. 430 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 misshapen syllables they had adopted, encouraged them by approbation and example, to establish Pigeon English—a grotesque gibberish which would be laughable if it were not almost melancholy."—Capt. W. Gill, River of Golden Sand, 1, 156.

1883.—"The 'Pijdun 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, 37.

PIG-STICKING. This is Anglo-Indian hog-hunting, or what would be called among a people delighting more in lofty expression, 'the chase of the Wild Boar.' When, very many years since, one of the present writers, destined for the Bengal Presidency, first made acquaintance with an Indian mess-table, it was that of a Bombay regiment at Aden—in fact of that gallant corps which is now known as the 103rd Foot, or Royal Bombay Fusiliers. Hospitable as they were, the opportunity of enlightening an aspirant Bengalee on the short-comings of his Presidency could not be foregone. The chief counts of indictment were three: 1st. The inferiority of the Bengal Horse Artillery system; 2nd. That the Bengalees were guilty of the base effeminacy of drinking beer out of champagne glasses; 3rd. That in pig-sticking they threw the spear at the boar. The last two 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 differently there was, still a difference between the Bengal practice in pig-sticking, and that of Bombay. The Bengal spear is about 64 feet long, loaded with lead at the butt so that it can be grasped almost quite at the end and carried with the point down, inclining only slightly to the front; the boar's charge is received on the right flank, when the point, raised to 45° or 50° of inclination, if rightly guided, pierces him in the shoulder. The Bombay spear is a longer weapon, and is carried under the armpit like a dragoon's lance. Judging from Elphinstone's statement below we should suppose that the Bombay as well as the Bengal practice originally was to throw the spear, but that both independently discarded this, the Qui-his adopting the short overhand spear, the Ducks the long lance.

1679.—"In the morning we went a hunting of wild Hogs with Kiana Reddy, the chief man of the Islands" (at mouth of
PIG-STICKING. THE KIAHTA.) "and about 100 other men of the island (Dió) with lances and Three score dogs, with whom we killed eight Hoggas great and small, one being a more very large and fatt, of greate weight."—Conse of Agent and Council of Fort St. Geo. on Tour. In Notes and Extr. No. 11.
The party consisted of Streynsham Master "Lord of the Coast and Bay;" with Mr. Timothy Willes and Mr. Richard Mohun of the Council, the Minister, the Chyrurgeon, the Schoolmaster, the Secretary, and two Writers, an Ensign, 6 mounted soldiers and a Trumpeter," in all 17 Persons in the Company's Service, and "Four Freemens, who went with the Agent's Company for their own pleasure, and at their own charges." It was a Tour of Visitation of the Factories.

1773.—The Hon. R. Lindsay does speak of the "Wild-boar chase"; but he wrote after 35 years in England, and rather eschews Anglo-Indianisms:

"Our weapon consisted only of a short heavy spear, three feet in length, and well poised. The spear 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 Lindseys, iii. 161.

1807.—"When (the hog) begins to slacken, the attack should be commenced by the horseman who may be nearest pushing on to his left side; into which the spaniel runs with great speed across the plain, is pursued on horse-back, and the first rider who approaches him throws the javelin...

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 poise with the arrow 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..."—Elphinstone's Life, i. 311.

1818.—"The boar who had made good the next cane with only a slight scratch from a spear thrown as he was charging the hedge."—Orient. Sport. Mag. reprint 1873, i. 116.

1848. — "Swankey of the Body-Guard himself, that dangerous youth, and the greatest buck of all the Indian army now on leave, was one day discovered by Major Dobbin, tete-a-tete with Amelia, and describing the sport of pigsticking to her with great humour and eloquence."—Vanity Fair, ii. 288.

1866.—"I may be a young pig-sticker, but I am too old a sportsman to make such a mistake as that."—Traveston, The Duck Bungalow, in Fraser, lxxiii. 387.

1873.—"Pigsticking may be very good fun..."—A True Reformer, ch. i.

1876.—"You would perhaps like tiger-hunting or pig-sticking; I saw some of that for a season or two in the East. Everything here is poor stuff after that."—Daniel Dronda, 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. a. This term is often applied to the Chiuaman'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 pigstails together for reins."—Miss Bird, Golden Chronicles, 263.

PILAU, PILOW, PILÁF, &c., a. Pers. puldo, or pilav, Skt. pulaka, 'a ball of boiled rice.' A dish, in origin purely Mahommedan, consisting of meat, or fowl, boiled along with rice and spices. Recipes are given by Herklotz, ed. 1863, App. xxix.; and in the Ain-i-Akbari (ed. Blochmann, i. 60), we have one for kima puldo ('kima = 'hash ') with several others to which the name is not given. The name is almost as familiar in England as curry, but not the thing. It was an odd circumstance, some 45 years ago, that the two surgeons of a dragoon regiment in India were called Currie and Pileau.

1616.—"Sometimes they boil pieces of flesh or hens, or other fowl, cut in pieces in their rice, which dish they call pillaw. 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 polo and candied dried meats."—Sir T. Herbert, ed. 1833, p. 138, [and for varieties, p. 310].
PHANG.

[O. 1660. — "... my elegant hosts were fully employed in cramming their mouths with as much Phaau as they could contain."

— Bernier, ed. Constable, 121.]

1768. — "They ate their Pilaw and other spoon-meates without spoones, taking up their pottage in the hollow of their fingers."

— Evelyn, Diary, June 19.

1858. — "They took up their Mess with their Fingers, as the Moors do their Pilaw, using no Spoons." — Dampier, i. 430.

1699. — "Pilau, that is Rice boil'd... with Spices intermixt, and a boil'd Fowl in the middle, is the most common Indian Dish." — Dampier, 397.

1711. — "They cannot go to the Price of a Pilau, or boil'd Fowl and Rice; but the better sort make that their principal Dish." — Lockyer, 251.

1793. — "On a certain day... all the Musulman officers belonging to your department shall be entertained at the charge of the Sirrur, with a public repast, to consist of Pilau of the first sort." — Select Letters of Tippoo S., App. xliii.

1677, p. 365 (Stafi. Dict.).]

1726. — "But Shah Soosa gave him (viz. Van der Broek, an envoy to Rajmahal in 1655) good words, and regaled him with Phang (a great favour), and promised that he should be amply paid for everything." — Valentijn, v. 166.

PINDARRY, s. Hind. pindāra, pindādrā, but of which the more original form appears to be Mahr. pindhārī, a member of a band of plunderers called in that language pindhār and pindhārā. 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 Kudak has to Cossack." Sir John Malcolm observes that the most popular etymology among the natives ascribes the name to the dissolute habits of the class, leading them to frequent the shops dealing in an intoxicating drink called pinda.

(One of the senses of pindhā, according to Molesworth's Mahr. Dict., is 'a drink for cattle and men, prepared from Holcus sorgorum' (see JOWAIR) 'by steeping it and causing it to ferment.') Sir John adds: 'Kureen Khan (a famous Pindarri 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 Pindarries of whom he enquired' (Central India, 2nd ed. i. 433). Wilson again considers the most probable derivation to be from the Mahr. pindhā, 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-parnā in Hindi, and pindās-basne 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
that the term was taken from the Bedar race; 5. from Pandhār, 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, Belar and the Nizam's territories. But the objection to this etymology is that as far back as 1748 both words, Bedar and Pindārī, are used by the native historian, Rām Singh Munshī, side by side, but applied to different bodies of men. Mr. Irvine's suggestion is that the word Pindārī, or more strictly Pandhār, 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 Handiya on the Nerbudda. There is good evidence to prove that large numbers of Pindārīs 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 Pindhāris; (2) that the Pindhāris had no early home or settlement outside Pandhār. As to the first point, the recorded evidence seems to go no further back than 1794, when Sendhia 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 1726 (that is a hundred years before 1826, the date of Grant Duff's book), their presence in the South with the same name tends to disprove any special connection between their name, Pindhārī, and a place, Pindhār, several hundred miles from their country. On the other hand, it is a very singular coincidence that men known as Pindhāris should have been newly settled about 1794 in a country which had been known as Pandhār at least ninety years before they thus occupied it. Such a mere fortuitous connection between Pandhār and the Pindhāris is so extraordinary that we may call it an impossibility. A fair inference is that the region Pandhār was the original home of the Pindhāris, that they took their name from it, and that grants of land between Burhānpur and Handiya were made to them in what had always been their home-country, namely Pandhār."

The Pindhāris 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 Aurangzīb; 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 Pindhāri leaders obtained grants of land in Central India from Sindia and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extended from Bundelkhand on the N.E., Kadaḵa 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 Pindhāris 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 £350,000. 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 Pindhāris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first time was rendered truly paramount throughout India.

1706-7. — "Zoolfazar Khan, after the rains pursued Dhunnaḥ, who fled to the Bejapore country, and the Khan followed him to the banks of the Kistnah. The Pinderrehs took Vellore, which however was soon retaken. . . . A great caravan, coming from Aurungabad, was totally plundered and everything carried off, by a body of Mahrattas, at only 12 cos distance from
the imperial camp."—Narrative of a Bondeela Officer, app. to Scott's Tr. of Firiha's H. of Deccan, ii. 122. [On this see Malcolm, Central India, 2nd ed. i. 426. Mr. Irvine in the paper quoted above shows that it is doubtful if the author really used the word.]

"By a strange coincidence the very copy used by J. Scott is now in the British Museum. On turning to the passage I find 'Pedâ Badar,' a well-known man of the period, and not Pindâra or Pindareh at all.']"

1762.—"Siwase Madhoo Rao . . . began to collect troops, stores, and heavy artillery, so that he at length assembled near 100,000 horse, 60,000 Pindarehs, and 50,000 matchlock foot. . . . In reference to the Pindarehs, it is not unknown that they are a low tribe of robbers entertained by some of the princes of the Dakhan, to plunder and lay waste the territories of their enemies, and to serve for guides."—H. of Hyder Nâït, by Meer Hasnat Ali Khan, 149. [Mr. Irvine suspects that this may be based on a misreading as in the former quotation. The same undoubted mention of the name in native historians is by Râm Singh (1748). There is a doubtful reference in the Târikh-i-Muhammedi (1722-23).]

1784.—"Bindarees, 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.

1808.—"Depend upon it that no Pindarees 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 Pindarry, who came to me on the part of Kurrum Khan, the reason of this absence of high character, he gave me a short and shrewd answer: 'Our occupation' (said he) 'was incompatible with the fine virtues and qualities you state; and I suppose if any of our people ever had them, the first effect of such good feeling would be to make him leave our community.'"—Sir John Malcolm, Central India, i. 436.

["He had ascended on horseback . . . being mounted on a Pindaree pony, an animal accustomed to climbing."—Hoole, Personal Narrative, 282.]

1825.—"The name of Pindaree is coeval with the earliest invasion of Hindostan by the Maharratts . . . 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 cavalry generally became formidable by the close of the Duserra. The horses then were shod, and a leader of tried courage and conduct having been chosen as Lakhureea, all that were inclined set forth on a foray or Lukbur, 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 lootase (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 lukbur in the best manner they could."—Prinsep, Hist. of Pol. and Mil. Transactions (1813-1822), iii. 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 Shipp, ii. 281.

[1851—
"So I took to the hills of Malwa, and the free Pindaree life."]

Sir A. Lyall, The Old Pindaree.

PINE-APPLE. (See ANANAS.)

[The word has been corrupted by native weavers into pinaphal or minaphal, as the name of a silk fabric, so called because of the pine-apple pattern on it. (See Yusuf Ali, Mon. on Silk, 98.)]

PINJRAPOLE, s. A hospital for animals, existing perhaps only in Gujarat, is so called. Guz. pinjiropor or pinjrapol, [properly a cage (panjra) for the sacred bull (pola) released in the name of Siva]. See Heber, ed. 1844, ii. 120, and Orvington, 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 'painted' (or 'spotted') cloth, i.e. chintz (q.v.). Though the word was applied, we believe, to all printed goods, some of the finer Indian chintzes were, at least in part, finished by hand-painting.

1579.—"With cloth of diverse colours, not much unlike our usual pentadoes."—Drake, World Encompassed, Hak. Soc. 143.

[1602.—". . . some fine pintadoes."—Birdwood, First Letter Book, 84.]
1602-5.—"... about their loynes a fine Pintadoes."—Scott's Discourse ofJava, in Purchas, i. 164.

1608.—"Heare the Generall delievered a Letter to the KINGS MAIESTIE of ENGLAND, with a fare standing Cuppe, and a cover double gilt, with divers of the choicest Pintadoes, which hee kindly accepted of."—Middleton's Voyage, E. 8.

[1810.—"Pintadoes of divers sorts will sell... The names are Scaramuzza, Berum party, large Chaudes, Selematt Cambias, Selematt white and black, Cheat Betime and divers others."—Danvers, Letters, i. 75.

1630.—"Also they stain Linnen cloth, which we call pantadas."—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. 90.

c. 1759.—"The chintz and other fine painted goods will, if the market is not overstocked, find immediate vent, and sell for 100 p. cent."—Letter from Pegu, in Dalrymple, Or. Rep. i. 120.

A name (not Anglo-Indian) for the Guinea-fowl. This may have been given from the resemblance of the speckled feathers to a chintz. But in fact pinta in Portuguese is 'a spot,' or fleck, so that 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 Lavall, Hak. Soc. i. 21, who quotes from Fryer, p. 12.]

PISACHEE. Skt. piśācī, a she-demon, m. piśāca. In S. India some of the demons worshipped by the ancient tribes are so called. The spirits of the dead, and particularly of those who have met with violent deaths, are especially so entitled. They are called in Tamil pey. Sir Walter Elliot considers that the Piśāčās were (as in the case of Rakṣasas) a branch of the aboriginal inhabitants. In a note he says: 'The Piśāčī 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 Piśāčī bhādha, a gibberish or corruption of Sanskrit, introduced. [This at the present day has been applied to English.] The term piśācī 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 Piśāčī to be a white demon.

1610.—"The fifth (mode of Hindu marriage) is the Piśācā-vidāka, 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. Piśācā, in Sanskrit, is the name of a demon, which takes whatever person it fixes on, and as the above marriage takes place after the same manner, it has been called by this name."—The Dabistan, ii. 72; [See Many, iii. 54].

c. 1780.—"Que demandez-vous? leur criai-je d'un ton de voix rude. 'Pourquoi restez-vous là à m'attendre! et d'où vient que ces autres femmes se sont enfiées, comme moi, de temps en temps un Piśācā (esprit malin), ou une bête sauvage qui volut vous devorer!'"—HAUFTNER, ii. 287.

1801.—"They believe that such men as die accidental deaths become Pysāčā, or evil spirits, and are exceedingly troublesome by making extraordinary noises, in families, and occasioning fits and other diseases, especially in women."—F. Buchanan's Mysore, iii. 17.

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 pešāshes or devils."—Asiatic Journal, i. 307.

1819.—"These demons or pešāshes are the usual attendants of Shiva."—Erskine on Kirpithi, in Be. 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 a Piśācā, 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 Pisāshes, I am the Pisāshes. Would she have done so, had she been wrapt in black, and called trick or devil instead! No: for, as usual, the reality was nothing, the sound and colour everything."—J. C. Hare, in 'Letters 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 Cotonniers vendent ces fruits, come du Pisang, &c."—A. Roger, La Porte Ouvrée, p. 11.

c. 1785.—"Nous arrivâmes au grand village de Colta, où nous toutes de belles allées de bananiers ou pisang..."—Hauftsner, ii. 35.
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 factitious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery. [It is apparently P. pish-pash, 'shivered or broken in pieces'; from Pers. pashidan.]

1834.—"They found the Secretary disappointed, 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.

**PITARBAH.** s. A coffer or box used in travelling by palankin, to carry the traveller's clothes, two such being slung to a bangly (q.v.). Hind. pürdār, petārd, Skt. pītaka, 'a basket.' The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

1883.—"... he sat in the palanquin, which was filled with water up to his neck, whilst everything he had in his batara (or 'trunk') was soaked with wet..."—Travels of Dr. Wolff, ii. 196.

1849.—"The attention of the staff was called to the necessity of putting the pitarbas and property in the Bungalow, as thieves abounded. 'My dear Sir,' was the reply, 'we are quite safe; we have nothing.'"—Delhi Gazette, Nov. 7.

1853.—"It was very soon settled that Oakfield was to send to the dark bungalow for his petarbas, and stay with Staunton for about three weeks."—W. D. Arnold, Oakfield, i. 223.

**PLANTAIN.** s. This is the name by which the Musa sapientum is universally known to Anglo-India. Books distinguish between the Musa sapientum or plantain, and the Musa paradisiaca or banana; but it is hard to understand where the line is supposed to be drawn. Variation is gradual and infinite.

The botanical name Musa represents the Ar. mas, and that again is from the Skt. mochā. 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 platana, 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 platanus described by Pliny. Bluteau says the word is Spanish. We do not know how it came to be applied to the Musa. [Mr. Guppy (8 ser. Notes & Queries, viii. 87) suggests that the Spaniards have obtained platano from the Carib and Galibi words for banana, viz., balatana and yalatana, 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.
PLANTAIN.

to signify both the plane-tree and the banana.” Prof. Skeat (Concise Dict. a.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 *bananas* in the Old World of Asia. It would seem from the translation of Mendoza that in his time (1585) the Spaniards had come to use the form *plantano*, which our Englishmen took up as *plantam* 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.

1386.—“Sunt in Syrià et Aegypto poma oblonga quae Paradisi nuncupantur optimi saporis, mollia, in ore cito dissolubilia; per transversum quotiescumque ipes incideris *Crucifex* ... dixi non durant, unde per mare ad nostum duci non possunt incorrupta.”—Oul. de Boldensee.

c. 1580.—“Sunt enim in orlo illo Adae de Seyllano primo *nusser*, quas incolae fusc vocant ... et istud vidimus oculis nostris quod ubicunque inciderit per transversum, in utrâque parte incisas venetur ymago hominis *crucifex* ... et de istic foliis fictis Adam et Eva fecerunt sibi perzonam.”—John de’ Marignoli, 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 *Muse* ... in this fruit you see a very great miracle, for when you divide it anyway, whether lengthways or across, or cut it as you will, you shall see inside, as it were, the image of the Crucifix; and of this we comrades many times made proof.”—Vaggio di Simone Sigoli (Firenze, 1862, p. 160).

1526 (tr. 1557).—“There are also certaine plantes whiche the Christians call Platani. In the myddlest of the plant, in the highest part thereof, there groweth a cluster with fourtie or fiftie platans about it. ... This cluster ought to be taken from the plant, when any one of the platans begins to appeare yelowe, at which time they take it, and hang it in their houses, where all the cluster waxeth rype, with all his platans.”—Oriedo, transal. in Eden’s Hist. of Travyles, f. 208.

1552 (tr. 1582).—“Moreover the Ilande (of Mombas) is verye pleasant, having many orchards, wherein are planted and are groweing ... Figgges of the Indias. ...”—Cassiodor, by N. L., f. 22.

1579.—“... a fruit which they call *Figo* (Magellanse calls it a figg of a span long, but it is no other than that which the Spaniards and Portingalls have named *Plantanes*).”—Drake’s Voyage, Hak. Soc. p. 142.

1585 (tr. 1588).—“There are mountaines very thickes of orange trees,_siders [i.e. *cadras*, ‘citrons’], limes, plantanos, and palmes.”—Mendoza, by R. Parke, Hak. Soc. ii. 330.

1588.—“Our Generall made their wines to fetch vs *Plantanas*, Lymonns, and Oranges, Pine-apples, and other fruits.”—Voyage of Master Thomas Cantish, in P PURCHAS, i. 64.

1588 (tr. 1604).—“... the first that shall be needefull to treat of is the *Plantain* (*Platano*), or *Plantano*, as the vulgar call it. ... The reason why the Spaniards call it *platano* (for the Indians had no such name), was, as in other trees for that they have found some resemblence of the one with the other, even as they called some fruietes prunes, pines, and cucumbers, being far different from those which are called by those names in Castille. The thing wherein was most resemblance, in my opinion, between the *plantas* 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 egg and a chestnut.”—Joseph de Acosta, transl. by E. G., Hak. Soc. i. 241.

1593.—“The *plantanes* is a tree found in most parts of Africa and America, of which two leaves are sufficient to cover a man from top to toe.”—Hawkins, Voyage into the South Sea, Hak. Soc. 49.

1610.—“... and every day failed not to send each man, being one and fiftie in number, two cakes of white bread, and a quantitie of Dates and *Plantanas* ...”—Sir H. Middleton, in PURCHAS, i. 234.

c. 1610.—“Ces Gentils ayant pitié de moy, il y eut vne femme qui me mit ... vne serviente de feuilles de *plantanes* accommodees ensemble avec des espinres, puis me letta desmus du ryu qui auec vne cerne sauce qu’ils appellent caril (see CURRY). ...”—Moquez, Voyages, 289.

[... “They (elephants) require ... besides leaves of trees, chiefly of the Indian fig, which we call Bananes and the Turks *plantenes*.”—Pyrard de LaVal, Hak. Soc. ii. 345.]

1616.—“They have to these another fruit we English there call a *Plantes*, of which many of them grow in clusters together ... very yelowe when they are Ripe, and then they taste like unto a *Nerwick Pear*, but much better.”—Terry, ed. 1665, p. 360.

c. 1625.—“... with candy *PLANTAINs* and the juicy Pine,
On choicest Melons and sweet Grapes they dine,
And with Potatoes fat their wanton Swine.”—Waller, Battle of the Summer Islands.
PLASSEY. 717

POGGLE, PUGGLY.

C. 1635.—

"Oh how I long my careless Limbs to lay
Under the Plantain's Shade; and all the Day
With amorous Airs my Fancy entertain."—
Waller, Battle of the Summer Islands.

C. 1660.—

"The Plant (at Brasil Bacone call'd) the
Name
Of the Eastern Plane-tree takes, but not the same:
Bears leaves so large, one single Leaf can shade
The Swain that is beneath her Covert laid;
Under whose verdant Leaves fair Apples grow,
Sometimes two Hundred on a single Bough..."
Coveley, of Plants, Bk. v.

1664—

"Wake, Wake Quevera! Our soft rest must cease,
And fly together with our country's peace.
No more must we sleep under plantain shade,
Which neither heat would pierce nor cold invade;
Where bounteous Nature never feels decay,
And opening buds drive falling fruits away."
Dryden, Prologue to the Indian Queen.

1673.—"Lower than these, but with a Leaf far broader, stands the curious Plantan, loading its tender Body with a Fruit, whose clusters emulate the Grapes of Canaan, which burthened two men's shoulders."—
Fryer, 19.

1686.—"The Plantain I take to be King of all Fruit, not except the Coco itself."—
Dampier, i. 311.

1689.—"... and now in the Governour's Garden (at St. Helena) and some others of the Island are quantities of Plantains, Bananones, and other delightful Fruits brought from the East..."—Ovington, 100.

1764—

"But round the upland huts, bananas plant;
A wholesome nutriment bananas yield,
And sunburnt labour loves its breezy shade,
Their graceful screen let kindred plantanes join,
And with their broad vans shiver in the breeze."
Grainger, Bk. iv.

1805.—"The plantain, in some of its kinds, supplies the place of bread."—Orme, Fragmentz, 479.

PLASSEY, n.p. The village Palæsi, which gives its name to Lord Clive's famous battle (June 23, 1757). It is said to take its name from the palus (or dhawke) tree.

1748.—"... that they have great reason to complain of Ensign English's conduct in not waiting at Placy... and that if he had staid another day at Placy, as Tullerooy Caun was marching with a large force towards Cutway, they presume the Mahattas would have retreated inland on their approach and left him an open passage."

1757.—Clive's original report of the battle is dated on the "plain of Plasie."—Birdwood, Report on Old Records, 57.

1768-71.—"General Clive, who should have been the leader of the English troops in this battle (Plassey), left the command to Colonel Coote, and remained hid in his palankeen during the combat, out of the reach of the shot, and did not make his appearance before the enemy were put to flight."—Starovius, E.T. i. 480. 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.

PODÁR, s. Hind. poddár, corrn. of Pers. pândár, from pata, '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 Potaier."—Ains, ed. Jarrett, ii. 49.]

1660.—"Podaer." (See under DUSTOOB.)

1683.—"The like losses in proportion were preferred to be proved by Ramoburne Podar, Bendura bun Podar, and Mamobishwas who produced their several books for evidence."—Hedges, Diary, Hak. Soc. i. 84.

[1772.—"Podàr, a money-changer or teller, under a shroff."—Verelst, View of Bengal, Gloss. s. v.]

POGGLE, PUGGLY, &c., s. Properly Hind. págál; '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: "Págál et pecunia jaldè separantur!" [See NAUCH.]

1829.—"It's true the people call me, I know not why, the pugley."—Mem. John Shipp, ii. 256.

1836.—"I was foolish enough to pay these budmashees beforehand, and they have thrown me over. I must have been a paungul to do it."—Trevelyan, The Dawk Bungalow, 385.

[1883.—"He told me that the native name for a regular picnic is a 'Poggle-
POISON-NUT, s. Strychnos 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 empolear-se, 'to become polluted by the touch of a low-caste person,' and desempolear-se, 'to purify oneself after such pollution' (Gowea, f. 97, and Synod. f. 52e), superstitions which Menezes found prevailing among the Christians of Malabar. (See HIRAVA.)

1510.—"The fifth class are called Poliar, who collect pepper, wine, and nuts. . . . the Poliar may not approach either the Naeri (see NAIRE) or the Brahmins within 50 paces, unless they have been called by them. . . ."—Varthema, 142.

1516.—"There is another lower sort of gentiles called pular. . . . 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 composita se imagina: Andão nus, e somente hum pano cobre As partes que a cubrir natura ansa. Dous modos ha de gente; porquê a nobre Nayres chamados são, e a minos dina Polias tem por nome, a quem obriga A ley não misturar a casta antigia."—Camões, vii. 37.

By Burton:

"The Law that holds the people high and low, is fraught with false phantastick tales long past; they go unclothèd, 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 Nayres, who call the lower caste Polêas, whom their haughty laws contain from intermingling with the higher strain. . . ."

1598.—"When the Portingales came first into India, and made league and composition with the King of Cochin, the Nayres desired that men should give them place, and turne out of the Way, when they mette in the Streets, as the Polayas . . ." (used to do).—Linschoten, 78; [Hak. Soc. i. 281; also see i. 279].

1606.—". . . he said by way of insult that he would order him to touch a Polena, which is one of the lowest castes of Malauar."—Gowea, f. 76.

1626.—"These Pular be Thieves and Robbers."—Purchas, Pilgrimage, 553.

1727.—"Poulias." (See under MUCAO.)

1754.—"Niaode and Pullie are two low castes on the Malabar coast. . . ."—Inez, 26.

1766.—". . . Poulighessa, a cast hardly suffered to breathe the common air, being driven into the forrests and mountains out of the commerce of mankind. . . ."—Gowea, 2nd ed. ii. 161 seq.

1770.—"Their degradation is still more complete on the Malabar coast, which has not been subdued by the Mogul, and where they (the pariahs) are called Pouliaus."—Raynal, E.T. 1796, i. 6.

1805.—"Further south in India we find polyandry among . . . Poleres of Malabar."—McLennan, 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. paliyakalratan, 'the holder of a paliyam,' or feudal estate; Tel. palegadu; and thence Mahr. palegar; 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 Pânjâlamkurichi, one of their forts in Tînnevelly, 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 Tînnevelly. Most of the quotations apply to those southern districts. But the term was used north to the Mahratta boundary.

1831.—"They pulled down the Pologar'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 Polagaran."—Let. Edy. x. 269.

1745.—"J'espére que Votre Eminence agréera l'établissement d'une nouvelle Mission près des Montagnes appelées vul-
Poligar, s. A large breed of dogs found in S. India. "The Poligar dog is large and powerful, and is peculiar in being without hair" (Balfour, Cyclo. i. 508).

[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. palaiyam; Tel. palamu; (see under Poligar).

1873.—"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 warmed in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitable pollams that most of the inhabitants found refuge and protection."—Burke’s Speech on Fox’s E. I. Bill, in Works, iii. 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 Madigal, 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 Himalayas, viz. at Manipur in the East (between Cachar and Burma), and on the West in the high valley of the Indus (in Ladak, Balti, Astor and Gilgit, and extending into Chitrál). From the former it was first adopted by our countrymen at Calcutta, and a little later (about 1864) it was introduced into the Punjab, almost simultaneously from the Lower Provinces and from Kashmir, where the summer visitors had taken it up. It was first played in England, it would seem at Aldershot, in July 1871, and in August of the same year at Dublin in the Phoenix Park. The next year it was played in many places.* But the first mention we can find in the Times is a notice of a match at Lillie-Bridge, July 11, 1874, in the next day’s paper. There is mention of the game in the Illustrated London News of July 20, 1873, 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 Baily’s Magazine on “The Early History of Polo” (June 1890). The Central Asian form is described, under the name of Baija or Kok-bürä, ‘grey wolf,’ by Schuyler (Turkistan, i. 268 seqq.) and that in Daristan by Biddulph (Tribes of the Hindoo Koosh, 84 seqq.).] In Ladak it is not indigenous, but an introduction from Baltistan. See a careful and interesting account of the game of those parts in Mr. F. Drew’s excellent book, The Jummoor 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 Munseepoor hold a very conspicuous rank in the estimation of the inhabitants... The national game of Hockey, which is played by every man 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 Munseepoor were able for many years not only to repel the aggressions of the Burmah, but to save the whole country... and plant their banners on the banks of the Irrawaddie.”—Pemberton’s Report on the E. Frontier of Br. India, 31-32.

1838.—“At Shigurh I first saw the game of the Chaugan, 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 ‘Pula’. I can conceive that the Chaugan requires only to be seen to be played. It is the fit sport of an equestrian nation. The game is played at almost every valley in Little Tibet and the adjoining countries... Ladak, Yessen, Chitrál, &c.; and I should recommend it to be tried on the Hippodrome at Baywater. . . .”—Figuir, Travels in Kashmir, Ladak, Iiskarlo, &c. (1842), ii. 289-292.

1848.—“An assembly of all the principal inhabitants took place at Iiskarlo, on some occasion of ceremony or festivity. It was thus fortunate enough to be a witness of the chaung, which is derived from Persia, and has been described by Mr. Vigue as hockey on horseback. . . . Large quadrangular enclosed meadows for this game may be seen in all the larger villages of Baltī, often surrounded by rows of beautiful willow and poplar trees.”—Dr. T. Thomson, Himalaya and Tibet, 260-261.

1875.—

“Polo, Tent-pegging, Hurinham, the Rink,
I leave all these delights.”

Browning, Inn Album, 23.

POLLOCK-SAUG, s. Hind. palak, palak-ság; a poor vegetable, called also ‘country spinach’ (Beta vulgaris, or B. Bengalesensis, Roxb.). [Riddell (Domest. Econ. 579) calls it ‘Bengal Beet’.

POLONGA, TIC-POLONGA, s. A very poisonous snake, so called in Ceylon (Bungarzs? or Daboia elegans?); Singh. polonígard. [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 titpolanga, tit, 'spotted,' polanga, 'viper.'

1681.—"There is another venomous snake called Polongo, the most venomous of all, that kills cattel. Two sorts of them I have seen, the one green, the other of reddish gray, full of white rings along the sides, and about five or six feet long."—Knack, 29.

1825.—"There are only four snakes ascertained to be poisonous; the cobra de capello is the most common, but its bite is not so certainly fatal as that of the tio polonga, which destroys life in a few minutes."—Mrs. Heber, in H.'s Journal, ed. 1844, ii. 107.

POMFRET, POMPHRET. A genus of sea-fish of broad compressed form, embracing several species, of good repute for the table on all the Indian coasts. According to Day they are all reducible to Stromateus senensis, 'the white Pomfret,' Str. cincereus, which is, when immature, 'the silver Pomfret,' and when mature, 'the gray Pomfret,' and Str. niger, 'the black P.' The French of Pondicherry call the fish pample. We cannot connect it with the απόκεισθαι of Athenian (xv. 23) and Athenaeus (Lib. VII. cap. xviii. seqq.) which is identified with a very different fish, the 'pilot-fish' (Naukrates ductor of Day). The name is probably from the Portuguese, and a corruption of pampano, 'a vine-leaf,' from supposed resemblance; this is the Portuguese name of a fish which occurs just where the pomfret should be mentioned. Thus:

1596.—"The best fish is called Mordexin, Pampano, and Tattingo."—Linsechen, Hak. Soc. ii. 11.

1613.—"The fishes of this Mediterranean (the Malayan sea) are very savoury sables, and seer fish (serres) and pampanos, and rays."—Godinho de Erédia, f. 33v.

1703.—"... Albacores, Dauphins, Pamphletes."—In Yule, Hedges' Diary, Hak. Soc. ii. cccxxiv.

1727.—"Between Cumana and Ballasore Rivers ... a very delicious Fish called the Pampilce, 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 pamplit floundering on the sand; Where'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. 38].

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. Rec., 30th May, 690.

1896.—"Another account of this sort of seine fishing, for catching pomfret fish, is given by Mr. Gueritz."—Lang Roth, Nature of Sarawak, i. 455.

POMMELO, PAMPILMOOSE, &c., s. Citrus decumana, L., the largest of the orange-tribe. It is the same fruit as the shaddock of the West Indies; but to the larger varieties some form of the name Pommele seems also to be applied in the West. A small variety, with a fine skin, is sold in London shops as "the Forbidden fruit." The fruit, though grown in gardens over a great part of India, really comes to perfection only near the Equator, and especially in Java, whence it was probably brought to the continent. For it is called in Bengal Batavi nimbu (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 Pommele is mentioned in the ancient Chinese Book of the Shu-King. Its Chinese name is Yu.

The form of the name which we have put first is that now general in Anglo-Indian use. But it is probably only a modern result of 'striving after meaning' (quasi Pomo-melone). Among older authors the name goes through many strange shapes. Tavernier calls it pompone (Voy. des Indes, liv. iii. ch. 24; [ed. Ball, ii. 360]), but the usual French name is pample-mousse. Dampier has Pumplenose (ii. 125); Lockyer, Pumplenuse (61); Forrest, Pummel-nose (32); Ives, 'pimple-noses, called in the West Indies Chadocks' [19]. Maria Graham uses the French spelling (22). Pompoleon is a form unknown to us, but given in the Eng. Cyclopaedia. Molesworth's Marathi Dict. gives "papannas, papana, or papanis (a word of S. America)." We are unable to give the true etymology, though Littré says boldly "Tamoul, bambolimas." Ainslie (Mat. Medica, 1813) gives Poomimas as the Tamil, whilst Balfour (Cycl. of India) gives Pumpalimas and Bambulimas as Tamil.
Bombarimasa and Pampara-panasa as Telugu, Bambali narangi 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 pambalimasa, while the Malayalam is bambali-ndrekkam ‘bambali’ tree.] According to the Madras Gloss, all these, as well as the English forms, are ultimately derived from the Malay pumphulmas. Mr. Skeat writes: “In an obsolete Malay dict., by Howison (1801) I find ‘poomplemooos, a fruit brought from India by Captain Shaddock,” and afterwards obtained his name: the affix moo appears to be the Dutch moos, ‘vegetable.’ If this be so, the Malay is not the original form.

1680.—“The fruit called by the Netherlanders Pampelmoos, by the Portuguese Jambos, 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, 268

PONDICHERY, n.p. This name of what is now the chief French settlement in India, is Pudu-chêchêri, or Puthuppuри, ‘New Town,’ more correctly Pudu-vai, Puthuvai, meaning ‘New Place.’ C. P. Brown, however, says it is Pudi-chêchêri, ‘New Tank.’ The natives sometimes write it Phulcheri. [Mr. Garstin (Man. S. Arcot, 422) says that Hindus call it Puthuvai or Puthuppuari, while Musalmans call it Pulcheri, or as the Madras Gloss, writes the word, Pulchari.]


[1683.—“. . . Interlopers intend to settle attt. Verampatnam, a place near Pullicherry. . . .”—Pringle, Diary Ft. St. Geo., 1st ser. ii. 41. In iv. 113 (1835) we have Pondicherry.]

1711.—“The French and Danes likewise hire them (Portuguese) at Pont de Cherere and Trincomabar.”—Lockyer, 286.


1726. — “Poesdechery,” in Valentijn, Chor. 11.

1727.—“Pundicherry is the next Place of Note on this Coast, a colony settled by the French.”—A. Hamilton, i. 356; [ed. 1741].

1738.—“L’établissement des François à Pondichéry remonte jusqu’en l’année 1674 : mais par de si lointains commencements, qu’on n’aurait pu de la peine à imaginer, que les suites en fussent aussi considérables.” — D’Anville, p. 121.

1780.—“An English officer of rank, General Coota, who was unequaled among his compars in ability and experience in war, and who had frequently fought with the French of Phoolcherry in the Karmatic and . . . had as often gained the victory over them.”—H. of Hyder Nâzî, 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.]


1871.—“Nor does the gentle and kindly influence of the time cease here. The fœle of the Munsif’s Court will have been examined with cases from litigious enemies or greedy money lenders. But as Pongol comes round many of them disappear. . . . The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that a process is postponed ‘till after Pongol!’”—Gover, as above, p. 96.

POOJA, s. Properly applied to the Hindu ceremonies in idol-worship; Skt. pujà; and colloquially to any kind of rite. Thus jhanda ki pujà, or ‘Pooja of the flag,’ is the seyp 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 Pújâ or Dusséra.]

1776.—“. . . the occupation of the Dravin should be . . . to cause the per-
formance of the poojen, i.e. the worship to Devak . . ."—Bahad, Code, ed. 1781, Pref. xix.

[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. 1892, p. 214.]

[1826.—"The person whose steps I had been watching now approached the sacred tree, and having performed puja to a stone deity at its foot, proceeded to unmuffle himself from his shawls . . ."—Pandurang Hari, 26; [ed. 1873, i. 34].


1874.—"The mass of the ryots who perform the population of the village are too poor to have a family deity. They are forced to be content with . . the annual puja being performed . . on behalf of the village community."—Col. Rev. No. cxvii. 195.

1879.—"Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand pooja under a tree."—Sat. Rev. No. 1251, p. 477.

[1900.—"Calcutta has been in the throes of the Pujars since yesterday."—Pioneer Mail, 5 Oct.].

POOJAREE. s. Hind. puṣṭrī. An officiating priest in an idol temple.

1702.—"L'office de poujarī ou de Pré-tresse de la Reine mère était incompatible avec le titre de servante du Seigneur."—Lett. Éd. xi. 111.

1891.—"Then the Pujarī, or priest, takes the Bhuta sword and bell in his hands . . ."—Morier-Williams, Brahmanism and Hinduism, 4th ed. 249.

POOL. s. P.—H. pul, a bridge. Used in two of the quotations under the next article for 'embankment.'

[1812.—"The bridge is thrown over the river . . . it is called the Pool Khan . . ."—Morier, Journey through Persia, 124.]

POOLBUNDY, a 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."—Verel, View of Bengal, App. 213.

[c. 1791.—"Pay your constant devours to Maria Allypore, or sell your soul and body to Poolbundy."—Ext. from Hick's Gazetteer, in Busted, Echoes of Old Calcutta, 3rd ed. 178. This refers to Impey, who was called by this name in allusion to a lucrative contract given to his relative, a Mr. Fraser.]

1786.—"That the Superintendent of Poolbundy Repairs, after an accurate and diligent survey of the bunds and pools, and the provincial Council of Burdwan . . had delivered it as their opinion . . ."—Articles of Change against Warren Hastings, in Burke, vii. 98.

1802.—"The Collector of Midnapore has directed his attention to the subject of poolbundy, and in a very ample report to the Board of Revenue, has described certain abuses and oppressions, consisting chiefly of pressing ryots to work on the pools, which call aloud for a remedy."—Fifth Report, App. p. 588.

1810.—" . . the whole is obliged to be preserved from inundation by an embankment called the pool bandy, maintained at a very great and regular expense."—Williamson, V. M., ii. 365.

POON, PEON, &c., s. Can. ponne, [Mal. punna, Skt. punnaga]. A timber tree (Calophyllum inophyllum, L.) which grows in the forests of Canara, &c., and which was formerly used for masts, whence also called mast-wood. [Linn. shotten refers to this tree, but not by name (Hak. Soc. i. 67).]

[1727.—" . . good Poorn-masts, stronger but heavier than Firr."—A. Hamilton, ed. 1744, i. 287.


1773.—"Poon tree . . . the wood light but tolerably strong; it is frequently used for masts, but unless great care be taken to keep the wet from the ends of it, it soon rots."—Ives, 460.]

1835.—"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 foresail for the Leander's gun ship, in one piece, for 1300 Rupees."—Edy's, 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 Pənəmaḷḷi (T), and Ponda malī, whilst Col. Branfill gives it as "Pāntha mali for Pāvirunthamali," 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 Poonamalle terrier," which the British soldier is wont to manufacture from Pariah dogs for 'Griffins' with sporting proclivities,
POONGEE, PHOONY, 724

POONGEE, PHOONY, s. The name most commonly given to the Buddhist religieux in British Burma. The word (p’hun-gya) signifies 'great glory.'

1782.—"... leurs Prêtres... sont moins instruits que les Brahmes, et portent le nom de Ponguis."—Sonneter, ii. 301.

1795.—"From the many convents in the neighbourhood of Rangoon, the number of Rhanans and Phongis must be very considerable; I was told it exceeded 1500."—Nymes, Embassy to Ava, 210.

1834.—"The Tapaloins are called by the Burmesse Phonghis, which term means great glory, or Rahans, 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 Pongee, or monk."—Lady Dufferin, Viceregal Life, 177.]

POOBANA, s. Skt. purana, '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 (cordos, membros, e articulos)... six which they call Xastra (see SHASTER), which are the bodies; eighteen which they call Puranas, which are the members; twenty-eight called Agamas, which are the joints."—Gusto, Dec. V. liv. vi. cap. 3.

1651.—"As their Puranas, 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 Bets" (see VEDAS).—Bernier, 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 Brahmas."—Encyclopédie, xxvii. 507.]

1806.—"Ceux-ci, calculoient tout haut de mémoire tandis que d'autres, plus avancés, lisoaient, d'un ton chantant, leurs Puranas."—Hafner, 1. 130.

POORUB, and POORBEAA, ss. Hind. pūrab, pārb, 'the East,' from Skt. pūrva or pārva, 'in front of,' as paścha (Hind. paścham) means 'behind' or 'westerly' and dakhina, 'right-hand' or southerly. In Upper India the term means usually Uudh, the Benares division, and Behar. Hence Poorbeaa (pārbiya), a man of those countries, was, in the days of the old Bengal army, often used for a sepoys, the majority being recruited in those provinces.

1553.—"Omaum (Humayûn) Patrich... resolved to follow Xerchan (Sher Khân) and try his fortunes against him... and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canose (Canaù), one of the chief of the kingdom of Dely. Xerchan was beyond the river in the tract which natives call Purba..."—Barros, IV. ix. 9.

[1611.—"Pirb is 400 yoke 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, Purba and Patan, the one lying on the east, the other on the west side of the river."—Terry, ed. 1665, p. 357.

1666.—"La Province de Halabas s'appel-loit autrefois Europ..."—Theesot, v. 197.

[1773.—"Instead of marching with the great army he had raised into the Pur- banaes country... we were informed he had turned his arms against us."... Izis, 91.]

1881.—"... My lands were taken away, And the Company gave me a pension of just eight annas a day; And the Poorbeas swaggered about our streets as if they had done it all..."—Attar Singh Logotuer, by 'Sowar.' Sir M. Durand in an Indian paper, the name and date lost.

POOTLY NAUTCH, a. Properly Hind. kath-pulli-nêch, 'wooden-puppet-dance.' A puppet show.

POPPE-CAKE, in Bombay, and in Madras popadam, ss. These are apparently the same word and thing, though the former is attributed to a Hind. and Mrhr. origin pdpar, Skt. pârpata, and to the latter a Tamil one, paddam, as an abbreviation of paruppu-adam, 'lentil cake.' [The Madras Gloss. gives Tel. appadam, Tam. appalam (see HOPER), 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 asafoetida, &c., fried in oil, and in W. India baked crisp, and often eaten at European tables as an accompaniment to curry. It is not bad, even to a novice.

was brought up for inspection."—McMahon, Karen's of the Golden Chersones, 288.
1814.—"They are very fond of a thin cake, or wafer, called popper, made from the flour of oord or waak... highly seasoned with asa-foetida; a salt called popper-thor, and a very hot mussalla (see MUSSELLA), 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].

1520.—"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, iii. 315.

"Paper, the flour of ooreed (see OORD), salt, asa-foetida, and various spices, made into a paste, rolled as thin as a wafer, and dried in the sun, and when wanted for the table baked crisp..."

—T. Coates, in Tr. Lit. Soc. Bo. iii. 194.

POBCA, n.p. In Imp. Gazetteer Porakad, also called Piracada; properly Purakkadu, [or according to the Madrass Gloss. Purakkatu, Mal. pura, 'outside,' katu, 'jungle']. A town on the coast of Travancore, formerly a separate State. The Portuguese had a fort here, and the Dutch, in the 17th century, a factory.

Fra Paolina (1796) speaks of it as a very populous city full of merchants, Mahomedan, Christian, and Hindu. It is now insignificant. [See Logan, Malabar, i. 338.]

[1663-4.—"Your factories of Carwarr and Forquatt are continued but to very little purpose to you."—Forrest, Bombay Letters, i. 16.]

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 porcelletta, almost certainly from their strong resemblance to the body and back of a pig, and not from a grosser analogy suggested by Mahn (see in Littré 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. piggan). We should not fail to recall Dr. Johnson's etymology of porcelaine from "pour cent annes," because it was believed by Europeans that the materials were matured under ground 100 years! (see quotations below from Barbosa, and from Sir Thomas Brown).

c. 1250.—Capmany has the following passage in the work cited. Though the same writer published the Laws of the Consulado del Mar in 1791, he has deranged the whole of the chapters, and this, which he has quoted, is omitted altogether: 'In the XIIth chap. of the maritime laws of Barcelonas, 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 capes (for hats!), porcelanas, alum, elephants' teeth..."

—Memorias, Hist. de Barcelona, i. Pt. ii. p. 44.

1298.—"It ont monnoie en tel maniere con je voz dirai, car il espendent porcelaine blance, celle se trovent en la mer et que se metent au cuel des chienz, et vailent les quatre-vingt porcelaines un saic d'argent qu se sont deus venesians gros..."—Marco Polo, oldest French text, p. 132.

... "Et encore voz di que en est oeste provence, en une cite que est apellé Tinium, se font escuelle de porcelaine grant et pitet les plus belles que l'en peus deviser."—Ibid. 189.

"... Audiri quod ducentas civitates habet sub se imperator ille (Magna Tartarus) majores quam Tholoasa; 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..."

—Jordani Mirabilia, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

c. 1328.—"Audi quod ducentas civitates habet sub se imperator ille (Magna Tartarus) majores quam Tholoasa; et ego certe credo quod plures habebant homines..."

—Ibid. 118.

"... This Cim and Macinn that I have before named arri vi varie great provinces, thinhabitants whereof arri idolaters, and there make them vassells and dishes of Porcellana..."—Giosafa Barbaro, Hak. Soc. 75.
Porcelain.

In the next the shells are clearly intended:


1475. — "The seaports of Cheon and Machin are also large. Porcelain is made there, and sold by the weight and at a low price." — Nihon, in India in the XVth Cent., 21.

1487. — "... le mando Io inventario del presente del Soldano dato a Lorenzo . . . vasi grandi di Porcelana mai più veduti similni ne meglio lavorato..." — Letter of P. de Bibbiano to Olar. de Medici, in Rocco's Lorenzo, ed. 1825, ii. 571.

1502. — "In questo tempo abrusiorno xxv nave sopra il porto di Calechut; et de epehe tette dargarie e specarie che carichi le dicte se nave. Praeterea me ha mandato sevi vasi di porcelana excelsissimi et gradi: quatro bochali de argento grandi e certi altri vasi al modo loro per credentia." — Letter of K. Emanuel, 15.

1516. — "They make in this country a great quantity of porcelains of different sorts as fine, hard, and grey, which form for them a great article of trade for all parts, and they make them in this way. They take the shells of sea-snails (! 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 to come to their children..." — Barbot, in Rarumio, i. 320.

1558. — (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." — Barrot, Illi. ii. 7.

1554. — (After a suggestion of the identity of the vase muraria of the ancients): "Ce nom de Porcellana est donné à plusiours coquilles de mor. Et pourco qu'on beau Vaisseau d'une coquelle de mor ne se pourrait rendre mieux à propos suynait le nom antique, que de l'appeller de Porce-laine l'ay pensé que les coquilles polies et luysantes, ressemblans à Nacre de perles, ont quelque affinité avec la matière des vases de Porcellana antique: il est aussi que le peuple François nomme les paten-nez facies de gros vignola, paten-nez de Porcellana. Les suxidcts vases de Porcelaine sont transparents, et constent bien cher au Caire, et disent messemment qu'ils les apporment des Indes. Mais cela ne me semble vraisemblable: car on n'en voirroit pas si grande quantité, no de si gràdes pieces, s'il fallloit apporter de si loing. Vne esguierre, vn pot, ou vn autre vaisseau pour petite qu'elle soit, coutne vn douce: si c'est quelque grand vase, il ocurera d'avan-tage." — P. Belon, Observations, f. 134.

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 shells, others of dung rotten of a long time, because they were not enformed of the truth, I thought it convenient to tell here the substance..." — Gaspar de Cruz, in Pachas, III. 177.


1612. — "Balanced one part with sandal wood, Porcelain and pepper." — Daures, 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 concealed and glazed into that substance; this were an artificial mine, and part of that substance..." — Bacon, Argument on Impreachmen t of Waste, Works, by Speaking, &c., 1859, vii. 528.

1630. — "The Baxayus all along the sea-shore pitch their Booths... for there they sell Callicoes, China-satten, Porcellineware, scutoreus or Cabbinistes..." — Sir F. Herbert, ed. 1665, p. 45.

1650. — "We are not thoroughly resolved concerning Porcelane or China dishes, that according to common belief they are made of earth, which lieth in preparation about an hundred years underground; for the relations thereof are not only divers but contrary; and Authors agree not herein..." — Sir Thomas Browne, Vulgar Errors, ii. 5.

1652. — "Invited by Lady Gerrard I went to London, where we had a great supper; all the vessels, which were innumerable, were of Porcelain, she having the most ample and richest collection of that curiositie in England." — Evelyn, Diary, March 19.

1726. — In a list of the treasures left by Akbar, which is given by Valentijn, we find: "in Porcelin, &c., Ropias 2507747..." — iv. (Suratte), 217.

1880. — "Vasella quidam delicatissima e eorulues e venusta, quiibus inhaeret nec cimius quid elegantissia, porcellana vocantur, quasi (sed necimus quare) a porcolos. In partibus autem Britanniae quae septem-trionem spectant, vocabulo forsan analogo, vasa grossiora et fusca pug appellant bar- bari, quasi (sed quae iterum nescimus) a porcolos. M. van der Voorde, Etymol. Universale, s.v. 'Blue China.'" — Motto to An Ode in Brown Pig, St. James's Gazette, July 17.

Porgo, a. We know this word only from its occurrence in the passage...
quoted; and most probably the explanation suggested by the editor of the Notes is correct, viz. that it represents Port. peragua. This word is perhaps the same as pirogue, used by the French for a canoe or ‘dug-out'; a term said by Littré to be (piroga) Carib. (On the passage from T. B. quoted below Sir H. Yule has the following note: "J. (i.e. T.) B., the author, gives a rough drawing. It represents the Pirgoe as a somewhat high-stemmed lighter, not very large, with five carpins a side. I cannot identify it exactly with any kind of modern boat of which I have found a representation. It is perhaps most like the palvddr. I think it must be an Oriissa word, but I have not been able to trace it in any dictionary, Uriya or Bengali." On this Col. Temple says: "The modern Indian palvdr (Malay palvdo) is a skiff, and would not answer the description." Anderson (loc. cit.) mentions that in 1885 several "well-laden Purgoes" and boats had put in for shelter at Rameswaram to the northward of Madapollam, i.e. on the Coromandel Coast. There seems to be no such word known there now. I identify, however, that the term Purgo is probably an obsolete Anglo-Indian corruption of an Indian corruption of the Port. term barco, barca, a term used for any kind of sailing boat by the early Portuguese visitors to the East (e.g. D’Alboquerque, Hak. Soc. ii. 230; Vasco da Gama, Hak. Soc. 77, 240.)

[1669-70.—"A Purgoe: These Vse for the most part between Hugly and Pyplo and Ballaros: with these boats they carry goods into ye Roads on board English and Dutch, &c. Ships, they will liue a longe time in ye Sea, beinge brought to anchor by ye Sterne, as their Vseal way is."—MS. by T. B. [ateman], quoted by Anderson, English Intercourse with Siam, p. 206.]

1680.—St. Geo. Cosn., Jany. 30, "records arrival from the Bay of the Success, the Captain of which reports that a Purgoe [peragua], a fast-sailing vessel, Clapper] drove ashore in the Bay about Puply. . . .—Notes and Exta. No. iii. p. 2.

1683.—"The Thomas arrived with ye 26 pieces of SIlk taken out of the Purgoe."—Hodges, Diary, Hak. Soc. i. 65.

1685.—In Hoogly letter to Fort St. George, dated February 8 Purgo occurs coupled with 'bora' (Hind. bhar, ‘a lighter').—Fringle, Diary Ft. St. Geo. 1st ser. iii. 165.

PORTIA, s. In S. India the common name of the Theopseia populus, Lam. (N.O. Malvaceae), a favourite ornamental tree, thriving best near the sea. The word is a corruption of Tamil Puraasaru, ‘Flower-king; [pu- varsaq, from pu, ‘flower,' arasu, '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 celu qu’on employe pour les batter, sont ordinairement de tamairier, ou d’un autre arbre nommé porchi."—Let. 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 aromatic wood is used for carriage- shafts and gun-stocks."—Tennent’s Ceylon, i. 117.

1861.—"It is usual to plant large branches of the portia and banyan trees in such a slovenly manner that there is little probability of the trees thriving or being ornamental."—Oglehorn, 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 Paramig- pattai, ‘European town,' and it is called by Mahommedans Mahmud-bandar.]

1718.—"At Night we came to a Town called Porto Nova, and in Malabarish Piraqi Potei (Parangipettai).—Propagation of the Gospel, &c., Pt. ii. 41.

1726.—"The name of this city (Porto Novo) signifies in Portuguese New Haven, but the Moors call it Mohammed Bendar. . . . and the Gentooos Perrigpeemante."—Valentijn, Choromandel, 8.

PORTO PIQUENO, PORTO GRANDE, nn. pp. ‘The Little Haven and the Great Haven'; names by which the Bengal ports of Satigam (q.v.) and Chaitiam (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 pouse [see FUN]; of these pouses 48 are equal to 1 larin more or less."—A. Nunes, 37.
**POTTAH, s.** Hind. and other vernaculars, *patta*, &c. A document specifying the conditions on which lands are held; a lease or other document securing rights in land or house property.

1778.—"I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the *pottah*."—*The Rajah of Benares to Hastings*, in *Articles of Chagreement*.

[1860.—"By the Zumeendar, then, or his under tenant, as the case may be, the land is farmed out to the Ryute by *pottah*, or agreements..."—*Grant, Rural Life in Bengal*, 67.]

**PEA, 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 *bhūra*, but pronounced (in Arakan) *p'hrā*, and in modern Burma Proper, with the usual slurring of the *r*, *Phyā* or *Pyd*. 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* (*Nārāyana*); of the figure of Buddha entering * nirvana*, as *Prea Nippan*; 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 Reachaes Vodye*, of various sites of temples as *Preakon*, *Preachan*, *Prea Pithu*, &c. (*Voyage d'Exploration*, i. 26, 49, 388, 77, 85, 72).

The word *p'hrā* appears in composition in various names of Burmese kings, as of the famous *Alomphra* (1753-60), founder of the late dynasty, and of his son *Bodoah-p'hrā* (1781-1819). In the former instance the

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**POSTEEN.**

s. An Afghan leathern pelisse, generally of sheep-skin with the fleece on. Pers. *postin*, from *post*, 'a hide.'

1080.—"Khwāja Ahmad came on some Government business to Ghaznī, and it was reported to him that some merchants were going to Turkestan, who were returning to Ghaznī in the beginning of winter. The Khwāja remembered that he had required a certain number of *postins* (great coats) every year for himself and sons..."—*Nizam-ul-Mulk*, in *Elliot*, ii. 497.

1442.—"His Majesty the Fortunate Khākān had sent for the Prince of Kālīkūt, horse-skins, pelisses (*postin*) and robes wove of gold."—*Abūruzzak*, in *Not. et Extr. d'Ind.*, P. i. 497.

[c. 1590.—"In the winter season there is no need of *postins* (fur-lined coats)..."—*Bat.* ed. *Jarrett*, ii. 337.]

1862.—"Oxter skins from the Hills and Kashmir, worn as *Postins* by the Yarkandis."—*Punjab Trade Report*, p. 65.

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**PRA, PHRA, PRAW.**

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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 Pada of Ceylon.

The late Prof. H. H. Wilson, as will be seen, supposed the word to be a corruption of Skt. prabhú (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 prabhú or vara. The former would in Pali be pabbho. In a short paper in the Bijdragen of the Royal Institute of the Hague (Di. X. 4de Stuk, 1885), Prof. Kern indicates that this term was also in use in Java, in the forms Bra and pra, with the sense of ‘splendid’ and the like; and he cites as an example Bra-Wijaya (the style of several of the medieval kings of Java), where Bra is exactly the representative of Skt. Śrī.

1688.—“I know that in the country of Laos the Dignities of Pa-ya and Mewang, and the honourable Epithets of Pra are in use; it may be also that the other terms of Dignity are common to both Nations, as well as the Laws.”—De la Loubère, Siam, E.T. 79.

“The Pra-Clang, or by a corruption of the Portuguese, the Baradon, is the officer, who has the appointment of the Commerce, as well within as without the Kingdom. . . . His name is composed of the Balie word Pra, which I have so often discoursed of, and of the word Clang, which signifies Magazine.”—Ibid. 93.

“Then Sommona-Codom (see GAUTAMA) they call Pra-Boote-Tehon, which verbatim signifies the Great and Excellent Lord.”—Ibid. 124.

1795.—“At noon we reached Meesaday, the personal estate of the Magwoon of Pogus, who is oftenter called, from this place, Meesday Praw, or Lord of Meesday.”—Smyrs, 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 scholars, nor wise reed, so that the Pali terms used in Burma have had little elucidation. On the word in question, Professor H. H. Wilson has kindly favoured me with a note: ‘Phra is no doubt a corruption of the Sanskrit Prabhú, a Lord or Master; the h of the aspirate bh is often retained alone, leaving Prabhó which becomes Phrá or Phra.’”—Sir H. Yule, Mission to Ava, 61.

1855.—“All these readings (of documents at the Court) were intoned in a high recitative, strongly resembling that used in the English cathedral service. And the long-drawn Phya-4-4-4! (My Lord), which terminated each reading, added to the resemblance, as it came in exactly like the Amen of the Liturgy.”—Ibid. 88.

1869.—“The word Phra, which so frequently occurs in this work, here appears for the first time; I have to remark that it is probably derived from, or of common origin with, the Pharaoh of antiquity. It is given in the Siamese dictionaries as synonymous with God, ruler, priest, and teacher. It is in fact the word by which sovereignty and sanctity are associated in the popular mind.”—Borrowing, Kingdom and People of Siam, [1. 35].

1863.—“The title of the First King (of Siam) is Phra-Chom-Kiao-Yu-Hua and spoken as Phra-Phu-Thi-Chao-Yu-Hua. . . His Majesty’s nose is styled in the Pali form Phra-Naza. . . . 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-Phu-Thi-Chao, and they explain the Eucharist as Phra-Phu-Thi-Kaya (Kaya—‘Body’).”—Bastian, Reise, iii. 109, and 114-115.

1870.—“The most excellent Pará, brilliant in his glory, free from all ignorance, beholding Nibbána the end of the migration of the soul, lighted the lamp of the law of the Word.”—Rogers, Buddhagosha’s Parables, tr. from the Burmese, p. 1.

1871.—“Phra is a Siamese word applied to all that is worthy of the highest respect, that is, everything connected with religion and royalty. It may be translated as ‘holy.’ The Siamese letters p-h-r commonly represent the Sanskrit v-r. I therefore presume the word to be derived from the Sanskrit ‘ṛṛ’—‘to choose, or to be chosen,’ and ‘vara—better, best, excellent,’ the root of aporos.”—Alabaster, The Wheel of the Law, 164.

PRAAG, sometimes PIAGG, n.p. Properly Prayega, ‘the place of sacrifice,’ the old Hindu name of Allhababad, and especially of the river confluence, since remote ages a place of pilgrimage.

c. A.D. 638.—“Le royaume de Polo-ye-kia (Prayega) a environ 5000 li de tour. La
capitale, qui est située au confluënt de deux fleuves, a environ 20 li de tour. . .
Dans la ville, il y a un temple des dieux qui est d'une richesse éblouissante, et ob
éclatent une multitude de miracles. . .
Si quel qu'un est capable de pousser le
mêpris de la vie jusqu'à se donner la
mort dans ce temple, il obtient le bonheur
éternel et les joies infinites des dieux. . .
Depuis l'antiquité jusqu'à nos jours, cette
composition n'a pas cessé un instant."
—Houven-Thang, in Ft. Bowd. ii. 276-79.

c. 1030.—". . . thence to the tree of
Barâgi, 12 (parasaung). This is at the
confluence of the Jumna and Ganges."—
Al-Biruni, in Elliot, i. 55.

1529.—"The same day I swam across
the river Ganges for my amusement. I counted
my strokes, and found that I crossed over
at 33 strokes. I then took breath and
swam back to the other side. I had crossed
by swimming in every river that I had met
with, except the Ganges. On reaching the
place where the Ganges and Jumna unite,
I rowed over in the boat to the Peg
side. . . ."—Baber, 406.

1585.—". . . Frɔ Agra I came to Prag,
where the river Jemena enthrone into the
mighty river Ganges, and Lemena looest
his name."—R. Pitch, in Hakk. ii. 388.

PRAKRIT, s. A term applied to
the older vernacular dialects of India,
such as were derived from, or kindred to,
Sanskrit. Dialects of this nature
are used by ladies, and by inferior characters,
in the Sanskrit dramas. These dialects, and the modern vernaculars
springing from them, bear the
same relation to Sanskrit that the
"Romance" languages of Europe bear
to Latin, an analogy which is found
in many particulars to hold with most
surprising exactness. The most
completely preserved of old Prakrits is
that which was used in Magadh, 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 Linguæ Pracriticæ,
Scriptis Christianis Lassen, Bonnæ ad
Rhenum, 1837." The term itself is
Skt. prakrita, 'natural, unrefined,
vulgar,' &c.

1801.—"Samscrito is the speech of the
Celestials, framed in grammatical institutes.
Pracrita is similar to it, but manifold
as a provincial dialect, and otherwise."—
Sanskrit Treaties, quoted by Colebrooke, in
As. Rev. vii. 199.

PRAYA, s. This is in Hung-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. ii. 278.]

PRESIDENCY (and PRESI-
DENT), s. The title 'President,' as
applied to the Chief of a principal
Factory, was in early popular use,
though in the charters of the E.I.C.,
its first occurrence is in 1661 (see
Letters Patent, below). In Sainsbury's
Calendar we find letters headed "to
Capt. Jourdain, president of the
English at Bantam" in 1614 (i. 297-9);
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).

1628.—"Speaking of the Dutch Com-
mander, as well as of the English President
who often in this fashion came to take me
for an airing, I should not omit to say that both
of them in Surat live in great style, and like
the grandees of the land. They go about
with a great train, sometimes with people
of their own mounted, but particularly
with a great crowd of Indian servants on
foot and armed, according to custom,
with sword, target, bow and arrows."—P. della
Valle, ii. 517.

"Our boat going ashore, the Presi-
dent 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)."—Ind. ii. 501-2; [Hak.
Soc. i. 19].

1638.—"As soon as the Commanders
heard that the (English) President was
come to Suhuly, they went ashore. . . .
The two days following were spent in feasting,
at which the Commanders of the two Ships
traded the President, who afterwards
returned to Surat. . . . During my abode
at Suratta, I wanted for no advertisement;
for I. . . . found company at the Dutch
President's, who had his Farms there . . .

* Thomas Rastell or Rastell went out appar-
ently 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).
inasmuch as I could converse with them in their own Language."—Mandela, E.T., ed. 1669, p. 19.

1638.—"Les Anglois ont bien encore vn bureau à Bantam, dans l'Isle de Java, mais il a son President particulier, qui ne depend point du de la Sautar."—Mandela, French ed. 1669, p. 124.

"A mon retour à Suratta je trouvay dans la loge des Anglois plus de cinquante marchands, que le President aout fait venir de tous les autres Bureaux, pour rendre compte de leur administration, et pour estre presens à ce changement de Gouvernement."—Ibid. 188.

1651.—"And in case any Person or Persons, being convicted and sentenced by the President and Council of the said Governor and Company, in the said East Indies, their Factors or Agents there, for any Offence by them done, shall appeal from the same, that then, and in every such case, it shall and may be lawful to and for the said President and Council, Factor or Agent, to seize upon him or them, and to carry him or them home Prisoners to England."—Letters Patent to the Governor, and Company of Merchants of London, trading with the E. Indies, 3d April.

1670.—The Court, in a letter to Fort St. George, fix the amount of tonnage to be allowed to their officers (for their private investments) on their return to Europe:

"Presidents and Agents, at Surat, Fort St. George, and Bantam . 5 tonnes.
Chiefs, at Persia, the Bay (q.v.), Mesulapam, and Macassar : Deputy at Bombay, and Seconds at Surat, Fort St. George, and Bantam . 3 tonnes."

In Notes and Etc., No. i. p. 3.

1702.—"Tuesday 7th April. . . In the morning a Councill . . . afterwards having some Discourse arising among us whether the charge of hiring Calashes, &c., upon Invitations given us from the Shabander or any others to go to their Country Houses or upon any other Occasion of diverting our Selves abroad for health, should be charged to our Honble Masters account or not, the President and Mr. Loyd were of opinion to charge the same. . . But Mr. Rouse, Mr. Ridges, and Mr. Master were of opinion that Batavia being a place of extraordinary charge and Expense in all things, the said Calash hire, &c., ought not to be charged to the Honourable Company's Account."—MS. Records in India Office.

The book containing this is a collocation of fragmentary MS. diaries. But this passage pertains apparently to the proceedings of President Allen Catchpole and his council, belonging to the Factory of Chusan, from which they were expelled by the Chinese in 1701-2; they stayed some time at Batavia on their way home. Mr. Catchpole (or Ketchpole) was soon afterwards chief of an English settlement made upon Pulo Condore, off the Cambojan coast. In 1704-5, we read that he reported favourably on the prospects of the settlement, requesting a supply of young writers, to learn the Chinese language, anticipating that the island would soon become an important station for Chinese trade. But Catchpole was himself, about the end of 1705, murdered by certain people of Macasser, who thought he had broken faith with them, and with him all the English but two (see Bruce's Annals, 483-4, 580, 606, and A. Hamilton, ii. 206 [ed. 1744]). The Pulo Condore enterprise thus came to an end.

1727.—"About the year 1674, President Aungier, a gentleman well qualified for governing, came to the Chair, and leaving Surat to the Management of Deputies, came to Bombay, and rectified many things."—A. Hamilton, i. 188.

PRICKLY-HEAT. A troublesome cutaneous rash (Lichen tropicus) in the form of small red pimplcs, which itch intolerably. It affects many Europeans in the hot weather. Fryer (pub. 1698) alludes to these "fiery pimplcs," but gives the disease no specific name. Natives sometimes suffer from it, and (in the south) use a paste of sandal-wood to alleviate it. Sir Charles Napier in Sind used to suffer much from it, and we have heard him described as standing, when giving an interview during the hot weather, with his back against the edge of an open door, for the convenience of occasional friction against it. [See RED-DOG.]

1631.—"Quas Latinus Hippocrates Cornelius Celcus papulas, Plinius sudamina vocat . . . its crebra sunt, ut ego adhuc neminem novemer qui molestias has effugerit, non magis quam morsae culicem, quos Lusitani Mosquias vocant. Sunt autem hase papulas rubentes, et asperas aliquidum, per sudorem in cutem ejetque; plurumque a capite ad caloem usque, cum summo prurito, et asiduo scalpendi desiderio erumpentes."—Jac. Bontii, Hist., Nat. &c., ii. 18, p. 33.

1665.—"The Sun is but just now rising, yet he is intolerable; there is not a Cloud in the Sky, not a breath of Wind; my horses are spent, they have not seen a green Herb since we came out of Labor: my Indians, for all their black, dry, and hard skin, sink under it. My face, hands and feet are peeled off, and my body is covered all over with pimples that prick me, as so many needles."—Bernier, E.T. 125; [ed. Constable, 389].
PRICKLY-PEAR. 732

PRICKLY-PEAR, s. The popular name, in both E. and W. Indies, of the _Opuntia Dillenii_, Haworth (Cactus Indica, Roxb.), a plant spread all over India, and to which Roxburgh gave the latter name, apparently in the belief of its being indigenous in that country. Undoubtedly, however, it came from America, wide as has been its spread over Southern Europe and Asia. On some parts of the Mediterranean shores (e.g. in Sicily) it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scouted, and evidence quoted in the supposed circumstance that among the mosaics of the splendid Duomo of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncompromising material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. [See 8th ser. Notes and Queries, viii. 254.] The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury's _Useful Plants of India_. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian _Opuntia_, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent. There is a good description of the plant and fruit in _Oviedo_, with a good cut (see Rauwolfoia's Ital. version, bk. viii. 35). That author gives an amusing story of his first making acquaintance with the fruit in S. Domingo, in the year 1615.

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 _tsiâ_, châ, &c.; and the _Opuntia_ is called _Kabuli tsiâ_. _Gangi kho_, _Kanga châ_, &c. _Gangi châ_ 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 _ndigphani_, 'snake-hood,' from its shape.] This is curious; for although certain cactuses are very like certain _Euphorbias_, there is no _Euphorbia_ resembling the _Opuntia_ in form.

The _Zakim_ mentioned in the _Ain_ (Gladwin, 1800, ii. 68.; _Jarrett_, ii. 239.; _Sidi Ali_, ed. Vamery, p. 31) as used for hedges in Guzerat, is doubtless _Euphorbia_ also. The _Opuntia_ is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his fortifications. Both the _E. Royleana_ and the _Opuntia_ are used for fences in parts of the Punjab. The latter is objectionable, from harbouring dirt and reptiles; but it spreads rapidly both from birds eating the fruit, and from the facility with which the joints take root.

1685. — "The Prickly-Pear, Bush, or Shrub, of about 4 or 5 foot high ... the Fruit at first is green, like the Leaf. ... It is very pleasant in taste, cooling and refreshing; but if a Man eats 15 or 20 of them they will colour his water, making it look like Blood." — _Dampier_, i. 223 (in W. Indies).

1764. — "On this lay cuttings of the prickly pear: They soon a formidable fence will shoot." — _Grainger_, Bk. i.

1829. — "The castle of _Dumal_ ... is covered with the cactus, or prickly pear, so abundant on the east side of the Aravali." — _Tod, Annals_, Calcutta reprint, i. 326.

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." — _Clogher_, Forests and Gardens, 285.

PROME, n.p. An important place in Pegu above the Delta. The name is Talang, properly _Brun_. The Bur-
mese call it P*de or (in the Aracanese form in which the r is pronounced) P*de and Pré-myo (‘city’).

1545.—"When he (the K. of Bruma) was arrived at the young King’s palace, he caused himself to be crowned King of From, and during the Ceremony . . . made that poor Prince, whom he had deprived of his Kingdom, to continue kneeling before him, with his hands held up. . . . This done he went into a Balcony, which looked on the most 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. civ.).

c. 1608.—". . . 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 From 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 From were so disheartened at seeing the Portuguese, whose steel they had already felt, that they were fain to retire."—Bonatto, 142. This author has From (p. 152) and Porto (p. 149). [Also see under AVA.]

1755.—"Prome . . . has the ruins of an old brick wall round it, and immediately without that, another with Teak Timber."—Capt. G. Baker, in Dalrymple, i. 178.

1795.—"In the evening, my boat being ahead, I reached the city of Praya-moe, or Prume, . . . renowned in Burman history."—Simson, pp. 288-9.

**Prow, Parao, &c., s.** This word seems to have a double origin in European use; the Malayá, pár*ru, ‘a boat,’ and the Island word (common to Malay, Javanese, and most languages of the Archipelago) prata or prahá. This is often specifically applied to a peculiar kind of galley, ‘Malay Prow,’ but Crawford defines it as ‘a general term for any vessel, but generally for small craft.’ It is hard to distinguish between the words, as adopted in the earlier books, except by considering date and locality.

1499.—"The King despatched to them a large boat, which they call parão, well manned, on board which he sent a Naire of his with an errand to the Captains. . . ."—Correa, Lendas, i. i. 115.

1610.—(At Calicut) "Some other small ships are called Parao, and they are boats of ten paces each, and are all of a piece, and go with cars made of cane, and the mast also is made of cane."—Varthema, 154.

1510.—"The other Persian said: ‘O Sir, what shall we do?’ I replied: ‘Let us go along this shore till we find a parao, that is, a small bark.’"—Ibid. 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 Archiv. Port. Orient. Fascic. v. p. 7.

1523.—"When Dom Sancho (Dom Sancho Anriques; see Correia, ii. 770) went into Muar to fight with the fleet of the King of Bintam which was inside the River, there arose a squall which upset all our paraos and lancharas at the bar mouth. . . ."—Lembrança, de Cousas de India, p. 5.

1582.—"Next day after the Capitaine Generall with all his men being a land, working upon the ship called Berrio, there came in two little Paraos."—Castañeda (tr. by N. L.), t. 62c.

1586.—"The fifth and last festival, which is called Supao Donos, is one in which the King (of Pegu) is embarked in the most beautiful parb, or boat. . . ."—O. Balbi, f. 122.

1606.—Gouvea (f. 27r) uses parb.

"An howre after this comming a board of the hollanderes came a prawe or a canow from Bantam."—Middleton’s Voyage, c. 3 (s).

1611.—"The Portuguese call their own galiots Navires (navios) and those of the Malabars, Palauas. Most of these vessels were Chetils (see GALLERY), that is to say merchantmen. Immediately on arrival the Malabars draw up their Pados or galliots on the beach."—Pyrrad 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 Oars like our Galeots or Foirts."—P. della Valle, Hak. Soc. ii. 201.]

1666.—"Con secreto previno Lope de Soares veinte bateles, y gobernandolo y entrando por un rio, hallaron el peligro de cinco naves y ochenta paros con mucha gente resuelta y de valor."—Faria y Sousa, Asia, i. 66.

1673.—"They are owners of several small Provos, of the same make, and Canooses, cut out of one entire Piece of Wood."—Fryer, 20. Elsewhere (e.g. 57, 59) he has Proes.

1727.—"The Andamanaers had a yearly Custom to come to the Nicobar Islands, with a great number of small Praus, and kill or take Prisoners as many of the poor Nicobarens as they could overcome."—A. Hamilton, ii. 65 [ed. 1744].

1816.—". . . Praus, a term under which the Malays include every description of vessel."—Raffles, in As. Res. xii. 132.

1817.—"The Chinese also have many brigs . . . as well as native-built prahuas."—Raffles, Java, i. 203.
PUCKA. 734  PUCKAULY.

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 Pagolotti, 4, 34, 153, 228, &c.), and we ourselves still have them, under the names of pound avoidance and pound Troy.

1783. — "The,Maunder Pucka at Agra is double as much (as the Surat Maunder)." — Fryer, 205.


1803. — "If the rice should be sent to Corayaum, it should be in sufficient quantities to give 72 pucca seers for each load." — Wellington, Dep. (ed. 1837), ii. 43.

In the next quotation the terms apply to the temporary or permanent character of the appointments held.

1886. — "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." — Trelwylun, 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 pukka." — Trelwylun, The Dawk Bungalow, in Fraser, lxiii. 220.

The word has spread to China:

"Dis pukka sing-song makes show
How smart man make mistake, galow."
Leland, Pidgin English Sing-Song, 54.

"Puckauly, s.; also Puckaul. Hind. pakhal, 'a water-carrier.' In N. India the pakhal [Skt. payas, '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 pakhal 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 F. M. (1810), i. 229.)

Pucka, adj. Hind. pakal, '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:

[1758. — "... adjacent houses; all of them of the strongest Pecos wall, and all most proof against our Mettelon ye Bostions." Capt. Grant, Report on Siege of Calculcut, ed. by Col. Temple, Ind. Ant., 1890, p. 7.]

1784. — "The House, Cook-room, bottle-connah, godown, &c., are all pucka-built." — In Seton-Karr, i. 41.

1824. — "A little above this beautiful stream, some miserable pukkas sheds pointed out the Company's warehouses." — Heber, ed. 1844, i. 258-60.

1842. — "I observe that there are in the town (Dehli) many buildings pucka-built, as it is called in India." — Wellington to Ld. Ellenborough, in Indian Adm. of Ed. E., p. 306.

1857. — "Your Lahore men have done nobly. I should like to embrace them; Donald, Roberts, Mac, and Dick are, all of them, pukka trucks." — 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 pukka houses that are being built." — Report of a Sub-Committee on Proposed Indian Census.

This application has given rise to a substantive pukka, 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).

1817. — "I am sure I strive, and strive, and yet last month I could only lay by eight rupees and four pukkers." — Mrs. Sherwood's Stories, 66.

In (Stockdale's) Indian Vocabulary of 1788 we find another substantive use, but it was perhaps even then inaccurate.

1888. — "On December 18th I went on board a pram bound for the Aru Islands." — Wallace, Malay Archip. 227.
PUCKEROW. 735  PUGGITY, PUGGERIE.

[1588.—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-skis, which they call pacaals (Pacais)."—Cowte, Decr. V. Bk. iii. ch. 2.]

1790.—"There is another very necessary establishment to the European corps, which is two pockallies to each company; these are two large leathern bags for holding water, slung upon the back of a bullock. . . ."—Munro's Narrative, 183.

1803.—"It (water) is brought by means of bullocks in leathern bags, called here pukkally bags, a certain number of which is attached to every regiment and garrison in India. Black fellows called Puckauly-boys are employed to fill the bags, and drive the bullocks to the quarters of the different Europeans."—Percival's Ceylon, 102.

1804.—"It would be an excellent arrangement to give the adjuvants of corps an allowance of 26 rupees per mess, to supply two pukkally men, and two bullocks of bullocks in leather in India."

1813.—"In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags called pacaulies, 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 'mustacks' by sea to Suez."—Sir G. Arthur, in Blackfriars's Ind. Admin. 219.

[1850.—"On the reverse flank of companies the Pickalliers, or men driving bullocks, carrying large leather bags filled with water. . . ."—Hervey, Ten Years in India, iii. 335.]

PUCKEROW, v. This is properly the imperative of the Hind. verb pakrāṇi, 'to cause to be seized, pakrāṇi, 'cause him to be seized'; or perhaps more correctly of a compound verb pakarāṇi, '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, dumberow, gubberow, lugow, &c.

1868.—"Fanny, I am cutcha no longer. Surely you will allow a lover who is pucka to puckerow!"—Trelawny, The Dark Bungle, 880.

PUDIPATAN, n.p. The name of a very old seaport of Malabar, which has now ceased to have a place in the Maps. It lay between Cannanore and Calicut, and must have been near the Waddakaré of K. Johnston's Royal Atlas. [It appears in the map in Logan's Malabar as Putuppattanam or Puthappanam.] The name is Tamil, Pudupattana, 'New City.' Compare true form of Pondicherry.

C. 545.—"The most notable places of trade are these . . . and then five marts of Malv from which pepper is exported, to wit, Parti, Mangeruth (see MANGALORE) Salopatana, Nanapatana, Pudopatana . . . ."—Cosmas Indicopleustes, Bk. xi. (see in Cathay, &c. p. clxxviii.).

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."—Ibn Battuta, iv. 87.

C. 1420.—"A quam ruree se diobus viginti terrestri vis contultae ad urbem portumque maritimum nomine Pudifatianem."—Conti, in Poggio, de Var. Fort.

1516.—". . . And passing those places you come to a river called Pudripatan, in which there is a good place having many Moorish merchants who possess a multitude of ships, and here begins the Kingdom of Calicut."—Barboes, in Iramusio, i. f. 311r. See also in Stanley's Barbados, and in Tohali-ul-Majahideen, by Rowlandson, pp. 71, 157, where the name (Budifatan) is misspelled Budufatan.

PUG, s. Hind. pug, Skt. padaka, 'a foot'; in Anglo-Indian use the footmarks of an animal, such as a tiger.

[1831.—". . . sanguine we were sometimes on the report of a bura 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, 90.]

PUGGITY, PUGGERIE, s. Hind. pāgri, 'a turban.' The term being often used in colloquial for a scarf of cotton or silk wound round the hat in turban-form, to protect the head from the sun, both the thing and name have of late years made their way to England, and may be seen in London shop-windows.

C. 1200.—"Prithirāja . . . wore a pagari ornamented with jewels, with a splendid toro. In his ears he wore pearls; on his neck a pearl necklace."—Chand Bardai E.T. by Beames, Ind. Ant. i. 282.

[1627—4 . . . I find it is the common mode of the Eastern People to shave the head all save a long lock which superstitiously
they leave at the very top, such especially as wear Turbans, Mandils, Dusters, and Puggaree.'—Sir T. Herbert, ed. 1677, p. 140.

1673.—"They are distinguished, some according to the consanguinity they claim with Mahomet, as a Siad 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."—Ovinglon, 314.

1671.—"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 puggories framing in their ebony faces."—Jenkins, The Coote.

PUGGY, s. Hind. *puji* (not in Shakespear's Dict., nor in Platts), from *paj* (see PUG), 'the foot.' A professional tracker; the name of a caste, or rather an occupation, whose business is to follow thieves by footmarks and the like. On the system, see Burton, Sind Revisited, i. 180 seqq.

[1524.—"There are in some of the districts of Central India (as in Guzerat) puggeres, who have small fees on the village, and whose business it is to trace theives by the print of their feet."—Malcolm, Central India, 2nd ed. ii. 19.]

1781.—"Good puggies or trackers should be employed to follow the dacoita during the day time."—Times of India, Overland Suppt., May 12, p. 7.

PUHUR, PORE, PYRE, &c., s. Hind. *pahar,* *pahr,* from Skt. *prahara.* 'A fourth part of the day and of the night, a watch,' or space of 8 *gharis* (see GUBURY).

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 *Pis.*"—Baber, 331.

[c. 1590. —"The Hindu philosophers divide the day and night into four parts, each of which they call a *pahr.*"—Isa, ed. Jarrett, iii. 15.]

1633.—"Par." See under GUBURY.

1673.—"Pore." See under GONG.

1803.—"I have some *jasasses* selected by Col. C's brahmin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp and remain there long journeys in fear. . . ."—M. Elphinstone, in Life, i. 62.

PULÁ, s. In Tamil *pillai,* Malayál. *pilla,* 'child'; the title of a superior class of (so-called) *Súdres,* [especially curnuma]. In Cochin and Travancore it corresponds with *Nyar* (see MAIR). It is granted by the sovereign, and carries exemption from customary manual labour.

1558.—". . . *pulas,* who are the gentle men" (idalgos).—Castanheda, iv. 2.

[1726. —"O Saguate que o Comendador tinha remetido como gristna amim e as Pulamaraes tomou os recebidos."—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 Sástri gives: the proper name as *pala-Velkádu,* 'old Velkádu or Verkádu,' the last a place-name mentioned in the Tamil Sivávate Teviánum (see also Valentiní below). [The Madras Gloss. gives *Pazhaverkádu,* 'old acacia forest,' which is corroborated by Dr. Hultzsch (Epigraphia Índica, i. 398).]

1519.—"And because he had it much in charge to obtain all the lac (alacre) that he could, the Governor learning from merchants that much of it was brought to the Coast of Choromandel by the vessels of Puga and Martaban which visited that coast to procure painted cloths and other coloured goods, such as are made in *Palaicato,* which is on the coast of Choromandel, whence the traders with whom the Governor spoke brought it to Cochin; he, having got good information on the whole matter, sent a certain Fro lentine (sic, *fro lentim*) called Pero Escroco, whom he knew, and who was good at trade, to be factor on the coast of Choromandel. . . ."—Correa, ii. 567.

1538. —"The said Armenian, having already been at the city of *Palaicato,* which is in the Province of Choromandel and the Kingdom of Bíanaga, 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 *Palaicato* the wind was against their going on. . . ."—Barros, III. vii. 11.

[1611. —"The Dutch had settled a factory at *Palliacato.*"—D'Anvers, Letters, i. 133; in Foster, ii. 83, Pulicat.]

1726.—"Then we come to *Palliam Wedam Cuddoo,* called by us for shortness *Palliacata,* which means in Malabar 'The Old Fortress,' though most commonly we call it *Castle Geldria.*"—Valentiní, Chorom. 13.

"The route I took was along the strip of country between Porto Novo and Palliacata. 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.—"Pulicat is the next Place of Note to the City and Colony of Fort St. George."
PULTUN, s. Hind. pultan, a corruption of Battalion, possibly with some confusion of platoon or peloton. The S. India form is pataulam, patalam. It is the usual native word for a regiment of native infantry; it is never applied to one of Europeans.

1800.—"All I can say is that I am ready primed, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy some campoons and pultons which have been indiscreetly pushed across the Kistna."—A. Wellesley to T. Munro, in Mrs. Munro, by Arbuthnot, lix.

[1895.—"I know lots of Sahibs in a pultoon at Barelly."—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. palvad. [For a drawing see Grierson, Riha Village Life, p. 42.]

1735.—"... We observed a boat which had come out of Samboor river, making for Patna: the commandant detached two light pulwars after her. ..."—Holwell, Hist. Events, &c., i. 69.

1857.—"... a Peon came twice to Noon-golah, to apply for pulwars. ..."—Vereset, View of Bengal, App. 197.]

1780.—"Besides this boat, a gentleman is generally attended by two others; a pulwar for the accommodation of the kitchen, and a smaller boat, a punda-way" (q.v.).—Hedges, 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 pulwars, that we had considerable difficulty to find a mooring place."—Heber, ed. 1844, i. 151.

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. pahlavan, [which properly means 'a native of ancient Persia' (see PAHLAVI). Mr. 3 A

Skeat 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. ..."—Hannay, iii. 104.]

[1813.—"When his body has by these means imbied an additional portion of vigour, he is dignified by the appellation of Puhlian."—Broughton, Letters, ed. 1892, p. 165.]

1828.—"I added a pahlivan or prize-fighter, a negro whose teeth were filled into saws, of a temper so 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."—Hajji Baba in England, i. 15.

PUN, s. A certain number of cowries, generally 80; Hind. puna. (See under COWBEY). The Skt. pana is 'a stake played for a price, a sum', and hence both a coin (whence panam, 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 pand to ye Rupee in payment of all ye Peons and Servants of the Factory, whereas 36 pandus are really bought by him for a Rupee. ..."—Hedges, Diary, Oct. 2; [Hak. Soc. i. 122.]

1760.—"We now take into consideration the relief of the menial servants of this Settlement, respecting the exorbitant price of labor exacted from them by tailors, washermen, and barbers, which appear in near a quadruple (proportion compared with the prices paid in 1755. Agreed, that after the 1st of April they be regulated as follows:

"No tailor to demand for making:
1 Jamma, more than 3 annas.
1 pair of drawers, 7 pun of cowries.

No washerman:
1 corge of pieces, 7 pun of cowries.
No barber for shaving a single person, more than 7 gundas" (see COWBEY).—Fr. William Conans, March 27, in Long, 209.

PUNCH, s. This beverage, according to the received etymology, was named from the Pers. panj, or Hind. and Mahr. punch, 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 *battla*, because it is supposed to con-
tain 32 (‘battla’) ingredients. Schiller, in his *Punschblaid*, 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." *perrazhloa*, as is shown in the quota-
tion from Athenaeus. Their mixture is not sound inviting. Litré 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 combi-
nation in the form of *Bole-poujis*
was adopted as the title of a Miscellany
published in 1851, by H. Meredith
Parker, a Bengal civilian, of local
repute for his literary and dramatic
tastes. He had lost sight of the
original authorities for the term, and
his quotation is far astray. We give
them correctly below.

C. 210.—"On the feast of the Scirrha at
Athena 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 *secah*; 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 *perrazhloa* because it contains wine
and honey and cheese and flour, and a little
corn."—*Athenaeus*, XI. xcii.

1658.—"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 *Palepunsen.*"—*Mandelo,*
(Dutch ed. 1658), p. 24. The word *Pale-
punsen* seems to have puzzled the English
translator (John Davis, 2nd ed. 1680), who
has "excellent good sack, English beer,

1658.—"Bollepouge est vn mot Anglois,
qui signifie vue boisson dont les Anglais
veulent aux Indes faite de sucre, de limon, 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 starved for want of *Foode*
which caused much Sadies in Mr. Charruce
and my Selfe, 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."—*Hedger*,
Diary, Hak. Soc. iii. cxiv.]

1659.—"Furs Dritte, *Palle bunns* getitul-
liert, von halb Wasser, halb Brantwein,
drezsig, vierzig Limonien, deren Körnlein
ausgespeyet werden, und ein wenig Zucker
eingeworfen; wie dem Geschmack so an-
genrehm nicht, also auch der Gesundheit
nicht."—*Zar*, ed. 1672, 60.

1662.—"Amongst other spiritual drinks,
as Punch, &c., they gave us Canary that
had been carried to and fro from the Indies,
which was indeed incomparably good."—
Evelyn, Diary, Jan. 16.]

1666.—"Neemmoins depuis qu'ils (les
Anglois) ont donne ordre, aussi bien que
les Hollandais, que leurs equipages ne
boivent point tant de *Bouleponge* . . . il
n'y a pas tant de maladies, et il ne leur
meurt plus tant de monde. *Bouleponge*
est un certain breuvage compose d'arac . . .
as du sec de limons, de l'eau, et un peu
de muscade rapee dessus: il est assez
agreeable au gout, mais c'est la perte du
corps et de la sante."—*Bernier*, ed. 1673, ii.
355 ([Eng. Tr. p. 141]; [ed. Constant, 441].

1670.—"Dooh als men zeker andere
drank, die wij *Palepunts* noemen, daar-
tussen dorink, so word het quaat enigens
gewoort."—*Andrieu*, 9. Also at p. 27,
"Palepunts."

We find this blunder of the com-
pound 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 frui-tes to which the
Hollanderen and the English add a certain
beverage that they compound of lemo-
juice, aqua-vita, sugar, and nutmegs, to
quench their thirst, and this, in my belief,
augments not a little the evil influence."—
*Viaggio*, p. 103.

1673.—At Nerule is the best *Arrac* or
*Nepa* (see *NIPA*) de Goa, with which the
English on this Coast make that enervating
Liquor called *Punsh* (which is *Indorsen*
for Five), from Five Ingredients; as the
Physicians name their Composition *Diaspen-
se* or from four things, *Diatesianum."—*Fryer*
157.

1674.—"**Palaupunts**, a kind of Indian
drink, consisting of *Aqua-vita*, 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.
Tronse*, 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 Musak and Follepons, as the Englishmen call it."—Nieuhoff, Zoe en Lant-Heize, ii. 217.

1683.—"... Our own people and mariners who are now so numerous, and insolent among us, and (by reason of Punch) every day give disturbance."—Hedges, Diary, Oct. 8; [Hak. Soc. i. 123].

1688.—"... the soldiers as merry as Punch could make them."—In Wheeler, i. 187.

1689.—"Bengal (Arak) is much stronger spirit than that of Goa, tho' both are made use of by the Europeans in making Punch."—Ovington, 237-8.

1694.—"If any man comes into a victualling house to drink punch, he may demand one quart good Goa arak, half a pound of sugar, and half a pint of good line water, and make his own punch ..."—Order Book of Bombay Govt., quoted by Anderson, p. 281.

1705.—"Un bon repas chez les Anglais ne se fait point sans bonne ponse qu'on sert dans un grand vase."—Sieur Luilliér, 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 Drams, 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 une signe à sa femme, qui appella, s. une grande calis-basse plein de punch, qu'elle avait préparé, pendant le souper, avec de l'eau, et du jus de citron, et du jus de canne de sucre. ..."—B. de St. Pierre, Chaumière Indienne, 56.

PUNCH-HOUSE. a. An Inn or Tavern; now the term is chiefly used by natives (sometimes in the hybrid form Punch-ghar, [which in Upper India is now transferred to the meeting-place of a Municipal Board]) at the Presidency towns, and applied to houses frequented by seamen. Formerly the word was in general Anglo-Indian use. [In the Straits the Malay Panches is, according to Mr. Skeat, still in use, though obolescent.]

[1661.—"... the Commandores visiting us, wee delivering him another examination of a Persee (Parsees), who kept a Punch house, where the murder was committed. ..."—Forrest, Bombay Letters, Home Series, i. 189.]

PUNCHAYET. s. Hind. punchayat, from punch, '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 what not, to decide on questions interesting the body generally.

1778.—"The Honourable William Hornby, Esq., President and Governor of His Majesty's Castle and Island of Bombay, &c.

"The humble Petition of the Managers of the Panchayet of Parsis at Bombay. ..."—Dosambhai Ramji, H. of the Parsis, 1884, ii. 219.

1810.—"The Parsees ... are governed by their own punchait or village Council.
The word *panchait* literally means a Council of five, but that of the Guebres in Bombay consists of thirteen of the principal merchants of the sect."—Maria Graham, 41.

1813. "The carpet of justice was spread in the large open hall of the durbar, where the arbitrators assembled: there I always attended, and agreeably to ancient custom, referred the decision to a *panchayat* or jury of five persons."—Forbes, Or. Mem., ii. 359;

(2nd ed. (ii. 2) *Panchant*).

1819. "The *panchayat* 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."—Clapham, *in Life*, ii. 89.

1821. "I kept up *panchayets* because I found them . . . I still think that the *panchayet* should on no account be dropped, that it is an excellent institution for the administration of justice, and in keeping up the principles of justice, which are less likely to be observed among a people to whom the administration of it is not at all intrusted."—Ibid. 124.

1826. "... when he returns assemble a *panchayet*, and give this cause patient attention, seeing that Hyatty has justice."—Pandurang Hari, 31; [ed. 1873, i. 42].

1832. Bengal Regn. VI. of this year allows the judge of the Sessions Court to call in the alternative aid of a *panchayet*, in lieu of assessors, and so to dispense with the futwa. See LAW-OFFICER.

1853. "From the death of Runjeet Singh to the battle of Sobron, the Sikh Army was governed by *Panchayets* 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.** 740

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 *Domino* 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.]

1864. "... llamando tal bien on su compania los Fóditos, le presentaron al Nauabo."—Guerrero, *Relaciones*, 70.

1816. "... Bruchmanae una cum Punditas comparantes, similis quidiam inde ab orbis exercito in Indostane visum negant."—Jarrh, *Observations*, ii. 81-82.

*Puna* or *sapa*, 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., made a grant of the marsh inundated with sea-water (de sapal alagada do sos salgado) which extends along the river-side from the houses of Antonio Correia to the houses of Alfonso Pique, which grant is to be perpetual . . . to serve for a landing-place and quay for the merchants to Moor and repair their ships, and to erect their bankshalls (bengures), and never to be turned away for any other purpose." Possibly the fines went into a fund for the drainage of this sapal and formation of landing-places. See Archiv. Port. Orient., Fasc. 2, pp. 150-151.
1863. "A Pandit Brachman 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." — Bemier, E.T., 85; [ed. Constable, 264].


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. Teynmouth, 1807, ii. 67.

1791. "Il était au moment de s'embarquer pour l'Angleterre, plein de perplexité et d'ennui, 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 Chauvière Indienne. The preceding exquisite passage shows that the blunder which drew forth the comment of the Greeks made 'Tādāvā (Strabo) and Bādāvā (Ptol.).

1877. "... the most learned of the Pandits or Bramin lawyers, were called up from different parts of Bengal." — Raynal, Hist. i. 42.

1856. "Besides . . . being a Pandit of learning, he (Sir David Brewster) is a bundle of talents of various kinds." — Life and Letters of Sydney Dobell, ii. 14.

1856. "Mr. Vizetelly next makes me say that the principle of imitation is found amongst the Pandects of the Benares . . . The Benares 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. Atreay, Pres. R. Geol. 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-ab, 'Five Rivers.' These rivers, as reckoned, sometimes include the Indus, in which case the five are (1) Indus, (2) Jelum (see JELUM) or Behat, the ancient Vitasta which the Greeks made 'Tādāvā (Strabo) and Bādāvā (Ptol.), (3) Chenāb, ancient Chandrabhaga and Asīkī. Ptolemy preserves a corruption of the former Sanskrit name in Zabdābā, but it was rejected by the older Greeks because it was of ill omen, i.e. probably because Grecized it would be Zadropothes, 'the devourer of Alexander.' The alternative Asīkī they rendered 'Asōvīs. (4) Ravi, the ancient Airdavāti, 'Tādāvā (Strabo), Tādāvā (Arrian), 'Abār or Ptol. (5) Biās, ancient Vipāḍa, Tādāvā (Arrian), Bādāvā (Ptol.). This excluded the Sutlej, Satadhur, Henydus of Pliny, Zabdābā or Zabādāvā (Ptol.), as Timur excludes it below. We may take in the Sutlej and exclude the Indus, but we can hardly exclude the Chenāb as Wassāf does below.

No corresponding term is used by the Greek geographers. "Putandum est nomen Panchanadae Graecos aut omnino latiusse, aut casu quodam non ad nos traque tempora pervenie, quod in tanta monumentorum ruina facile accidere potuit" (Lassen, Pentapotamia, 3). Lassen however has termed the country Pentapotamia in a learned Latin dissertation on its ancient geography. Though the actual word Panjāb is Persian, and dates from Mahomedan times, the corresponding Skt. Panchanada is ancient and genuine, occurring in the Mahābhārata and Rāmāyana. The name Panj-ab in older Mahomedan writers is applied to the Indus river, after
receiving the rivers of the country which we call Punjaub. In that sense Punj-nad, of equivalent meaning, is still occasionally used. [In S. India the term is sometimes applied to the country watered by the Tumbhadra, 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. x.—"Having explored the land of the Pahlavi and the country adjoining, they had then to be searched Panchansada in every part; the monkeys then explore the region of Kashmir with its woods of accacias.

—Ramayana, Bk. iv. ch. 43.

c. 940.—Mas'ud details (without correctness) the five rivers that form the Mibrân or Indus. He proceeds: "When the Five Rivers which we have named have past the House of Gold which is Mûltân, they unite at a place three days distant from that city, between it and Mansûra, at a place called Doshâb."—i. 377-8.

c. 1020.—"They all (Sind, Jháilâm, Irâwa, Biah) combine with the Satlâder (Sutlej) below Mûltân, at a place called Pannjnad, or 'the junction of the five rivers.' They form a very wide stream."—Al-Birûnî, in Elliot, i. 48.

c. 1300.—"After crossing the Pannj-âb, or five rivers, namely Sind, Jelâm, the river of Lohâwar (i.e., of Lahore, viz. the Râvi), Satlâd, and Bâyah. . . ."—Wazîrî, in Elliot, iii. 36.

c. 1333.—"By the grace of God our caravan arrived safe and sound at Banj-âb, i.e., at the River of the Sind. Banj (panj) signifies "five," and âb, "water;" so that the name signifies "the Five Waters." They flow into this great river, and water the country."—Ibn Batûtâ, iii. 91.

c. 1400.—"All these (united) rivers (Jelâm, Chenâb, Rávî, Bâyâh, Sind) are called the Sind or Pannj-âb, and this river falls into the Persian Gulf near Thatta."—The Emp. Timur, in Elliot, iii. 476.

[c. 1650.—"He also takes a Survey of Pang-ob . . ."—Sir T. Herbert, ed. 1677, p. 68. He gives a list of the rivers in p. 70.]

1648.—... Pang-âb, the chief city of which is Lahor, is an excellent and fruitful province, for it is watered by the five rivers of which we have formerly spoken."—Van Twist, 3. 3.

"The River of the ancient Indus, is by the Persians and Magols called Pang-âb, i.e., the Five Waters."—Ibid. i.

1710.—"He found this ancient and famous city (Lahore) in the Province Panoshaap, by the side of the broad and fish-abounding river Râri (for Râvi)."—Valentijn, iv. (Su- ratte), 282.

1790.—"Investigations of the religious ceremonies and customs of the Hindoos, written in the Carnatic, and in the Punjaub, would in many cases widely differ."—Forster, Preface to Journeym.

1793.—"The Province, of which Lahore is the capital, is often named Punjaub than Lahore."—Rennell's Memoir, 3rd ed. 82.

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 Sule of Shaikh Mahmud, the King of Kings.' Shah Mahmud is the brother of Zemun Shah. He seized the musnad and government of Caubul, after having defeated Zemun Shah two or three years ago, and put out his eyes."—Wellington, Desp. under March 17.

1815.—"He (Subptides) . . . overran the fine province of the Punjaub, in his first expedition."—Malcolm, Hist. of Persia, i. 316.

PUNKAH, s. Hind. pânkha.

a. In its original sense a portable fan, generally made from the leaf of the palmrya (Borassus flabelliformis, or 'fan-shaped'), the natural type and origin of the fan. Such pûnkhas 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 pûnka 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.

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Children and chief Vizier... no other
without calling daring to go up to him.
same 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

fankaw:

"... behind one punkawing, another
holding his sword."—Ibid. 439.

Terry does not use the word:

1616.—"... the people of better quality,
lying or sitting on their Carpets or Pallats,
have servants standing about them, who conti-

nuously beat the air upon them with Flia-
 bella's, or Fans, of stiffened 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
Punks, or Fans."—Bernier, E.T., p. 76;
[ed. Constable, 241].

1757.—"Over her head was held a pun-
kaw."—Sir C. Malet, in Parl. Papers, 1821,
"Hindoo Widows."

1809.—"He... presented me... two
punkaws."—Lord Valentina, i. 428.

1881.—"The chair of state, the silla gesta-
toria, in which the Pope is borne aloft, is
the ancient palanquin of the Roman nobles,
and, of course, of the Roman Prince—
the fans which go behind are the punkaws
of the Eastern Emperors, borrowed from
the Court of Persia."—Dean Stanley, Chris-
tian Institutions, 207.

b.—

c. 1150-60.—"Sous le nom de Khaich
on entend des étoffes de mauvais toile de lin
qui servent à différentes usages. Dans ce
passage de Rhazes (c. A.D. 900) on est 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
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. Quand on le trempa
dans de l'eau de rose, et alors il parfume
l'air en même temps qu'il le refraîchit."—
Glossaire sur le Mançouri, quoted in Dozy et
Engelmann, p. 342. See also Dozy, Suppt.
aux Dict. Arabes, s.v. Khaich.

1168.—"He (Ibn Hamdun the Kâtîb)
once recited to me the following piece of his
composition, containing an enigmatical de-
scription of a linen fan: (1)

(1) Fast and loose, it cannot touch what
it tries to reach; though tied up it moves
swiftly, and though a prisoner it is free.
Fixed in its place it drives before it the
gentle breeze; though its path lie closed up

it moves on in its nocturnal journey."—
Quoted by Ibn Khallikan, E.T. iii. 91.

(1) The linen fan (Mirwaha-t al Khaich)
is a large piece of linen, stretched on a
frame, and suspended from the ceiling of
the room. They make use of it in Irak.
See de Sacy's Hariri, p. 474. —Note by
MacCrudvin de Slane, ibid. p. 92.

1800.—"One of the innovations of the
Caliph Mansur (A.D. 754-774) was the Khaich
of linen in summer, a thing which was not
known before his time. But the Sassanian
Kings used in summer to have an apartment
freshly plastered (with clay) every day,
which they inhabited, and on the morrow
another apartment was plastered for them."—
El-Fahri, ed. Akhawati, p. 188.

1596.—"And they use certaine instru-
ments like Waggins, with bellowes, to bear
all the people in, and to gather winde to
coole themselves withall, which they call
cattaventos."—Old English Translation, by
W. P., p. 16; [Hak. Soc. i. 52].

The French version is really a brief
description of the punkah:

1610.—"Il ont aussi du Cattaventos qui
sont certains instruments pendus en l'air
es quels se faisant donner le brannle ils font
du vent qui les refraîchit."—Ed. 1685, p. 17.

The next also perhaps refers to a
suspended punkah:

1682.—"... furnished also with good
Cellars with great Flaps to stir the Air, for
reposing in the fresh Air from 12 till 4 or 5
of the Clock, when the Air of these Cellars
begins to be hot and stuffy."—Bernier,
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 punkah
(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
melnancholy ceremony of an Indian dinner."—
Maria Graham, 30.

Williamson mentions that punkahs
"were suspended in most dining halls."—
Vade Mecum, i. 281.

1823.—"Punks, 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 scuffs and slaps
(Our Christmas waits !) prelude the day;
For holy and festival occasions
Swing fickle punkahs,—or perhaps
A windsail dangles in collapse."

Christmas on board a P. and O., near
the Equator.
1875.—"The punkah flapped to and fro lazily overhead."—Chesney, *The Dilemma*, ch. xxxviii.

Mr. Busteed observes: "It is curious that in none of the lists of servants and their duties which are scattered through the old records in the last century (18th), is there any mention of the punkah, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use. ... The swinging punkah, as we see it to-day, was, as every one knows, an innovation of a later period. ... This dates from an early year in the present century."—*Echoes of Old Calcutta*, p. 115. He does not seem, however, to have found any positive evidence of the date of its introduction. ["Hanging punkahs are said by one authority to have originated in Calcutta by accident towards the close of the last (18th) century. It is reported that a clerk in a Government office suspended the leaf of a table, which was accidentally waved to and fro by a visitor. A breath of cool air followed; we incidentally waved to and fro by the famous *Faldia*, 1. 100."

PUNSAREE, s. A native drug-seller; Hind. pansari. 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. panyāśāla, 'a market, warehouse."

1830.—"Beside this, I purchased from a pansarea some application for relieving the pain of a bruise."—Fraser, *The Persian Adventurer*, iii. 23.

PURDAH, s. Hind. from Pers. purdā, '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 purdana-nshiin, 'one who sits behind a curtain.' (See *GOSHA*.)

1809.—"On the fourth (side) a purdah was stretched across."—*Id. Valenica*, 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. 150.

[1813.—"My travelling palankeen formed my bed, its purdah or chintz covering my curtains."—*Forbes, Or. Mem.*, 2nd ed. ii. 108.]

1878.—"Native ladies look upon the confinement behind the purdah as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it."—*Life in the Mofussil*, i. 113.

1900.—"Charitable aid is needed for the purdah women."—*Pioneer Mail*, Jan. 21.

PUREDSEE, s. Hind. pardaesi, '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. parwana, '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 Perwanna for the Dye of Decas to excuse us from it."—*Hedges, Diary*, Oct. 10; [Hak. Soc. i. 34.]

1878.—"... Egmore and Pursewaukum were lately granted us by the Nabob's purwanas."—Wheeler, i. 251.

1759.—"Perwanna, under the Coochuck (or the small seal) of the Nabob Vizier Ulno Malek, Nisam ul Muluck Behadour, to Mr. John Spencer."—In *Cambridge's Act. of the War*, 230. [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 purwanna to this purpose before the departure of the caravan."—*Bogle's Diary*, in *Markham's Tibet*, p. 50. But Mr. Markham changes the spelling of his originals.

PUTCHOCK, s. This is the trade-name for a fragrant root, a product of the Himalayas in the vicinity of Kashmir, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient of the Chinese pastille-rods commonly called jostick. This root was recognised by the famous Garcia de Orta as
1518.—See Barboes under CATECHU.

1520.—"We have prohibited (the export of) pepper to China... and now we prohibit the export of pucho and incense from these parts of India to China."—Capítulo de hum Regimento del Rey a Diogo Ayres, Feitor da China, in Arch. Port. Orient, Fasc. v. 49.

1525.—"Pucho of Cambaya worth 35 tanga's a maund."—Lembranças, 50.

[1527.—Mr. Whitaway notes that in a letter of Diogo Calvo to the King, dated Jan. 17, pucho is mentioned as one of the imports to China.—India Office MS. Corpo Chronologico, vol. i.]

1554.—"The baar (see BAHAR) of pucho contains 20 faraçolas (see FRAZAILA), and an additional 4 of picota (q.v.), in all 24 faraçolas..."—A. Nunes, 11.

1563.—"I say that costus in Arabic is called cost or catt; in Guzarat it is called uplot (upalota); and in Malay, for that region there is a great trade and consumption thereof, it is called pucho. I tell you the name in Arabic, because it is called by the same name by the Latins and Greeks, and I tell you in Guzerati, because that is the land to which it is chiefly carried from its birth-place; and I tell you the Malay name because the greatest quantity is consumed there, or taken thence to China."—Garcia, f. 72.

c. 1563.—"... Opium, Assa Fetida, Puchio, with many other sorts of Drugges."—Cesare Frederico, in Hakt. ii. 343.

[1609.—"Costus of 2 sorts, one called pokermore, the other called Uplote (see Garcia, above)."—Dunster, Letters, i. 30.]

1617.—"5 hampers pochok..."—Cocks, Diary, i. 294.


1711.—In Malacca Price Current, July 1704: "Putchuck or Costus dulcis."—Lockyer, 77.

1728.—"Patajaak (a leaf of Asijen) (Asien !) that is pounded to powder, and used in incense..."—Valentijn, Oehro. 34.

1727.—"The Wood Ligna dulcis grows only in this country (Sind). It is rather a Weed than a Wood, and nothing of it is useful but the Root, called Putchock, or Radix dulcis... There are great quantities exported from Surat, and from thence to China, where it generally bears a good Price..."—A. Hamilton, i. 128; [ed. 1744, i. 127].

1808.—"Elles emploient ordinairement... une racine aromatique appelée plechotok, qu'on coupe par petits morceaux,
PUTTÁN, PÂTHÁN, 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 Pushtíin and Pukhtíin, pl. Pukhtána, the name the Afghans give to their own race, with which Dr. Trumpp (and Dr. Belieu (Races of Afghanistan, 25) agree. This again has been connected with the Porcípcia of Herodotus (iii. 102, iv. 44). The Afghans have for the same name the usual fantastic etymologies which is quoted below (see quotation, c. 1611). The Mahommedans in India are sometimes divided into four classes, viz. Pathána; Moghuls (see MOGUL), i.e. those of Turki origin; Shaikhe, claiming Arab descent; and Saiyínds, claiming also to be descendants of Mahommed.

1553.—"This State belonged to a people called Patána, who were lords of that hill-country. And as those who dwell on the skirts of the Pyrenees, on this side and on that, are masters of the passes by which we cross from Spain to France, or vice versa, so these Patán people are the masters of the two entrances to India, by which those who go thither from the landward must pass. . ."—Barros, IV. vi. 1.

1563.—". . . This first King was a Patána of certain mountains that march with Bengal."—Garcia, Coll. I. 34.

1572.—"Mas agora de nomes, et de usança, Novos, et varios são os habitantes, Os Delíjs, os Patáns que em possessa De terra, e gente são mais abundantes."—Camões, vii. 20.

[B. Aubertin):

"But now inhabitants of other name And customs new and various there are found, The Delhis and Patáns, who in the same Of land and people do the most abound."]

1610.—"A Patán, a man of good stature."—Hawkins, in Purchas, i. 229.

c. 1611.—". . . the mightiest of the Afghan people was Kais. . . . The Prophet gave Kais the name of Abd Ulrasheed . . . and . . . predicted that God would make his issue so numerous that they, with respect to the establishment of the Faith, would outrace all other people; the angel Gabriel having revealed to him that their attachment to the Faith would, in strength, be like the wood upon which they lay the keel when constructing a ship, which wood the seamen call Pathán: on this account he conferred upon Abd Ulrasheed the title
of Pathan* also."—Hist. of the Afghans, E.T., by Dorn, p. 88.

[1688.—"... Osmanceh a Puttonian... "—Sir T. Herbert, ed. 1677, p. 76.]

1648.—"In general the Moors are a haughty and arrogant and proud people, and among them the Pattans stand out superior to the others in dress and manners." —Van Tiets, 58.

1668.—"Martin Affonso and the other Portuguese delivered them from the war that the Patans were making on them."—Paria y sus Fosas, Asia Portuguesa, i. 443.

1673.—"They are distinguished, some according to the Consanguinity they claim with Mahomet; as a Sial is a kin to that Imposture... A Skeik is a Cousin too, at a distance, into which Relation they admit all new made Proselytes. Meer is somewhat allied also... The rest are adopted under the Name of the Province... as Mogul, the Race of the Tartars... Patan, Duccac."—Fryer, 93.

1681.—"En estas regiones ay vna cuyas gente se dizen los Patanes.—Martinez de la Puente, Compendio 21.

1726.—"The Patans (Patandars) are very different in garb, and surpass in valour and stout-heartedness in war."—Valentijn, Charo, 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 Puttons."—Ices, 149.

1763.—"The northern nations of India, although idolaters... were easily induced to embrace Mahomedanism, and are at this day the Afghans or Patans."—Orme, i. 24, ed. 1803.

1789.—"Moormen are, for the most part, soldiers by profession, particularly in the cavalry, as are also... Patans."—Munro, Narr. 49.

1798.—"... Afghans, or as they are called in India, Patans."—G. Forster, Travels, ii. 47.

[PUTTEE, PUTTY, s. Hind. pati.

a. A piece or strip of cloth, bandage; especially used in the sense of a ligature round the lower part of the leg used in lieu of a gaiter, originally introduced from the Himâlaya, and now commonly used by sportsmen and soldiers. A special kind of cloth appears in the old trade-lists under the name of putehns (see PIECE GOODS).

* We do not know what word is intended, unless it be a special use of Ar. batan, 'the interior or middle of a thing.' Dorn refers to a note, which does not exist in his book. Bellows gives the title conferred by the Prophet as "Plata or Pota, a term which in the Syrian language signifies a rudder." Somebody else interprets it as 'a mast.'

1875.—"Any one who may be bound for a long march will put on leggings of a peculiar sort, a bandage about 6 inches wide and four yards long, wound round from the ankle up to just below the knee, and then fastened by an equally long string, attached to the upper end, which is tightly wound many times round the calf of the leg. This, which is called patawa, is a much cherished piece of dress."—Drew, Jummo, 175.

1900.—"The Puttee leggings are excellent for peace and war, on foot or on horseback."—Times, Dec. 24.

b. In the N.W.P. "an original share in a joint or coparcenary village or estate comprising many villages; it is sometimes defined as the smaller subdivision of a mahal or estate." (Wilson). Hence Putteedaree, pattidari 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, lumbardars of the shares of their fathers, or in other words, of putee Shere Singh and puttee Baz Singh."—Ruikrs, Notes on the N. W. P. 94.

c. In S. India, soldiers' pay.

1810.—"... hence in ordinary acceptance, the pay itself was called putee, a Canarese word which properly signifies a written statement of any kind."—Wilks, Hist. Sketches, Madras reprint, i. 415.]

PUTTYWALLA, s. Hind. patti-walid, pati-walid (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 chuprassy or peon (qq.v.), in Madras usually by the latter name.

1878.—"Here and there a Belted Government servant, called a Puttiwalla, or Patta- walla, because distinguished by a belt... "—Monier Williams, Modern India, 34.

PUTWA, s. Hind. patwa. The Hibiscus sabdariffa, L., from the succulent acid flowers of which very fair jelly is made in Anglo-Indian households. [It is also known as the Roselle or Red Sorrel (Watt, Eron. 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.);
PYJAMMAS. — 748

PYKE, PAIK.

PYJAMMAS. — a. Hind. pāṭā-jāmā (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 Sikhs, and by most Mahommadians of both sexes. It was adopted from the Mahommadians by Europeans as an article of dishabille and of night attire, and is synonymous with Long Drawers, Shulwàurs, and Mogul breeches. [For some distinctions between these various articles of dress see Forbes-Watson, (Textile Manufactures, 57).] It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyrard (c. 1610) says, in speaking of Goa Hospital: " Ils ont force colsons sans quoy ne couchen 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 first 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 Face-jams and native slippers." Oriental. Mag., reprint 1873, i. 84.]

1881.—"The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a pajama suit."—Hooker, Ceylon, 329.

PYKE, PAIK. — a. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: "Pāṭik or Pāyik, corruptly Pyke, Hind. &c. (from S. padāṭika), Pāṭik or Pāyik, Mar. A footman, an armed attendant, an inferior police and revenue officer, a messenger, a courier, a village watchman: in Cuttack the Pāṭiks formerly constituted a local militia, holding land of the Za-

mindārs or Rājas by the tenure of military service," &c., quoting Bengal Regulations. [Platta 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 Furgstall it was the term in use at the Court of the Mongol princes, as quoted below. Both the words occur in the Ain, but differently spelt, and that with which we now deal is spelt paik (with the fatha point).

b. Hind pāṭik and pāyik (also Mahr.) from Skt. padāṭika, and padāṭ, '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. 749

QUAMOCILIT.

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.

1590.—"It was the custom in those times, for the palace (of the King of Bengal) to be guarded by several thousand pykes (payak), 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."—Gladswin's Tr., ed. 1800, ii. 19 (orig. i. 415; [Jarrett (ii. 149) gives the word as Payikas].

In the next quotation the word seems to be the same, though used for 'a seaman.' Compare uses of Lascar.

1615.—"(His fleet) consisted of 20 beaked vessels, all well manned with the sailors whom they call paiques, as well as with Portuguese soldiers and topases who were excellent musketeers; 50 hired jaffas (see GALLEVAT) of like sort and his own (Sebastian Gonçalves's) galliot (see GALLEVAT), which was about the size of a patacho, 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 topases and Cafres (see CAFFEE)."—Borruto, Decada, 452.

1792.—Among a detail of charges at this period in the Zemindarry of Rajahahil 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), Paikans, Dusanda, Nigabans, Harrees (see HARBY), and other descriptions of village watchmen are declared subject to the orders of the Daroga (see DARGA) . . .—Regla. 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 goles, the individuals comprising the goles being termed pykes."—Johnson's Acc. of Welth's Expedition to Assam, 1792-93-94 (comm. by Gen. Keatinge).

1802.—After a detail of persons of rank in Midnapore:

"None of these entertain armed followers except perhaps ten or a dozen Poons for state, but some of them have Pykes in considerable numbers, to keep the peace on their estates. These Pykes are under the magistrate's orders."—Pyke Report, App. p. 355.

1812.—"The whole of this last-mentioned numerous class of Pykes are understood to have been disbanded, in compliance with the new Police regulations."—Fifth Report, 71.

1834.—"This climber, the most beautiful and luxuriant imaginable, bears also the name of Kamalita, 'Love's Creeper.' Some

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. paśya, 'look! see!' (see Molesworth's Mahr. Dict. p. 529, col. c; Fallon's Hind. Dict., p. 376, col. a; [Platte, 282b].

[1815.—". . . three men came running up behind them, as if they were clearing the road for some one, by calling out 'pise! pise!' (make way, make way) . . ."—Elphinstone's Report on Murder of Gunadhur Shasny, in Papers relating to E.I. Affairs, p. 14.]

[Other expressions of the same kind are Malayal. po, 'Get out of the way!' and Hind. Mahr. khis, khis, from khis-nd, 'to drop off.'

1598.—"As these hayros goe in the streetes, they cri po, po, which is to say, take heed."—Linckoten, Hak. Soc. i. 280.

1826.—"I was awoke from disturbed rest by cries of kis! kis! (clear the way)."—Pandumurung Hari, ed. 1873, i. 46.

[QUAMOCILIT. s. The Ipomaeas quamoclitlitis, the name given by Linnaeus to the Red Jasmine. The word is a corruption of Skt. Kâma-lalld, 'the creeper of Kâma, god of love.'

1834.—"This climber, the most beautiful and luxuriant imaginable, bears also the name of Kamalita, 'Love's Creeper.' Some
have flowers of snowy hue, with a delicate fragrance. ... "— Wunderings 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 kaďah, 'an elephant-trap' (see KEŠDAH). [Mr. Skeat writes: "I do not know what Crawford's authority may be, but kaďah does not appear in Klinkert's Dict. ... In any case the form taken by the name of the country is Kâla. 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 Kâla is the Kâlî or Kâlit of Ptolomy's sea-route to China, and likewise the Kâla of the early Arab voyagers, as in the Fourth Voyage of Sinbad the Seaman (see Proc. R. Geog. Soc. 1882, p. 655; Burton, Arabian Nights, iv. 386). It is possible that these old names however represent Kâlîa, 'a river mouth,' a denomination of many small ports in Malay regions. Thus the port that we call Quedda is called by the Malays Kowlâ Butran.

1516.—"Having left this town of Tanassary, further along the coast towards Malacca, there is another seaport of the Kingdom of Arsam, which is called Queda, in which also there is much shipping, and great interchange of merchandise."—Barros, 188-189.

1553.—" ... The settlements from Tavay to Malaca are these: Tanassary, a notable city, Lungur, Torrão, Queda, producing the best pepper on all that coast, Pedão, Perá, Solungor, and our City of Malaca. ..."—Barros, i. ix. 1.

1572.—"Ohla Tavai cidade, onde começa De Sião largo o imperio tão comprido: Tanassari, Quedá, que ha só começa Das que pimenta alli tem produzido." (Cândes, x. 123.)

By Burton:

"Behold Tavâ City, whence begin Siam's dominions, Reign of vast extent; Tanassari, Quedá of towns the Queen that bear the burthen of the hot piment." 1588.—" ... to the town and Kingdom of Queda ... which lyeth under 6 degrees and a halfe; this is also a Kingdom like Tangara, it hath also some wine, as Tanassaniar hath, and some small quantity of Pepper."—Linschoten, p. 31; [Hak. Soc. i. 103].

1614.—"And so ... Diogo de Mendonça ... sending the galliote (see GALLEVAT) on before, embarked in the jaíia (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" (caláiam, see CALAY).—Bocarro, Decada, 187.

1888.—"Leaving Penang in September, we first proceeded to the town of Queda lying at the mouth of a river of the same name."—Quedah, &c., by Capt. Stewart Osborne, ed. 1883.

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-muś", 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 (qq.v.).

1816.—"The Grand Master, or Adventures of Qui Hi in Hindostan, a Hudibrastic Poem; with illustrations by Rowlandsou.

1825.—"Most of the household servants are Parsees, the greater part of whom speak English. ... Instead of 'Koes hwe,' Who's there? the way of calling a servant is 'boy,' a corruption. I believe, of 'huś,' brother."—Heber, ed. 1844, ii. 98. [But see under BOY.]

c. 1830.—"J'ai vu dans vos gazettes de Calcutta les clameurs des quibâasés (sobriquet des Européens Bengaliés de ce côté) sur la chaleur."—Jacquemont, Corresp. ii. 303.

QUILOA, n.p. t.e. Kilwa, in lat. 9° 0' 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 Rotérito, and in Barros's account of Da Gama's voyage. Barros had access to a native chronicle of Quiloa, and says it was founded about A.H. 400, and a little more than 70 years after Magadho and Brava, by a Persian Prince from Shiraz.

1220.—"Kîlwa, a place in the country of Zenj, a city."—Tâleqân (orig.), iv. 302.

c. 1380.—"I embarked at the town of Makadashan (Magadoxo), making for the
country of the Sawiñil, and the town of Kulwa, in the country of the Zen. . . .” — Ibn Batuta, ii. 191. [See under SÓFALA.]

1498. — “Here we learned that the island of which they told us in Moombiquay as being peopled by Christians is an island at which dwells the King of Moombiquy 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 Quylnæ...” — Roteiro da Viagem de Vasco da Gama, 48.


1506. — “Del 1502... mandò al viaggio naue 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 Ochilla; la qual terra e dentro uno rio...” — Leonardo Ca' Masser, 17.

1553. — “The Moor, in addition to his natural hatred, bore this increased resentment on account of the chastisement inflicted on him, and determined to bring the ships into port at the city of Quilna, 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 Quilna, half peopled by Christians of Abyssinia and of India, and that if he gave the order the ships should be steered thither.” — Barros, l. iv. 5.

1572. — “Esta ilha pequena, que habitamos, he em toda esta terra certa escala De todos os que as ondas navegamos De Quilna, de Mombaça, a de Sofala.” — Cambes, i. 54.

By Burton:

“This little island, where we now abide, of all this seacoast is the one sure place for every merchantman that stems the tide from Quilna, or Sofala, or Momba...”

QUILON, n.p. A form which we have adopted from the Portuguese for the name of a town now belonging to Travancore; once a very famous and much frequented port of Malabar, and known to the Arabs as Kaulam. The proper name is Tamil, Kollam, of doubtful sense in this use. Bishop Caldwell thinks it may be best explained as ‘Palace’ or ‘royal residence,’ from Kolu, ‘the royal Presence,’ or Hall of Audience. [Mr. Logan says: “Kollam is only an abbreviated form of Koyillagam or Kovillagam, ‘King’s house’” (Malabar, i. 231, note).] For ages Kaulam was known as one of the greatest ports of Indian trade with Western Asia, especially trade in pepper and brazil-wood. It was possibly the Male of Coenas in the 6th century (see MALABAR), but the first mention of it by the present name is about three centuries later, in the Relation translated by Reinaud. The ‘Kollam era’ in general use in Malabar dates from A.D. 824; but it does not follow that the city had no earlier existence. In a Syriac extract (which is, however, modern) in Land's Anecdota Syriaca (Latin, i. 125; Syriac, p. 27) it is stated that three Syrian missionaries came to Kaulam in A.D. 823, and got leave from King Shakirkbirti to build a church and city at Kauil. 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. Shakirkbirti is evidently a form of Chakravarti Bhaja (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 Columbun, and by this name it was constituted a See of the Roman Church in 1328, suffragan of the Archbishop of Sultaniya in Persia; but it is doubtful if it ever had more than one bishop, viz. Jordanus of Severac, author of the Mirabilia often quoted in this volume. Indeed we have no knowledge that he ever took up his 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 Kolamba, [other forms being Kolambapattana, or Kalamampattanal (Bombay Gazetteer, vol. i. pt. i. 183)]. The form Palum-bus also occurs in most of the MSS. of Friar Odoric's Journey; this is the more difficult to account for, unless it was a mere play (or a trick of memory) on the kindred meanings of colomba.
851.—"De ce lieu (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 Reinaud, i. 15.

1196.—"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 Tudibia, in Early Travels in Palestine, 114-115.

c. 1280-90.—"Royaumes de Ma-pa-rrh. Parmi tous les royaumes étrangers d'au-delà des mers, il n'y eut que Ma-pa-rrh et Ki-lan (Maabar and Quilon) sur lesquels on ait pu parvenir à établir une certaine sujétion; mais surtout Ki-lan. ... (Année 1282). Cette année... Ki-lan a envoyé un ambassadeur à la cour (mongole) pour présenter en tribut des marchandises précieuses et un singe noir."—Chinese Annals, quoted by Pauthier, Marc Pol, ii. 603, 643.

1298.—"When you quit Maabar and go 500 miles towards the S.W. you come to the Kingdom of Colomn. The people are idolators, but there are also some Christians and some Jews," &c.—Marco Polo, Bk. iii. ch. 22.

c. 1300.—"Beyond Guzerat are Kankan and Tana; beyond them the country of Malibär, which from the boundary of Karoha to Kolam is 300 parasangs in length. The people are all Samánis, and worship idols. ..."

1310.—"Maabar extends in length from Kolam to Nilwvar (Nellore) nearly 300 parasangs along the sea-coast."

1322.—"... as I went by the sea... towards a certain city called Columbunum (where I bought the pepper in great store)."

1322.—"Poi venni a Colomba, ch'à la region terra d'India per mercanti. Quivi è il gengivo in grande copia e del buono del mondo. Quivi vanni tutti ignudi salvo che portano un panno innanzi alla vergogna, e legaisi di distro."—Palatine MS. of Odoric, in Cathay, App., p. xlvii.

c. 1328.—"In India, whilst I was at Columbunum, were found two cats having wings like the wings of bats."—Friar Jordann, p. 29.

1330.—"... Joannes, &c., nobili viro domino Nascarendo et universis sub eo Christianis Nascarensi de Columbo gratiam in oras contine, quae ducat ad gloriam in queretis venerabilem Fratrem nostrum Jordananum Catalani episcopum Columbensem... quem nuper ad episcopalis dignitatis apicem auctoritate apostolicae diximus promovendum..."—Letter of Pope John XXII. to the Christians of Colomn, in Odorici Raynaldii Ann. Eccles. v. 493.

c. 1343.—"... The 10th day (from Calicut) we arrived at the city of Kau-lam, which is one of the finest of Malibär. Its markets are splendid, and its merchants are known under the name of Silt (see Choolla). They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store."—Ibn Battuta, iv. 10.

c. 1348.—"... And sailing on the feast of St. Stephen, we navigated the Indian Sea until Palm Sunday, and then arrived at a very noble city of India called Columbunum, where the whole world's pepper is produced. There is a church of St. George there, of which from the boundary of Karuha, in early Halil, iii. 32.

1348.—"... Colomn, civitatem nobilissimum venit, cujus ambitus duodecim millia passuum amplitudine. Gingiber qui colabi (colombi) dictur, pipier, verzinum, cannellea quae cruscor impelluntur, hac in provincia, quam vocant Melibrarian, leguntur."—Codini, in Poggio de Var. Fortunat.

c. 1403.—"... Colomn, civitatem nobilissimum venit, cujus ambitus duodecim millia passuum amplitudine. Gingiber qui colabi (colombi) dictur, pipier, verzinum, cannellea quae cruscor impelluntur, hac in provincia, quam vocant Melibrarian, leguntur."—Codini, in Poggio de Var. Fortunat.

1488.—"... In the year Bharat (644) of the Kolamb ura, King Adityavarma the ruler of Vanchi... who has attained the sovereignty of Cherabaya Mandalam, hung up the bell."

1510.—"... we departed... and went to another city called Colom. 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."—Varthema, 182-3.

1516.—"... Further on along the same coast towards the south is a great city and good sea-port which is named Coulam, in which dwell many Moors and Gentiles and Christians. They are great merchants and very rich, and own many ships with which they trade to Cholimendel, the Island of Ceylon, Bengal, Malaca, Samatara, and Pegu... There is also ducat ad gloriam in futuro which sells this city much pepper."

1572.—"A hum Cochim, e a outro Canezor, A qual Chale, a qual a ilha da Pimenta, A qual Couloa, a qual a Cranganor, E os mais, a quem o mais servir, e contenta."—Cano, vii. 35.
Elmdoraga, to provide for the safe travelling for Merv, the Emir's tom (the Shawbunder [we given them a firman to free them, as]

1729. — "... Coylang." — Valentijn, Chorea., 115.

1727. — "Coloan is another small principality. It has the Benefit of a River, which is the southernmost Outlet of the Copine 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 mungoose (q.v.) occurs in the quotation which follows: properly Krippullai, ['little squeaker'].

1601. — "... bestiola quesdam Quill sive Quirpele vocata, quae aspectu primo vi-vernae. ..." — De Bry, iv. 63.

R

RADAREE, s. P.—H. rdh-dari, from rdh-dar, 'road-keeper.' A transit duty; sometimes 'black-mail.' [Rahduari is very commonly employed in the sense of sending prisoners, &c., by escort from one police post to another, as along the Grand Trunk road].

1620. — "Fra Nicolo Ruigiola Francescano genovese, il quale, passagiero, che d'India andava in Italia, partito alcuni giorni prima da L浸泡an ... poco di qua lontano era stato trattenuto dai rahdari, o custodi delle strade. ..." — P. della Valle, ii. 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. ..." —Sainsbury, iii. p. 183.

1657. — "... that the goods ... may not be stopped ... on pretence of taking rhadaryes, or other duties. ..." —Phir- man of Shaw Orung Zeel, 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 Battraree men, for ye Dutys on our goods." —Hedges, Diary, Dec. 15; [Hak. Soc. i. 213. In i. 100, Rawdarrie].

c. 1731. — "Nizamul Mulk ... thus got rid of ... the rahdari from which latter impost great annoyance had fallen upon travellers and traders." —Khas Khan, in Elliot, vii. 531.

[1744.] — "Passing the river Kislawan we ascended the mountains by the Rahdar (a Persian toll) of Noglabar. ..." —Haven, i. 226.

RAGGY, s. Ragji (the word seems to be Dec. Hindustani, [and is derived from Skt. raga, 'red,' on account of the colour of the grain]. A kind of grain, Eleusine Coracana, Gaertn.; Cynosurus Coracanus, Linn.; largely cultivated, as a staple of food, in Southern India.

1792. — "The season for sowing raggy, rice, and bajereem 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." —Dawson, 10.

[1800.] — "The Deccany Mussulmans call it Bagy. In the Tamil language it is called Kevar (kghwaram)." —Buchanan, Mysore, i. 100.

RAINS, THE, s. The common Anglo-Indian colloquial for the Indian rainy season. The same idiom, as chutus, had been already in use by the Portuguese. (See WINTER).

1668. — "Lastly, I have imagined that if in Dehi, 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, overflowed 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. Mitton, in Memoir, p. 67.

RAIS, s. Ar. ra'ts, from ra't, 'the head,' in Ar. meaning 'the captain, or master, not the owner of a ship,' in
RAJA, RAJAH. 754  RAJPOOT.

India it generally means 'a native gentleman of respectable position.'

1610.—"...Bayes of all our Nauyes."—Birdwood, First Letter Book, 435.
1736.—"... their chief (more worthless in truth than a horsekeeper)." In note—"In the original the word Bayse is introduced for the sake of a jingle with the word Baise (a chief or leader)."—Tippeo's Letters, 18.
1870.—"Baise." See under BOOT.
1900.—"The petition was signed by representative landlords, 'raisers.'—Pioneer Mail, April 13.

**RAJA, RAJAH.** *Skt. rájá, '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 Nawáb is upon Moslem. Ráj, Ráo, Rána, Ráival, Ráya (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 Rájá 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 Rákkias be an exception. In early Mahommedan writers the now less usual, but still Indian, forms Ráó and Ráê, 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.

1638.—"... Bábá-uddín fled to one of the heathen Kings called the Rái Kanblah. The word Ráí 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 Rèy.
1869.—"Baisaw." See under GOONT.]
1612.—"In all this part of the East there are 4 castes. ... The first caste is that of the Bays, and this is a most noble race from which spring all the Kings of Canada.

1615.—"According to your direction I have sent per Orinceay (see ORANKAY) Boge Roger's junk six pecules (see PECUL) of lead."—Foster, Letters, iv. 107.

[1628.—"A Bajia, that is an Indian Prince."—P. della Valle, Hak. Soc. i. 84.]
1688.—"I went a hunting with ye Bages, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets."—Hedges, Diary, March 1; (Hak. Soc. i. 46). 1786.—Tippeo with gross impropriety addresses Louis XVI. as "the Rajah of the French."—Select Letters, 369.

**BAJAMUNDRY, n.p.** A town, formerly head-place of a district, on the lower Godavery R. The name is in Telgu Rdjamahehdravaramu, 'King-chief's-Town,' and takes its name from Mahendradeva of the Orissa dynasty; see Morris, Godavery Man. 23.

**RAJPOOT.** *Skt. Rajpút, from Skt. Rājaputra, 'King's Son.' The name of a great race in India, the hereditary profession of which is that of arms. The name was probably only a honorific assumption; but no race in India has furnished so large a number of princely families. According to Chand, the great medieval bard of the Rajpúts, there were 36 clans of the race, issued from four Kshatriyas (Parihár, Prämár, Solanki, and Chauhán) who sprang into existence from the sacred Agnikundu or Firepit on the summit of Mount Abút. Later bards give five eponyms from the firepit, and 99 clans. The Rajpúts thus claim to be true Kshatriyas, or representatives of the second of the four fundamental castes, the Warriors; but the Brahmanas 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 factitious. "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" (Rás-málâ, reprint 1878, p. 537).

An odd illustration of the fact that to partake of animal food, and especially of the heroic repeat of the flesh of the wild boar killed in the chase
RAJPOOT. 755  RAMASAMMY.

(see Terry's representation of this below) is a Rājpūt characteristic, occurs to the memory of one of the present writers. In Lord Canning's time the young Rājpūt Raja of Alwar had betaken himself to degrading courses, insomuch that the Viceroy felt constrained, in open durbar at Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahommedans, who had so influenced his conduct that among other indications, he would not eat wild pig. The old Political, hearing this, shook his head very gravely, saying, 'Would not eat Wild Pig! Dear! Dear! Dear!' It seemed the ne plus ultra of Rājpūt degradation! The older travellers give the name in the quaint form Rashbūt, 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 Butoes, 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 Rashbūtes, and they, in the time that their King was a Gentile, were Knights, the defenders of the Kingdom, and governors of the Country."—Barbaa, 50.

1533.—"Insomuch that whilst the battle went on, Saladin placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fight; and Saladin ordered them to be set fire to, whilst he was in it. Thus the house suddenly blew up with great explosion and loud cries from the unhappy women; whereupon all the people from within and without rushed to the spot, but the Resbūtes 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. 597.

"And with the stipulation that the 200 pardaus, which are paid as allowance to the lascarins of the two small forts which stand between the lands of Bācaim and the Reys butuos, shall be paid out of the revenues of Bācaim as they have been paid hitherto."—Treaty of Nano da Cunha with the K. of Cambaya, in Subsidies, 137.

c. 1554.—"But if the caravan is attacked, and the Bāts (see BHAT) kill themselves, the Rashboutes, according to the law of the Bāts, are adjudged to have committed a crime worthy of death."—Sidi 'Ali Kapddn, in J. As., Ser. I., tom. ix. 96.

[1602.—"Rachebidas."—Costa, 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 Rashbūtuses, Moors of great valour; and of ours fell eighteen."—Bocarro, Decades, 210.

1614.—"... in great danger of thieves called Rashbūtuses."—Foster, Letters, ii. 260.

1616.—"... it were fitter he were in the Company of his brother... and his safetc more regarded, then in the hands of a Rashboote Gentile."—Sir T. Roe, i. 533-4; [Hak. Soc. ii. 282.]

"The Rashbūtuses are Swines-flesh most hateful to the Mahometans."—Terry, in Purchas, ii. 1479.

1638.—"These Rashbūtuses are a sort of Highwaymen, or Thieves."—Mandetala, Eng. by Davies, 1699, p. 19.

1648.—"These Resbūtuses (Resbūtuses) are held for the best soldiers of Gussuratta."—Van Twist, 30.

[c. 1660.—"The word Ragipous signifies Sons of Rajas."—Bernier, ed. Constable, 38.]

1673.—"Next in esteem were the Rashbootes, Rashbūtuses, or Souldiers."—Fryer, 27.

1689.—"The place where they went ashore was at a Town of the Moors, which name our Seamen give to all the Subjects of the Great Mogul, but especially his Mahometan Subjects; calling the Idolaters Gentoons or Rashbūtuses."—Dampier, i. 507.

1791.—"... Quatre cipaxes ou reispoutres monte sur des chevaux persans, pour l'escorter."—B. de St. Pierre, Chantire Indienne.

RAMASAMMY. a. This corruption of Ramasamym ("Lord Rāma"), a common Hindū proper name in the South, is there used colloquially in two ways:

(a). As a generic name for Hindūs, like 'Tommy Atkins' for a British soldier. Especially applied to Indian coolies in Ceylon, &c.

(b). For a twisted roving of cotton in a tube (often of wrought silver) used to furnish light for a cigar (see FULLETA). Madras use:

a.—

[1843.—"I have seen him almost swallow it, by Jove, like Ramo Samee, the Indian juggler."—Thackeray, Book of 'Sohb, ch. i.]
RAMBOTA

1880.—"... if you want a clerk to do your work or a servant to attend on you, you would take on a saporoseous Bengali Baboo, or a serflike abject Madrasi Ramasamy... A Madrasi, even if wrongly abused, would simply call you his father, and his mother, and his aunt, defending the poor, and epitome of wisdom, and would take his change of you in the bazaar accounts."—Cornhill Mag., Nov., pp. 582-3.

RAMBOTANG, s. Malay, rambūtan (Filet, No. 6750, p. 256). The name of a fruit (Nephelium lappaceum, L.), common in the Straits, having a thin juicy pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From rambūt, hair.

1613.—"And other native fruits, such as "boches (perhaps backang, the Mangifera fordii I.) rambotangs, rambes, buushuos, and pomegranates, and innumerable others. ..."—Codimde de Eredia, 16.

1726.—"... the ramboten-tree (the fruit of which the Portuguese call fructa dos caffaros or Caffer's fruit)."—Valentijn (v.) Sumatra, 3.

1727.—"The Ramboten is a Fruit about the Bigness of a Walnut, with a tough Skin, beset with Cspillamenh; within the Skin is a V.07 "Y7 MP.''-HmgW ii. 81; ed 1 44, 11. 801.

1783.—"Mangustines, barnb, and dorian ..."—Heyne, Tracts, 411.

RAMBAD, s. Hind. from Ar. ramadān (ramadhān). The ninth Mahommedan lunar month, viz. the month of the Fast.

1615.—"... at this time, being the preparation to the Rambad or Lent."—Sir T. Roe, in Purchas, i. 537; [Hak. Soc. i. 21; also 58, 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. 607; [Hak. Soc. i. 179].

1686.—"They are not ... very curious or strict in observing any Days or Times of particular Devotions, except it be Ramadām time as we call it. ... In this time they fast all Day. ..."—Dampier, i. 343.

Ramoosy, n.p. The name of a very distinct caste in W. India, Mahr. Ramost, [said to be from Mahr. ranavādī, 'jungle-dweller']; originally one of the thieving castes. Hence they came to be employed as hereditary watchmen in villages, paid by cash or by rent-free lands, and by various petty dues. They were supposed to be responsible for thefts till the criminals were caught; and were often themselves concerned. They appear to be still commonly employed as hired chokidars by Anglo-Indian households in the west. They come chiefly from the country between Poona and Kolhapur. The surviving traces of a Ramoosy dialect contain Telengu words, and have been used in more recent days as a secret slang. [See an early account of the tribe in: "An Account of the Origin and Present condition of the tribe of Ramoosies, including the Life of the Chief Oomiah Naik, by Capt. Alexander Mackintosh of the Twenty-seventh Regiment, Madras Army," Bombay 1833.]

1817.—"His Highness must long have been aware of Ramoosies near the Mahadeo pagoda."—Elphinstone's Letter to Parkru, 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 Patella (Patel) and Kowfurnies (Goolurnies), 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 ramoosy or a chowkeydar; nothing will wake him."—Tribes on My Frontier.

RAM - RAM! The commonest salutation between two Hindus meeting on the road; an invocation of the divinity.

1652.—"... then they approach the idol waving them (their hands) and repeating many times (the words) Ram, Ram, i.e. God, God."—Tavernier, ed. Ball, i. 283.]

1678.—"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 Cottstaff; 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 stand by, and after taking leave of them, go and lie over the corpse, calling out only Ram, Ram."—Valentijn, v. 51.

[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 coaxedit in every way, but no notice of me would it take. Then I bestowed upon it the title of being a Mahratta popet, and hailed it Ram Ram! and spoke in Mahratti to it; when at once it roused up out of its lethargy, and hopped and swung about, and answered me back, and cuddled up close to me against 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; īānī, fem. of īāj, from Skt. īājī (= regina).

1673.—"Bedmurr (Bednur) . . . is the Capital City, the Residence of the Ranne, the Relict of Sham Shunker Naig."—Fryer, 162.

1809.—"The young Rannie may marry whomesoever she pleases."—Lord Valentia, i. 364.

1879.—"There were once a Raja and a Rān̂é who had an only daughter."—Miss Stokes, Indian Fairy Tales, 1.

RANGOON, n.p. Burm. Rān-gun, said to mean 'War-end'; the chief town and port of Pegu. The great Pagoda in its immediate neighbourhood had long been famous under the name of Dagon (q.v.), but there was no town in modern times till Rangoon was founded by Alompra during his conquest of Pegu, in 1755. The name probably had some kind of intentional assonance to Da-gun, whilst it "proclaimed his forecast of the immediate destruction of his enemies." Occupied by the British forces in May 1824, and again, taken by storm, in 1852, Rangoon has since the latter date been the capital, first of the British province of Pegu, and latterly of British Burma. It is now a flourishing port with a population of 134,176 (1881); [in 1891, 180,324].

RANJOW, s. A Malay term, ran-jān. Sharp-pointed stakes of bamboo of varying lengths stuck in the ground to penetrate the naked feet or body of an enemy. See Marsden, H. of Sumatra, 2nd ed., 276. [The same thing on the Assam frontier is called a poe (Lacin, Wild Races, 308), or panji (Sanderson, Thirteen Years, 233).]

BASEED, s. Hind. rāsid. A native corruption of the English 'receipt,' shaped, probably, by the Pers. rāsīdā, 'arrived'; viz. an acknowledgment that a thing has 'come to hand.'

1877.—"There is no Sindi, however wild, that cannot now understand 'Rāsid' (receipt), and 'Aptī' (appeal)."—Burton, Sind Revisited, i. 282.

BAT-BIRD, s. The striated bush-babbler (Chattarhoea caudata, Dumeril); see Tribes on My Frontier, 1883, p. 3.

BATTAN, 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 Crawfurd derives from rawat, 'to pare or trim'], applied to various species of Calamus and Dae monorops (see Filet, 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., rivaling 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 rōtās, which are slender but tough canes, which they twist and make into strong cables."—Correa, Lendas, ii. 229.

1563.—"They took thick ropes of rōtās (which are made of certain twigs which are very flexible) and cast them round the feet, and others round the hands."—Garcia, f. 90.

1598.—"There is another sort of the same reeds which they call Rōta; these are thinner like twiggies of Willow for baskets. . . ."—Linschoten, 28; [Hak. Soc. i. 97].

c. 1610.—"Il y a une autre sorte de canne qui ne vient jamais plus grosse que le petit doigt . . . et il ploye comme osier. Ils l'appellent Rōtān. Ils en font des cables de naure, et quantité de sortes de paniers sentiment entre lasse."—Pyramy de Laval, i. 297; [Hak. Soc. i. 831, and see i. 207].
RAVINE DEER. The sportsman's name, at least in Upper India, for the Indian gazelle (Gazella Bennetti, Jerdon, [Blandan, Mammalia, 526 seqq.]).

BAZZIA, s. This is Algerine-French, not Anglo-Indian, meaning a sudden raid or destructive attack. It is in fact the Ar. ghaziya, 'an attack upon infidels,' from ghazi, 'a hero.'

REAPER, s. The small laths, laid across the rafters of a sloping roof to bear the tiles, are so called in Anglo-Indian house-building. We find no such word in any Hind Dictionary; but in the Mahratti 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. reés. Accounts were kept at Bombay in rupees, quarters, and reas, down at least to November 1834, as we have seen in accounts of that date at the India Office.

1673.—[In Gos] "The 'vinteen. . . 15 Basrooks (see BUDGROOK), whereas 75 make a Tango (see TANGA), and 60 Rees make a Tango."—Fryer, 207.

1727.—"Their Accounts (Bombay) are kept by Bayes and Ruppers. 1 Ruper is . . . 400 Bayes."—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 ḫyddir ḫes of the Periplus.

c. 80-90.—"Another village, Bakarē, lies by the mouth of the river, to which the ships about to depart descend from Nel-kynda. . . . From Bakarē extends the Red-Hill (rūḥdd ḫes) 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. 385. See also Durr's New Directory, 5th ed. 1780, p. 161.

1814.—"From thence (Quilone) to Anjengo the coast is hilly and romantic; especially about the red cliffs at Boccoli (qu. Baxaph as above) where the women of Anjengo daily repair for water, from a very fine spring."—Forbes, Or. Mem., i. 394; [2nd ed. i. 213].

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."—Hawburgh'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."—Oeser's Voyage, i. 190.

REGULATION, s. A law passed by the Governor-General in Council, or by a Governor (of Madras or Bombay) in Council. This term became obsolete in 1833, when legislative authority was conferred by the Charter Act (3 & 4 Will. IV. cap. 85) on those authorities; and thenceforward the term used is Act. By 13 Geo. III. cap. 63, § xxxv., it is enacted that it shall be lawful for the G.-G. and Council of Fort William in Bengal to issue Rules or Decrees and Regulations for the good order and civil government of the Company's settlements, &c. This was the same Charter Act that established the Supreme Court. But the authorised compilation of "Regulations of the 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 XLI. of 1793, which prescribes the form, numbering, and codifying of the
Regulations to be issued. The fact seems to be that prior to 1793, when the enactment of Regulations was systematized, and the Regulations began to be regularly numbered, those that were issued partook rather of the character of resolutions of Government and circular orders than of Laws.

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. Lewis, A Fly on the Wheel, p. 376.

1880.—"The laws promulgated under this system were called Regulations, owing to a lawyer's doubts as to the competence of the Indian authorities to infringe on the legislative powers of the English Parliament, and to modify the 'laws and customs' by which it had been decreed that the various nationalities of India were to be governed."—Saty. Review, March 13, p. 335.

REGULATION PROVINCES. See this explained under NON-REGULATION.

REGUR, s. Dakh. Hind. regar, also legar. The peculiar black loamy soil, commonly called by English people in India 'black cotton soil.' The word may possibly be connected with H.—P. reg, 'sand'; but regada and 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, Ramnud, and Tinnevelly. 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 understood, and . . . some peculiarities in distribution yet require explanation."


BEHN, s. [Hind. reh, Skt. rej, 'to shine, shake, quiver.'] A saline efflorescence which comes to the surface in extensive tracts of Upper India, rendering the soil sterile. The salts (chiefly sulphate of soda mixed with more or less of common salt and carbonate of soda) are superficial in the soil, for in the worst reh tracts sweet water is obtainable at depths below 60 or 80 feet. [Plains infested with these salts are very commonly known in N. India as Usur Plains (Hind. asar, Skt. ashara, 'impregnated with salt.')] The phenomenon seems due to the climate of Upper India, where the ground is rendered hard and impervious to water by the scorching sun, the parching winds, and the treeless character of the country, so that there is little or no water-circulation in the subsoil. The salts in question, which appear to be such of the substances resulting from the decomposition of rock, or of the detritus derived from rock, and from the formation of the soil, as are not assimilated by plants, accumulate under such circumstances, not being diluted and removed by the natural purifying process of percolation of the rain-water. This accumulation of salts is brought to the surface by capillary action after the rains, and evaporated, leaving the salts as an efflorescence on the surface. From time to time the process culminates on considerable tracts of land, which are thus rendered barren. The canal-irrigation of the Upper Provinces has led to some aggravation of the evil. The level of the canal-waters being generally high, they raise the level of the reh-polluted water in the soil, and produce in the lower tracts a great increase of the efflorescence. A partial remedy for this lies in the provision of drainage for the subsoil water, but this has only to a small extent been yet carried out. [See a full account in Watt, Econ. Dict. VI. pt. i. 400 seq.]

BEINOL, 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. xxxi; [Hak. Soc. i. 208].

C. 1610.—"... quand ces soldats Portugais arrivent de nouveau aux Indes portans ancor leurs habita du pays, ceux qui sont là de long tās quand ils les voyent par les rues les appellent Renol, chargé de poux, et mille autres inuires et mocqueries."—Morquet, 304.

[... "When they are newly arrived in the Indies, they are called Raignolles, that is to say 'men of the Kingdom,' and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies; this name sticks to them until the fleet arrives the year following."—Pyrard de Laval, Hak. Soc. ii. 123.]

[1727.—"The Reynolds or European fidalgos."—A. Hamilton, ed. 1744, i. 251.]

At a later date the word seems to have been applied to Portuguese deserters who took service with the E.I. Co. Thus:

C. 1760.—"... With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of Reynols."—Grose, i. 38.

RESHIRE, n.p. Reshirh. 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 Beyzel in the quotation from A. Nunes under Dubber. The spelling Baxel in Barros below is no doubt a clerical error for Baxel.

C. 1340.—"Reshirh... This city built by Lahore, was rebuilt by Shapur son of Ardesthir Babegh; 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 Rischieh are the chief productions."—Hammadalla Mascāfī, quoted in Barbier de Meynard, Dict. de la Perse.

1514.—"... And thereupon Pero Dalboquerque sailed away... and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it... and when he was as far advanced as Bārum, the winds being now westerly—he tacked about, and stood along in the tack for a two days' voyage, and reached Baxel, where he found Mirbuzace, Captain of the Xoque Imsail, (Shah Ismail Safa, of Persia), who had captured 20 tarradas from a Captain of the King of Ormuz."—Abboquere, Hak. Soc. iv. 114-115.

"On the Persian side (of the Gulf) is the Province of Baxel, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—Ibid. 189-7.

1534.—"And at this time insurrection was made by the King of Baxel, (which is a city on the coast of Persia); who was a vassal of the King of Ormuz, and in the latter King's support, and with the help from the Captain of the Castle, Antonio da Silveira. And he sent down Jorge de Cramato with a galliot and two foists and 100 men, all well equipped, and good musketeers; and bade him tell the King of Baxel that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of Ormuz."—Correa, iii. 557.

1553.—"... And Francisco de Gouvea arrived at the port of the city of Baxel, 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.—"Beyzel." See under DUBBER, as above.

1600.—"Reformados y proveydos en Harmuz de lo necesario, nos tornamos a partir... fuimos esta vez por fuera de la isla Queiximo (see KISHM) corriendo la misma costa, como de la primera, pensamos... mas adelante la fortaleza de Baxel, celebre por el mucho y perfecto pan y frutos, que su territorio produce."—Teziran, Viga, 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 Lovre'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, at Solo and Djokjocarta.

a.——
1748.—"We received a letter from Mr. Henry Kelsall, Resident at Ballasore."—Ft. William Consn., in Long, 3.
1760.—"Agreed, Mr. Howitt the present Resident in Rajah Tilkuck Chund's country (i.e. Burdwan) for the collection of the tuencas (see TUNCA), be wrote to."—Ibid. March 29, Ibid. 244.

b.——
1798.—"Having received overtures of a very friendly nature from the Rajah of Berar, who has requested the presence of a British Resident at his Court, I have despatched an ambassador to Nagpore with full powers to ascertain the precise nature of the Rajah's views."—Mary GIS WELLESLEY, Despatches, i. 99.

RESPONDENTIA, s. An old trade technicality, thus explained: "Money which is borrowed, not upon the vessel as in bottomry, but upon the goods and merchandise contained in it, which must necessarily be sold or exchanged in the course of the voyage, in which case the borrower personally is bound to answer the contract" (Wharton's Law Lexicon, 6th ed., 1876; and see N.E.D. under Bottomry). What is now a part of the Calcutta Course, along the bank of the Hoogly, was known down to the first quarter of the last century, as Respondentia Walk. We have heard this name explained by the supposition that it was a usual scene of proposals and contingent Jawabh, (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. DAWES, Merchant. In Wheeler, ii. 340.
1727.—"There was one Captain Perrin Master of a Ship, who took up about 500 L. on Respondentia from Mr. Ralph Sheldon... payable at his Return to Bengal."—A. Hamilton, ii. 14; [ed. 1744, ii. 12].
1748.—"... which they are enabled to do by the Money taken up here on Respondentia bonds..."—In Wheeler, ii. 427.
1776.—"I have desired my Calcutta Attorney to insure some Money lent on Respondentia on Ships in India... I have also subscribed £500 towards a China Voyage."—MS. Letter of James Rennell, Feb. 20.
1794.—"... I assure you, Sir, European 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 Gate has been built at the north end of the old Respondentia walk..."—Davidson, Diary of Travels, ii. 209.]

RESSAILAR, s. P.—H. Rasaaiddr. A native subaltern of irregular cavalry, under the Bessaadar (q.v.). It is not clear what sense Rasaad 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. risala. 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 risal, i.e. of a civil officer employed to make arrests (Dozy), [and in the passage from the Asf, quoted under RESSAILAR, the original text has Risalah]. The transition of meaning, as with many other words of Arabic origin, is very obscure.

1758.—"... Presently after Shokum Singh and Haroon Cawn (formerly of Boy Dullub's
RESSALDA, s. P.-H. Rissaldar (Rissala). Originally in Upper India the commander of a corps of Hindustani horse, though the second quotation shows it, in the south, applied to officers of infantry. Now applied to the native officer who commands a ressala in one of our regiments of "Irregular Horse." This title is applied honorifically to overseers of post-horses or stables. (See Panjab Notes & Queries, ii. 84.)

RESIDENT, n. Much the same as Dawk Bungalow (q.v.). Used only in Ceylon only. [But the word is in common use in Northern India for the chokies along roads and canals.]

[1894. "'Best-Houses' or 'staging bungalows' are erected at intervals of twenty or fifteen miles along the roads."]

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 18th century this animal was familiar not only in the Western Himalaya, but in the forests near Peshawar. It is probable that the nearest rhinoceros to be found at the present time would be not less than 800 miles, as the crow flies, from Peshawar. See also GANADA, [and for references to the animal in Greek accounts of India, M'Crindle, Ancient India, its Invasion by Alexander, 186].

CRHOTASS, n.p. This (Rohitá) is the name of two famous fortresses in India, viz. a. a very ancient rock-fort in the Sháhábúd district of Behar, occupying part of a tabular hill which rises on the north bank of the Son river to a height of 1490 feet. It was an important stronghold of Sher Shah, the successful rival of the Mogul Humáyün: b. A fort at the north end of the Salt-range in the Jhelum District, Punjab, which was built by the same king, named by him after
the ancient Rohtâs. The ruins are very picturesque.

a—

c. 1560.—"Sher Shâh was occupied night and day with the business of his kingdom, and never allowed himself to be idle. . . . He kept money (khazâna) and revenue (thârd) in all parts of his territories, so that, if necessary required, soldiers and money were ready. The chief treasure was in Rohtâs under the care of Ikhâtiyar Khân."—Waqi'-i-Muchâkhi, in Elliot, iv, 551.

[c. 1590.—]"Rohtâs is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 kos and the land is cultivated. It contains many springs, and whenever the soil is excavated to the depth of 3 or 4 yards, water is visible. In the rainy season many lakes are formed, and more than 200 waterfalls gladden the eye and ear."—Ain, li, 152.

1665.—". . . You must leave the great road to Patna, and bend to the South through Eskerburgh (E [Akbarpur]) and the famous Fortress of Rhodes."—Tavernier, E.T. ii, 53; [ed. Ball, i, 121.]

[1764.—]"From Shaw Mull, Kelladar of Rotas to Major Munro."—In Long, 359.

b.—

c. 1540.—"Sher Shâh . . . marched with all his forces and retinue all the hills of Fadimân and Gârhshîk, in order that he might choose a fitting site, and build a fort there to keep down the Ghakkaras. . . . Having selected Rohtâs, he built there the fort which now exists."—Tâtiph-i-Sher Shâhî, in Elliot, iv. 390.

1809.—"Before we reached the Hydaspes we had a view of the famous fortress of Rotas; but it was at a great distance. . . . Rotas we understood to be an extensive but strong fort on a low hill."—Elphinstone, Cumbal, ed. 1839, i. 103.

RICE. s. The well-known cereal, Oryza sativa, L. There is a strong temptation to derive the Greek φόρτα, which is the source of our word through It. rice, Fr. riz, etc., from the Tamil ari, 'rice deprived of husk,' ascribed to a root ari, 'to separate.' It is quite possible that Southern India was the original seat of rice cultivation. Roxburgh (Flora Indica, ii, 200) says that a wild rice, known as Nevarres [Skt. nûdra, Tel. nîvdrî] 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-ruzuz (arruzz) from which the Spaniards directly take their word arroz, may have been taken also directly from the Dravidian term. But it is hardly possible that φόρτα can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of φόρτα by Theophratus, 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 Theophratus.

The term was probably acquired on the Oxus, or in the Punjab. And though no Skt. word for rice is nearer φόρτα than vrihi, the very common exchange of aspirant and sibilant might easily give a form like vri or brsi (comp. hindû, sindî, &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' w'rîzâh, pl. 'rice' w'rizey, the former close to oryza. The same writer gives in Barakai (one of the uncultivated languages of the Kabul country, spoken by a 'Tajik' tribe settled in Logar, south of Kabul, and also at Kanigoram in the Waziri country) the word for rice as w'rîza, 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 rîza. The modern Persian word for husked rice is birinj, and the Armenian brinj. A nasal form, deviating further from the hypothetical brisi or vri, but still probably the same in origin, is found among other languages of the Hindû Kush tribes, e.g. Burishki (Khajuna of Leitner) brou; Shina (of Gilgit), brûj; Khowar of the Chitral Valley (Arniyah of Leitner), gijnj (Buddulph, Tribes of Hindoo Koosh, App., pp. xxxiv., lxx., cxxxix.).

1298.—"Il n'ha un farment et ris asez, mès il ne menuent pain de farment por ce que il est en celle provence enferme, mès menuent ris et font pozet (i.e. drink) de ris con espèces qe molt e(s)t bian e cler et fait le home etre ausi con fait le vin."—Marc Pol. Geo. Text, 132.

V.C. c. 320-800.—"Mâllon de stêpèrvz to kaloumèn tâ bruvôv, ê àv to èfemàstóto tê dômôv tê xeî, kai peristèvêv ólon khôdrôv, euviêtvêv tê têr dîm peufikôs
of Madagascar (*Urania speciosa*), cooked to pass as a bird's quill. Mr. Silber in his excellent book on Madagascar (*The Great African Island*, 1880), noticed this, but pointed out that the object was more probably the immensely long midrib of the *rofa* palm (*Syzygium 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 straip, but when entire the object must have strongly resembled a Brobdingnagian 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. Aroet... four midribs of the Raphia palm, called here *Moah.* They are just as sold and shipped up and down the coast. No doubt they were sent in Marco Polo's time in exactly the same state — i.e. stripped of their leaflets and with the tip broken off. They are used for making stages and ladders, and last long if kept dry. They are also made into doors, by being cut into lengths, and pinned through."

Some other object has recently been shown at Zanzibar as part of the wings of a great bird. Sir John Kirk writes that this (which he does not describe particularly) was in the possession of the R. C. priests at Bagamoyo, to whom it had been given by natives of the interior, and these declared that they had brought it from Tanganyika, and that it was part of the wing of a gigantic bird. On another occasion they repeated this statement, alleging that this bird was known in the Udoe (f) 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 B.C.) — "El Haçan fils d'Amr et d'autres, d'après ce qu'ils tennent de maint-personnages de l'Inde, m'ont rapporté des choses bien extraordinaires, au sujet des oiseaux du pais de Zabedj, de Khmér (*Kumār*) du Senf et autres regions des

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* Müller and (very positively) Fabricius discard *Bourjouf* for *Boçajouf*, which "no fellow understands." A. Hamilton (l. 130) mentions "Wheat, Pulse, and Butter" as exports from *Mangarul* on this coast. He does not mention *Bosmoron*!
ROCK-PIGEON. 765

parages de l’Inde. Ce que j’ai vu de plus grand, en fait de plumes d’oiseaux, c’est un tuyen que me montra Abou’l-Abbas de Siraf. Il était long de deux aunes environ, capable, semblait-il, de contenir une outre d’eau.

"J’ai vu dans l’Inde, me dit le capitaine Ismailawis, ches un des principaux mars-chands, un tuyen de plume qui était près de sa maison, et dans lequel on versait de l’eau comme dans une grande tonne. . . . Ne sois pas étonné, me dit-il, car un capitaine du pays des Zindjas m’a conté qu’il avait vu chez le roi de Siraf un tuyen de plume qui contenait vingt-cinq outres d’eau."—Livre des Merveilles d’Inde. (Par Van der Lil et Marcel Devic, pp. 62-83.)

ROCK-PIGEON. The bird so called by sportsmen in India is the *Pterocles excubius* of Temminck, belonging to the family of sand-grouse (*Pteroclidae*). It occurs throughout India, except in the more wooded parts. In their swift high flight these birds look something like pigeons on the wing, whence perhaps the misnomer.

ROGUE (Elephant) s. An elephant (generally, if not always a male) living in apparent isolation from any herd, usually a bold marauder, and a danger to travellers. Such an elephant is called in Bengal, according to Williamson, saun, i.e. sain [Hind. sain, Skt. shanda]; sometimes it would seem gunda [Hind. gunda, 'a rascal']; and by the Sinhalese hóra. The term rogue is used by Europeans in Ceylon, and its origin is somewhat obscure. Sir Emerson Tennent finds such an elephant called, in a curious book of the 18th century, runkedor or runkedor, of which he supposes that rogue may perhaps have been a modification. That word looks like Port. *ronkador*, 'a snorer, a noisy fellow, a bully,' which gives a plausible sense. But Littre gives rogue as a colloquial French word conveying the idea of arrogance and rudeness. In the following passage which we have copied, unfortunately without recording the source, the word comes still nearer the sense in which it is applied to the elephant: "On commence à s’apercevoir des Bayonne, que l’humeur de ces peuples tient vn peu de celle de ses voisins, et qu’ils sont rouges et peu communicatifs avec l’Étranger." After all however it is most likely that the word is derived from an English use of the word. For Skeat shows that rogue, from the French sense of ‘malapert, saucy, rude, surly,’ came to be applied as a cant term to beggars, and is used, in some old English passages which he quotes, exactly in the sense of our modern 'tramp.' The transfer to a vagabond elephant would be easy. Mr. Skeat refers to Shakespeare:—

"And wast thou fain, poor father, To hovel thee with swine, and rogue forlorn!"—*K. Lear*, iv. 7.

1878.—"Much misconception exists on the subject of rogue or solitary elephants. The usually accepted belief that these elephants are turned out of the herds by their companions or rivals is not correct. Most of the so-called solitary elephants are the lords of some herds near. They leave their companions at times to roam by themselves, usually to visit cultivation or open country . . . sometimes again they make the expedition merely for the sake of solitude. They, however, keep more or less to the jungle where their herd is, and follow its movements."—Sanderson, p. 52.

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 *Hedger’s 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 oppo- site Buffalo Point, "*R. Theeves,*" then, as we descend, the *R. Rangafula,* and, close below that, "*Rogues*" (without the word River), and still further below, Channel Creek or *R. Jessore.* Rangafula R. and Channel Creek we still have in the charts.
After a careful comparison of all the notices, and of the old and modern charts, I come to the conclusion that the R. of Rogues must have been either what is now called Chingri Khal, entering immediately below Diamond Harbour, or Kalpi 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. Theves* of the old English chart; it corresponds in distance from Saugor (the Gunga Saugor of those days, which forms the extreme S. of what is styled Saugor Island now) with that stated by Hamilton, and also in being close to the “first safe anchoring place in the River,” viz. Diamond Harbour. The Rogues’ River was apparently a little above the head of the Grand Middle Ground or great shoals of the Hoogly, whose upper termination is now some 7½ 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 *Ottogunge*, and in the *Atlas of India Sheet Huttoogum*. Further, in the tracing of an old Dutch chart of the 17th century, in the India Office, I find in a position corresponding with Chingri Khal, *D’Roovers Spruit*, which I take to be ‘Robber’s (or Eogue’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 Decca, I should attempt to do it with ye Slooops by way of the River of Rogues, which goes through to the great River of Decca.”—Hedges, *Diary, Hak. Soc.* i. 36.

1711.—“Directions to go up along the Western Shore. . . . The nearer the Shore the better the Ground until past the River of Tygers. . . . You may begin to edge over towards the *River of Rogues* about the head of the Grand Middle Ground; and when the *Buffalo Point* bears from you 1 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 Hooghly. . . . From the lower point of the Narrows on the Starboard side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Bith 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 going lies the Grand Middle Ground.”—Ibid. p. 57.

1737.—“The first safe anchoring Place in the River, is off the Mouth of a River about 12 Leagues above Saugor,” commonly known by the Name of Eogue’s River, which had that Appellation from some Banditti Portuguese, who were ‘followers of Shah Sijah . . . for those Portuguese . . . after their Master’s Flight to the Kingdom of Aracatan, betook themselves to Piracy among the Islands at the Mouth of the Ganges, and this River having communication with the Channel (see CHITTAGONG) to the Westward, from this River they used to sail out.”—*A. Hamilton*, ii. 3 [ed. 1744].

1752.—“. . . ‘On the receipt of your Honors’ orders per Dunnington, we sent for Capt. Pinson, the Master Attendant, and directed him to issue out fresh orders to the Pilots not to bring up any of your Honors’ Ships higher than Eogue’s 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, *rohela* or *rohela*, adj., formed from *roh*, ‘mountain,’ thus signifies ‘mountaineer of Afghani- stán.’ But a large part of E. Afghani- stán specifically bore the name of Roh. Keene (*Fall of the Moghul Monarchy*, 41) puts the rise of the Rohillas of India in 1744, when ‘Ali Mahommed revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term Roh in the quotation from Firishta. A friend (Major J. M. Trotter) notes here: “The word Rohilla is little, if at all, used now in Pushtu, but I remember a line of an ode in that language, ‘Sādāt Rohilaī yam pa Hindūbdīr gād,’ 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 *Tsasun’s Maps of the R. Hoogly*, 1883; not later.

* This also points to the locality of Diamond Harbour, and the Chingri Khal.
BOOCKA, BOCCA, BOOKA, s.
a. Ar. ru'ka, A letter, a written document; a note of hand.

1680.—"One Sheake Ahmad came to Towne sily with several peons dropping after him, bringing letters from Putty Chau at Chingalbati, and Encosa from the Ser Lascar."—Fort St. Geo. Conts. May 25.
In Notes and Ects. ii. 20. [See also under AUMILDAI and JUNDAMEER.]

"... proposing to give 200 Pagodas Madars Brahminy to obtain a Booca from the Nabob that our business might go on Salabad (see BALLABAD)."—Ibid. Sept. 27, p. 35.

1727.—"Swan ... holding his Petition or Booca above his head ..."—A. Hamilton, ed. 1744, i. 198.

[D. An ancient coin in S. India; Tel. rokkam, rokkamu, Skt. roka, ‘buying with ready money,’ from ruch, ‘to shine.’

1875.—"The old native coins seem to have consisted of Varaghans, rookas and Doodocs. 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 seq.

BOOK, 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 BUT) or ‘chariot,’ the name of the piece in India.

BOOM, n.p. ‘Turkey’ (Rüm); BOOMEE, n.p. (Rémi); ‘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 firninghee (e.g. see quotation from Ibn Batuta under RAJA). But Rüm, for the Roman Empire, continued to be applied to what had been part of the Roman Empire after it had fallen into the hands of the Turks, first to the Seljukian Kingdom in Anatolia, and afterwards to the Ottoman Empire seated at Constantinople. Garcia
de Orta and Jarric deny the name of Rumi, 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 Rumi; whereas those others in Asia of Turkish race (whom we sometimes call Toorka), as of Persia and Turkestan, were excluded from the name.

c. 1568.—"Ad haec, trans euripum, seu fretum, quod insulam facit, in oriental continentis plagas opposidum condidit, recep- taculum advenit militibus, maximo Turcis; ut ab Diensibus freto divisi, rixandi cum iis . . . causas procul habent. Id oppidum primo Gogola (see GOGOLLA), dein Rumepolis vocatum ab ipsa re. . . ."—Maffei, p. 77.

1510.—"When we had sailed about 12 days we arrived at a city which is called DISOBUNDERRUMI, that is 'Diu, the port of the Turks.' . . . This city is subject to the Sultan of Combeia . . . 400 Turkish merchants reside here constantly."—Var- thema, 91-92.

Bandur-Rumi is, as the traveller explains, the 'Port of the Turks.' Gogola, a suburb of Diu on the mainland, was known to the Portuguese some years later, as VILLA DOS RUMES (see GOGOLLA, and quotation from Maffei above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513.—"... Vnde RUMANI Turchorique sex millia nostros continue infestabat."—Emanuelis Regis Epistola, p. 21.

1514.—"They were ships belonging to Moors, or to ROMI (there they give the name of ROMI to a white people who are, some of them, from Armenia the Greater and the Less, others from Circassia and Tartary and Rossia, Turks and Persians of Shaeemal called the Softi, and other renegades from all countries)."—Giov. da Empoli, 38.

1525.—In the expenditure of Malik Asag we find 30 RUMES at the pay (monthly) of 100 fedas each. The Arabis are in the same statement paid 40 and 50 fedas, the CORACEOS (Khorisstris) the same; Guzerates and Cymades (Sindia) 25 and 30 fedas; Far- taquis, 50 fedas. —Lembrando, 37.


1553.—"The Moors of India not understanding the distinctions of those Provinces of Europe, call the whole of Thrace, Greece, Scavonia, and the adjacent islands of the Mediterranean RAM, and the men thereof RAM, a name which properly belongs to that part of Thrace in which lies Constantinopel; from the name of New Rome belonging to the latter, Thrace taking that of Romania."—Barros, IV. iv. 16.

1554.—"Also the said ambassador promised in the name of Idalsha (see IDAL- CAN) his lord, that if a fleet of Rumes should invade these parts, Idalsha should be bound to help and succour us with provisions and mariners at our expense. . . ."—S. Bodelho, Tombo, 42.

1555.—"One day (the Emp. Humayun) asked me: 'Which of the two countries is greatest, that of RUM or of Hindustan?' I replied: . . . 'If by RAM you mean all the countries subject to the Emperor of Constantinople, then India would not form even a sixth part thereof,' . . ."—Sid' Ali, in J. Az., ser. I. tom. ix. 148.

1583.—"The Turks are those of the province of Nataola, or (as we now say) Asia Minor; the Rumes are those of Constantinople, and of its empire."—Garcia De Orta, f. 7.

1572.—"Persas feroce, Abassia, e Rumes, Que trazido de Roma o nome tem. . . ."—Camões, x. 63.

[By Aubertin:
Fiereo Persians, Abyssinians, RUMANS, Whose appelation doth from Rome descend. . . .]

1579.—"Without the house . . . stood fourae ancient comely hoare-headed men, cloathed all in red downe to the ground, but attired on their heads not much unlike the Turks; these they call ROMANS, or strangers . . ."—Drake, World Encompassed, Hak. Soc. 143.

1600.—"A nation called RUMHO who have traded many hundred years to Achem. These Rumes come from the Red Sea."—Capt. J. De Laat, in Purchas, i. 117.

1612.—"It happened on a time that Rajah Sekunder, the Son of Rajah Darah, a ROMAN (RUMI), the name of whose country was Macedonia, and whose title was Zul-Karnaini, wished to see the rising of the sun, and with this view he reached the confines of India."—Sijara Malayu; in J. Indian Archiv. v. 125.

1616.—"RUMAS, id est Turcae Europaei. In India quippe duxples militum Turcarum genus, quorum primi, in Asia orti, qui Turca dicuntur; alli in Europa orti Constantiopoli quae olim Roma Nova, advancantur, ideoque RUMAS, tam ab Indis quam a Lusitani nomine Graeco POPULAE in RUMAS depravato dicuntur."—Jarric, The- saurus, ii. 105.

1634.—"Alli o forte Pacheco se eterniza Sustentando incessavel o adquirido; Depois Almeida, que as Estrelas piza Se fez do Ruma, e Malvar tomado."—Malaca Conquistada, ii. 18.
1781. — "These Espanyols are a very western nation, always at war with the Roman Emperors (i.e. the Turkish Sultana); since the latter took from them the city of Ashenbol (Isambul), about 500 years ago, in which time they have not ceased to wage war with the Boumeces." — Seir Mutuherin, iii. 386.

1785. — "We herewith transmit a letter ... in which an account is given of the conference going on between the Sultan of Muscat and the English ambassador." — Letters of Tippeko, p. 224.

ROOMAUL, s. Hind. from Pers. رماند (lit. 'face-rubber') a towel, a handkerchief. ["In modern native use it may be carried in the hand by a high-born padra lady attached to her botaca or tiny silk handbag, and ornamented with all sorts of gold and silver trinkets; then it is a handkerchief in the true sense of the word. It may be carried by men, hanging on the left shoulder, and used to wipe the hands or face; then, too, it is a handkerchief. It may be as big as a towel, and thrown over both shoulders by men, the ends either hanging loose or tied in a knot in front; it then serves the purpose of a gulaband or muffler. In the case of children it is tied round the neck as a neckkerchief, or round the waist for mere show. It may be used by women much as the 18th century tucker was used in England in Addison's time" (Yumf Ali, Mon. on Silk, 79; for its use to mark a kind of shawl, see Forbes Watson, Textile Manufactures, 125.) 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, et al."

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ROSALGAT, CAPE. n.p. The most easterly point of the coast of Arabia; a corruption (originally Portuguese) of the Arabic name Ras al-hadd, as explained by P. della Valle, with his usual acuteness and precision, below.

1553. — "From Curia Muria to Cape Rosalgate, which is in 22° 17' E. passing to the Coast of Arabia ran along till he doubled Cape Eocalgate, which stands at the beginning of that coast ... which Cape Pool sen calls Sireper Promontory 25[4] G~p d~p. ..." — Ibid. II. ii. 1

C. 1554. — "We had been some days at sea, when near Ras-is-ah-hadd the Demanii, a violent wind so called, got up. ..." — Sidd 'Ali, J. As. S. ser. I. tom. ix. 75.

If you wish to go from Rasol-hadd to Dsalind (see DIUL-SIND) you steer E.N.E. till you come to Pasani ... from thence ... E. by S. to Ras Karshah (i.e. Karshah), where you come to an anchor. ... — The Mohil (by Sidd 'Ali), in J.A. S.B., v. 459.

1572. — "Olha Dofar insignis, porque manda O mais cheiroso incenso para as aras; Mas attenta, ja os est' outra banda De Rojalgate, o prais semper avaras, Começa o regno Ormus. ..." — Cambes, x. 101.

By Burton:

"Behold insign Dofar that doth command for Christian altars sweetest incense-store; But note, beginning now on further band of Rojalgate's ever greedy shore, yo: Hormus Kingdom. ..."

1623. — "We began meanwhile to find the sea rising considerably; and having by this time got clear of the Strait ... and having past not only Cape the lacp 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 Galicia is called by us for a like reason Finis Terrae." — P. della Valle, ii. 496.; [Hak. Soc. ii. 11].

[1665. — " ... Rosalgate formerly Corodamus and Maces in Asian. lib. 28, almost Nadyr to the Tropic of Cancer." — Sir T. Herbert, ed. 1677, p. 101.]

1727. — "Maurita, a barren uninhabited Island ... within 20 leagues of Cape
ROSE-APPLE. See JAMBOO.

ROSELINE, s. The Indian Hibiscus or Hib. sabdariffa, L. The fleshy calyx makes an excellent sub-acid jelly, and is used also for tarts; also called 'Red Sorrel.' The French call it 'Guinea Sorrel.' The word is a corruption of Oscilla. [See PUTWA.]

[ROSE-MALLows, s. A semi-fluid resin, the product of the Liquidambar atingia, which grows in Tenasserim; also known as Liquid Storax, and used for various medicinal purposes. (See Hanbury and Fückiger, Pharmacog. 271, Watt, Econ. Dict. V. 78 seqq.). The Burmese name of the tree is nan-tayoke (Mason, Burmah, 778). The word is a corruption of the Malay-Javanese rasamalla, Skt. rasu-mālā. 'Perfume Garland,' the gum being used as incense (Encycl. Britann. 9th ed. xii. 718.)

1598.—“Rosamallia.”—Linschoten, Hak. Soc. i. 150.

BOTTLE, BATTLE, s. Arab. ratl or rāl, the Arabian pound, becoming in S. Ital. rotolo; in Port. arratel; in Span. arrele; supposed to be originally a transposition of the Greek ἅρπα, which went all over the Semitic East. It is in Syriac as liter; and is also found as litrim (pl.) in a Phoenician inscription of Sardinia, dating c. B.C. 180 (see Corpus Inscrip. Semit. i. 188-189.)

c. 1340.—"The rīl of India which is called sīr (see SīR) weighs 70 mitkals . . . 40 sīrs form a māns (see MAUND).”—Sāhābudin Dimishkī, in Notes and Ects. xiii. 189.

[c. 1590.—"Kafa is a measure, called also sād, weighing 8 ratl, and, some say, more."
—Ain, ed. Jarrett, ii. 55.]

[1612.—"The bahar is 360 rottolas of Moha."—Davons, Letters, i. 193.]

1673.—"... Weights in Goa:
1 Bahar is ... 34 KintaL
1 KintaL is ... 4 Arobel or Rosel.
1 Arobel is ... 32 Botola.
1 Botola is ... 16 Ounc. or 1/14 Avoird."
Fryer, 207.

1808.—"At Judda the weights are:
15 Vakceas = 1 Battle.
2 Battles = 1 maund."
Miliburn, i. 38.

BOUND, a. This is used as a Hind. word, round, or corruptly rāum gash, 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 Bound,' officers whose duty it was to visit the sentries.

[1683.—"... it is order'd that 18 Soulidors, 1 Corporall & 1 Rounder goe upon the Sloop Cominer for Hugly. . . ."
—Pringle, Diary Ft. St. Geo. 1st ser. ii. 35.]

BONDULL, a. 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. cxxxiii.) 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-gear on a lance, as we learn from Bluteau's great Port. Dictionary: "Arundella, 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 arondelle, 'a swallow."

1673.—"Lusty Fellows running by their Sides with Arundells (which are broad Umbrells held over their Heads)."
—Fryer, 30.

1676. — "Proposals to the Agent, &c., about the young men in Metchlipatem."
"General. I.—Whereas each hath his peon and some more with their Rondells,
that none be permitted but as at the Fort.”

1677-78. — . . . That except by the Members of this Council, those that have formerly been in that quality, Cheeses of Factorys, Commanders of Ships out of England, and the Chaplains, Roundels shall not be borne by any Men in this Towne, and by no Woman below the Degree of Factors' Wives and Ensigns' Wives, except by such as the Governor shall permit.”

1680. — “To Verona (the Company's Chief Merchant)’s adopted son was given the name of Muddoo Verona, and a Roundel to be carried over him, in respect to the memory journe they go not without a considerable of Muddm Verona, and a kindell to be

and breast remaining uncovered. They also

earr

ii. 230. Consrr.

of Verona, eleven cannoa being fired, that

408. chor.

—VulcntOit, blowers, and Fondel bearers, who kee them

tmm the Sun with a Fondel (which is a

TALIPOP)

such sumptuary laws

or umbrella from the heat of the sun.”—Izw,

a roundel-boy, whose business is to walk by

such sumptuary laws by severe penalties, and gave

a roundel, and insteed that no order et in

England, and the Chaplains, Fedora' Wives and Ensigg' Wives excep;

the honor done them.’—FL.

Jlemhant)'s adopted son was given the name

Commoli,

1716. — “All such as serve under the Honourable Company and the English Inhabitants, deserted their Employes; such as Cooks, Water bearers, Coollis, Palanksenboys, Roundel men . . .” —In Wheeler, ii. 250.

1726. — “Whenever the magnates go on a journey they go not without a considerable train, being attended by their pipers, horn-blowers, and Roundel bearers, who keep them from the Sun with a Roundel (which is a kind of little round sunshade).” —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 roundel, or parasol, of a Tallipot (see TALIPOP) leaf . . .” —Ibid. v. (Ceylon), 408.

1754. — “Some years before our arrival in the country, they (the E. I. C.) 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 Squiredel 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.”
—Carraccoi, i. 283. This ignoble writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive.

ROWANNAH, s. Hind. from Pers. raudnah, from raid, 'going.' A pass or permit.

[1784. — “ . . . that the English shall carry on their trade . . . free from all duties . . . excepting the article of salt, . . . on which a duty is to be levied in the Rowans or Houghly market-price . . .”]
—Letter from Court, in Verdet, View of Bengal, App. 127.

BOWGE, s. Hind. raus, rois, rauns. A Himālayan tree which supplies excellent straight and strong alpenstocks and walking-sticks, Cotoneaster barcellaris, Wall., also C. acumina (N.O. Rosaceae). [See Watt, Econ. Dict. ii. 581.]

1838. — “We descended into the Khud, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the brawling mountain stream, aided by my long pahāri pole of rau wood.”
—Wanderings of a Pilgrim, ii. 241; [also i. 112].

BOWNEE, 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. raoni. The word is not in Shakespear, 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. rundhnd, 'to enclose as with a hedge', and says: "Fallon evidently knew nothing of the word rauni, for in his E. H. Dict. he translates fausse-braye by dhus, maiti kā pushkā; which also shows that he had no definite idea of what a fausse-braye was, dhus meaning simply an earthen or mud fort." Dr. Grieson suggests Hind. raman, 'a park,' of which the fem., i.e. diminutive, would be ramani or ronan; or possibly the word may come from Hind. ren, Skt. renu, 'sand,' meaning "an entrenchment of sand."]

1799. — “On the 20th I ordered a mine to be carried under (the glacis) because the guns could not bear on the ronsee.”
—Jas. Skinner's Mil. Memoirs, i. 172. J. B. Fraser, the editor of Skinner, parenthetically interprets ronsee here as 'counterscarp'; but that is nonsense, as well as incorrect.

[1803. — Writing of Hathras, "Renny wall, with a deep, broad, dry ditch behind it surrounds the fort."—W. Thorn, Mem. of the War in India, p. 400.]

1805. — In a work by Major L. F. Smith (Sketch of the Rise, &c., of the Regular Corps in the Service of the Native Princes of India) we find a place of the attack on Aligarh, in which is marked "Lower Fort or Benny, well supplied with grape," and again, "Lower Fort, Benny or Fauzebraye."
ROWTEE.  772  RUBBEE.

[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.”—Fortescue, Journal of a Route to England, p. 245; also see 110.]

b. This word also occurs as representative of the Burmese yo-wei-ni, or (in Arakan pron.) ro-wei-ni, ‘red-leaf,’ the technical name of the standard silver of the Burmese ingot currency, commonly rendered Flowered-silver.

1796.—“Bouni or fine silver, Ummersapoora currency.”—Notification in Seton-Karr, li. 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 Ummersapoora, pure, or what is called flowered silver, is most common; in the latter all duties are paid. The modifications are as follows:

“Bouni, or pure silver.

Rownaka, 5 per cent. of alloy.”
Symes, 327.

ROWTEE, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. rdofī.

[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 ruteseez, and come nearer (than the pawl) to our ideas of a tent.”—Brougham, Letters, ed. Constable, p. 20.

[1875.—“For the servants I had a good rauti of thick lined cloth.”—Wilson, Abode of Snow, 80.]

BOY, s. A common mode of writing the title rāsi (see RAJA); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun Roy.

BOZA, s. Ar. rauda, Hind. rauza. Properly a garden; among the Arabs especially the rauza of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by the natives the Taj-rauza); and the mausoleum built by Aurungzib near Aurungzād.

1813.—“... the rauza, a name for the mausoleum, but implying something sanctified.”—Forbes, Or. Mem. iv. 41; [2nd ed. ii. 413].

BOYE, s. Hind. raḏī and raḏī; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Ar. letter ṭawd; and F. Johnson gives a Persian word so spelt as meaning ‘a cover for the head in winter.’ The kindred meaning of mirzā 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 Shakespeare's suggestion that it is a corruption of an alleged Skt. ranjīkā, ‘cloth.’ [Platt gives the same explanation, adding “probably through Pers. rādzi,” from razīdan, ‘to dye.”]

The most probable suggestion perhaps is that raḏī was a word taken from the name of some person called Rāzī, who may have invented some variety of the article; as in the case of Spencer, Wellingtons, &c. A somewhat obscure quotation from the Pers. Dict. called Bahār-i-Ajam, extracted by Vullers (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 red-leaf and a shawl handkerchief.”—Warren Hastings to his Wife, in Busteed, Echoes of Old Calcutta, 185.

1834.—“... I arrived in a small open pavilion at the top of the building, in which there was a small Brahminy oow, clothed in a wadded rauzd, and lying upon a carpet.”—Mem. of Col. Mountain, 135.


1887.—“... I had brought with me a soft quilted razī to sleep on, and with a rug wrapped round me, and sword and pistol under my head, I lay and thought long and deeply upon my line of action on the morrow.”—Lieut.-Col. Lexis, A Fly on the Wheel, 301.

RUBBEE, s. Ar. rābi, ‘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 KRUBBEE.)

[1785.—“... we have granted them the Dewannyee (see DEWAUNTY) of the provinces of Bengal, Bahar, and Orissa, from the beginning of the Fumal Robby of the Bengal year 1172. ...”—Firmans of Shah Ahmad, in Veleti, View of Bengal, App. 167.
**RUBLE.**

1866. — "It was in the month of November, when, if the rains closed early, irrigation is resorted to for producing the young ruphee crops." — Confessions of an Orderly, 179.

**BUBLE, s.** Russ. The silver unit of Russian currency, when a coin (not paper) equivalent to 3s. 14d.; [in 1901 about 2s. 14d.]. It was originally a silver ingot; see first quotation and note below.


1591. — "This penality or mulct is 20 dinges (see TANGA) or pence upon every ruphe or mark, and so ten in the hundred. . . . Hee (the Emperor) hath besides for every name conteyned in the write that passe out of their courts, five al嘞tent, an allee 5 pence stering or thereabouts." — Treatise of the Russian Commonwealth, by Dr. Giles Fletcher, Hak. Soc. 51.

c. 1654. — "Dog dollars they (the Russians) are not acquainted with, these being attended with loss . . . their own dinars they call Boubles." — Macartus, E.T. by Balfour, i. 280.

**BUFFUGUE, s.** P.—H. rafagar, Pers. raφa, ‘darning.’ The modern rafagar 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 clothes 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 raφa-gird 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 Uskak are the hills of the Rua, 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." —II. 414. Pegolotti (c. 1340), speaking of the land of China, says that on arriving at Cassai (i.e. Khiasy of Marco Polo or Hang-chau-fu) "you can dispose of the somai of silver that you have with you . . . and you may reckon the somai to be worth a golden florin" (see in Calhaya, &c. ii. 288-9, 293). It would appear from Wusaf, quoted by Hammer (Geschichte der Goldenen Horde, 224), that gold ingots also were called saum or saum. The ruble is still called saum in Turkistan.

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, 97.

**RUM, s.** This is not an Indian word. The etymology is given by Wedgwood as from a slang word of the 16th century, rume for ‘good’; rume-booze, ‘good drink’; and so, rum. The English word has always with us a note of vulgarity, but we may note here that Corresio 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. 282). "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 1646. A MS. ‘Description of Barbados,’ in Trinity College, Dublin, written about 1661, says: ‘The chief fulding they make in the Island is Rumbullion, alias Kill-Divil, and this is made of sugar-canes distilled, a hot, hellish, and terrible liquor.’ G. Warren’s Description of Surinam, 1661, shows the word in its present short term: ‘Rum is a spirit extracted from the juice of sugar-canes . . . called Kill-Divil in New England!’ ‘Rambullion’ is a Devonshire word, meaning ‘a great tumult,’ and may have been adopted from some of the Devonshire settlers in Barbados; at any rate, little doubt can exist that it has given rise to our word rum, and the longer name rumbowling, which sailors give to their grog." — Academy, Sept. 5, 1885.

**RUM-JOHNNY, s.** Two distinct meanings are ascribed to this vulgar word, both, we believe, obsolete.

a. It was applied, according to Williamson, (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 Ramaţni, which he alleges to be one of the commonest of Mahomedan names. [The Merry-Jhony Gully of Calcutta (Carey, Good Old Days, 1.
139) perhaps in the same way derived its name from one Mir Jân.] 

1810.—"Generally speaking, the present bánians, 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. râmd-jâni, Skt. râmd-jâni, 'a pleasing woman,' 'a dancing-girl.'

[1799.—"... and the Râmjanîs (Hindu dancing women) have been all day dancing and singing before the idol."—Colebrooke, in Life, 158.]

1814.—"I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the râmjanîs 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].

[1816.—"... But we must except that class of females called râvjannees, or dancing-girls, who are attached to the temples."—Asianic Journal, ii. 375, quoting Warden, Tour to Madras and China.]

RUMNA, s. Hind. râmna, Skt. râmaka, 'causing pleasure,' a chase, or reserved hunting-ground.

1760.—"Abdal Chab Cawn murdered at the Rûlna in the month of March, 1760, by some of the Hecaraahs...."—Van Sittart, i. 63.

1792.—"The Peahwa having invited me to a novel spectacle at his rumna (read rûmna), a large tract of country, about 30 miles from Poonaah...."—Sir C. Malet, in Forbes, Or. Mem. [2nd ed. ii. 82]. (See also verses quoted under PAWNEE.)

RUMNA (OF CUTCH), n.p. Hind. rûmna. 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. irîna or irîna, 'a salt-swamp, a desert,' or of arâayya, 'a wilderness.' The Rûnna is first mentioned in the Periplus, in which a true indication is given of this tract and its dangers.

c. A.D. 80-90.—"But after passing the Sinthus R. there is another gulph running to the north, not easily seen, which is called Irîno, and is distinguished into the Great and the Little. And there is an expanse of shallow water on both sides, and swift con-
tinnal odessey extending far from the land.”—Periplus, § 40.

1837.—"The guides had maliciously misled them into a place called the Kháchir-an. In this place all the land is impregnated with salt, to a degree impossible to describe."—Shamsi-Širdij-Ajîf, in Elliot, iii. 324.

1858.—"Muzaffar fled, and crossed the Rân, which is an inlet of the sea, and took the road to Jezâmir. In some places the breadth of the water of the Rân is 10 kos and 20 kos. He went into the country which they call Kach, on the other side of the water."—Tabâkhti-Akbar, Ibid. v. 440.

1869.—"Between Chiawaneh, Sircar Ahmedabad, Putten, and Surat, is a low tract of country, 40 kos in length, and in breadth from 7 to 30 kos, which is called Rum. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves by degrees after the rainy season."—Ayens, ed. Gladaría, 1800, ii. 71; [ed. Jarrett, ii. 249].

1849.—"On the morning of the 24th I embarked and landed about 6 p.m. in the Rûn of Sindh.

"... a boggie syriea, neither sea Nor good dry land. ..."

Dry Leaves from Young Egypt, 14.

RUPEE, a. Hind. rûpâya, from Skt. rûpâya, 'wrought silver.' The standard coin of the Anglo-Indian monetary system, as it was of the Mahommedan Empire that preceded ours. It is commonly stated (as by Wilson, in his article on this word, which contains much valuable and condensed information) that the rupee was introduced by Sher Šâh (in 1542). And this is, no doubt, formally true; but it is certain that a coin substantially identical with the rupee, i.e. approximating to a standard of 100 ratis (or 176 grains troy) of silver, an ancient Hindu standard, had been struck by the Mahommedan sovereigns of Delhi in the 13th and 14th centuries, and had formed an important part of their currency. In fact, the capital coins of Delhi, from the time of Iyaltimish (A.D. 1211-1236) to the accession of Mahommed Tughlak (1325) were gold and silver pieces, respectively of the weight just mentioned. We gather from the statements of Ibn Batuta and his contemporaries that the gold coin, which the former generally calls tanga and sometimes gold dinár, was worth 10 of the silver coin, which he calls dinár, thus indicating that the relation of gold to silver value was, or had recently been, as
10. 1. Mahommed Tughlak remodelled the currency, issuing gold pieces of 200 grs. and silver pieces of 140 grs.—an indication probably of a great "depreciation of gold" (to use our modern language) consequent on the enormous amount of gold bullion obtained from the plunder of Western and Southern India. Some years later (1380) Mahommed developed his notable scheme of a forced currency, consisting entirely of copper tokens. This threw everything into confusion, and it was not till six years later that any sustained issues of ordinary coin were recommenced. From about this time the old standard of 175 grs. was readopted for gold, and was maintained till the time of Sher Shâh. But it does not appear that the old standard was then resumed for silver. In the reign of Mahommed's successor Feroz Shâh, Mr. E. Thomas's examples show the gold coin of 175 grs. standard running parallel with continued issues of a silver (or professedly silver) coin of 140 grs.; and this, speaking briefly, continued to be the case to the end of the Lodî dynasty (i.e., 1526). The coinage seems to have sunk into a state of great irregularity, not remedied by Baber (who struck ashrafs (see ASH-RAFEEM and dirhama, such as were used in Turkestan) or Humâyûn, but the reform of which was undertaken by Sher Shâh, as above mentioned.

His silver coin of 175-178 grs. was that which popularly obtained the name of rápiya, 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. 'A. DEO. PAX. ET. INCREMENTUM.—MON. BOMBAY. ANG. REIGIUS.' A* 7.' Weight 177.8 gr. The fourth bears obv. 'HON. SOC. ANG. IND. ORI.' with a shield; rev. 'A. DEO. PAX. ET. INCREMENTUM.—MON. BOMBAY. ANG. REIGIUS.' A* 7.' Weight 177.8 gr. Different Rupees minted by the British Government were current in the three Presidencies, and in the Bengal Presidency several were current; viz. the Sikka (see SICCA) Rupee, which latterly weighed 192 grs., and contained 176 grs. of pure silver; the Furrakhshâd, 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 Chaldâni or 'current' rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 sikkas. ["The bhori or Company's Arcot rupee was coined at Cuttack, and was in value 3½ per cent. less than the Sikka rupee." (Beveridge, Bakarganj, 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

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* The term Sonaut rupees, which was of frequent occurrence down to the reformation and unification of the Indian coinage in 1835, is one very difficult to elucidate. The word is properly sanaati, pl. of Ar. sanat(f), 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 Sanaati or Sonaut. But in 1778, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 14th or year of Shâh 'Alam (the Mogul then reigning). And in all later uses of the term Sonaut it appears to be equivalent in value to the Furrakhshâd rupee, or the modern 'Company's Rupee" (which was of the same standard).
These examples will give some idea of the confusion that prevailed (without any reference to the vast variety besides of native coinages), but the subject is far too complex to be dealt with minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional SICCA in Bengal, though assimilating the rupees over the rest of India. The SICCA was abolished as a coin by Act XIII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight and 160 pure silver, representing therefore in fact the Parakkhabdool 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-BUCK) of water being sold for a Bupee, and yet not enough to be had."—Hawkins, in Purchas, i. 427.

1615.—"Rupias Jangars (Jahangir's) of 100 piece, which goeth four for five ordinary roupies of 80 pieces called Cassanes (see KUZZANNA), and we value them at 2s. 4d. per piece: Cassus (see SICCA) of Amadavur which goeth for 86 pieces; Challenges of Agra, which goeth for 88 pieces."—Postier, Letters, iii. 87.[8]

1616.—"Rupias monetae genus est, quem singulas xxvi assibus gallicis aut circiter aequivalent."—Jarrie, iii. 83. But as for his Government of Patan only, he gave the King eleven Leckes of Rupias (the Rupia is two shillings, twopence sterling)... wherein he had Regall Authoritie to take what he listed, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the years."—Sir R. Roe, in Purchas, i. 546; [Hak. Soc. i. 299, with some differences of reading].

"They call the pieces of money ROOPES, of which there are some of divers values, the meanest worth two shillings and threepence, and the best two shillings and ninepence sterling."—Terry, in Purchas, ii. 1471.

"This money, consisting of the two-shilling pieces of this country called ROOPES."—Postier, Letters, iv. 229.

1848.—"Reducing the Rupie to four and twenty Holland Stuyvers."—Van Twist, 26.

1853.—"Rupie est vne monnoye des Indes de la valeur de 80c." (i.e. sous).—De la Boutlaye-le-Gous, ed. 1657, p. 355.

[1666.—"And for a Roupy (in Bengal) which is about half a Crown, you may have 20 good Pullets and more; Geese and Ducks, in proportion."—Bernier, E.T. p. 140; [ed. Contable, 438].

1673.—"The other was a Goldsmith, who had coined copper RUPEES."—Fryer, 97.

1677.—"We do, by these Presents... give and grant unto the said Governor and Company... full and free Liberty, Power, and Authority... to stamp and coin... Monies, to be called and known by the Name or Names of RUPEES, Pieces, 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 Temper of the King's Officers pretty well, and however they may decry our manner of acting they are ready enough to grasp at the RUPEES whenever they fall within their Reach."—M.S. Letter of James Rennell, March 31.

BUSSUD, 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.)

BUT, s. Hind. rathi, 'a chariot.' Now applied to a native carriage drawn by a pony, or oxen, and used by women on a journey. Also applied to the car in which idols are carried forth on festival days. [See BOOK.]

[1810-17.—"Tippoo's 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)."—Wilts, 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 Baces, 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 Skipp, ii. 183.

BUTTEE, BETTEE, s. Hind. ratti, rati, Skt. rakthd, from rakta, 'red.' The seed of a leguminous creeper
(Abrus precatorius, L.) sometimes called country liquorice— a pretty scarlet pea with a black spot—used from time immemorial in India as a goldsmith’s weight, and known in England as ‘Crab’s eyes.’ Mr. Thomas has shown that the ancient rāți 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 (vii. 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 trasārenu. 133. Eight of these trasārenus are supposed equal in weight to one minute poppy-seed (ilchyd), three of those seeds are equal to one black mustard-seed (rāja-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 rāttika), five krishnala of gold are one māsha, and sixteen such māshas one swarna,” &c. (ibid. p. 19). In the Ain, Abul Fazl calls the ratti surkh, which is a translation (Pers. for ‘red’). In Persia the seed is called chashm-i-kurūs, ‘Cock’s eye’ (see Blochmann’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 manjadi (see Mangelin). This accounts for Tavernier’s valuation at 3½ grs. [Mr. Ball gives the weight at 2.66 Troy grs. (Tavernier, ii. 448).]

C. 1676.—“At the mine of Soumelpour in Bengal, they weigh by Rati’s, and the Rati is seven eighths of a Carat, or three grains and a half.”—Tavernier, E.T. ii. 140; [ed. Ball, ii. 39].

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 raiya, is applied to the Christian subjects of the Porte, who are not liable to the conscription, but pay a poll-tax in lieu, the Khardj, or Neyya (see Jezya).

[1809.—“Riats or clowns.” (See under DOAL.)]

1776.—“For some period after the creation of the world there was neither Magistrate nor Punishment . . . and the Ryots were nourished with piety and morality.”—Hathed, Gentio Code, 41.

1789.—“To him in a body the Ryots complain’d That their houses were burnt, and their cattle drain’d.”

The Letters of Simpkin the Second, &c. xi. 1790.—“A raiyat is rather a farmer than a husbandman.”—Coblebrook, in Life, 42.

1809.—“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 soucaris (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 ‘Rases’ 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), 166.

The title of a newspaper, in English but of native editing, published for some years back in Calcutta, corresponds to what is here said; it is Races and Raiyat.

1877.—“The great financial distinction between the followers of Islam . . . and the rayahs or infidel subjects of the Sultan, was the payment of harath or capitación tax.”—Finlay, II. of Greece, p. 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 Bayahs, 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.
RYOTWARY, adj. A technicality of modern coinage. Hind. from Pers. ra'iayat, derived from the preceding. The ryotwary system is that under which the settlement for land revenue is made directly by the Government agency with each individual cultivator holding land, not with the village community, nor with any middleman or landlord, payment being also received directly from every such individual. It is the system which chiefly prevails in the Madras Presidency; and was elaborated there in its present form mainly by Sir T. Munro.

1824.—"It has been objected to the ryotwary system that it produces unequal assessment and destroys ancient rights and privileges; but these opinions seem to originate in some misapprehension of its nature."—Minutes, &c., of Sir T. Munro, i. 265. We may observe that the spelling here is not Munro's. The Editor, Sir A. Arbuthnot, has followed running in this as Sir T. Munro, which is a common blunder. The system of land revenue is now made directly by the Government of Hindostan, not with the cultivator holding land, but with any middleman or landlord, payment being also received directly from every such individual.

SABAIO, ĆABAIO, &c., n.p. The name generally given by the Portuguese writers to the Mahommedan prince who was in possession of Goa when they arrived in India, and who had lived much there. He was in fact that one of the captains of the Bahmaní kingdom of the Deccan who, in the division that took place on the decay of the dynasty towards the end of the 16th century, became the founder of the 'Adil Sháhí family which reigned in Bijapur from 1489 to the end of the following century (see IDALCÁN). His real name was Abdul Muzaffar Yusuf, with the surname Sabá or Savá. 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 Savá in Persia [see Bombay Gazetteer, xxiii. 404]. Garcia de Orta does not seem to have been aware of this history, and he derives the name from Sáhib (see below), apparently a mere guess, though not an unnatural one. Mr. Birch's surmise (Albuquerque, ii. 82), with these two old and obvious sources of suggestion before him, that the word may possibly be connected with sipáhi, Arabic, a soldier, is quite inadmissible (nor is sipáhi Arabic). [On this word Mr. Whiteway writes: "In his explanation of this word Sir H. Yule has been misled by Barros. Couto (Dec. iv. Bk. 10 ch. 4) is conclusive, where he says: 'This Çuúf 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 Savá, a vassal of the King of Canara, who then had his headquarters at what we call Old Goa. ... As there was much jungle here, Savá, the lord of Goa, had certain houses where he stayed for hunting. ... These houses still preserve the memory of the Hindu Savá, as they are called the Saváyo'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 confused the name of the Hindu Savá with that of Çuó (¿ Yúsuf) Adil Sháh, saying in the 5th Book of his 2nd Decade that when we went to India a Moor called Savá was lord of Goa, that we ordinarily called him Saváyo, and that he was a vassal of the King of the Deccan, a Persian, and native of the city of Savá. 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 Çuúf.' This passage makes it clear that the origin of the word is the Hindu title Śivá, Hind. Savá, 'having the excess of a fourth,' 'a quarter better than other people,' which is one of the titles of the Mahárájá of Jaypur. To show that it was more or less well known, I may point to the little State of Sunda, which lay close to Goa on the S.E., of which the Rája 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 Ćivá was a common honorific of the ruling family. At the same time Barros was not alone in calling Adil Sháh the Sabaio (see Albuquerque, 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 Aga Murad (or 'Amurath') II., who was saved from murder at his father's death, and placed in the hands of 'Imad-nd-din, a Persian merchant of Sava, by whom he was brought up. In his youth he sought his fortune in India, and being sold as a slave, and going through a succession of adventures, reached his high position in the Deccan (Briggs, Firishta, iii. 7-8).

1510.—"But when Afonso Dalboquerque took Goa, it would be about 40 years more or less since the Cabalo had taken it from the Hindoos."—Dalboquerque, ii. 96.

"In this island (Goa called Goga) there is a fortress near the sea, walled round about our manner, in which there is sometimes a captain called Svaivu, who has 400 Mameluks, he himself being also a Mameluuke. . . ."—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 Daymem (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 Saborio, 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.

1583.—"O. . . . And returning to our subject, as Adol 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 saib in Arabic means 'lord.' . . ."—Garcia, f. 36.

**SABLE-FISH.** See HILSA.

**SADRES, SADRASPATAM, n.p.** This name of a place 42 m. south of Mudras, the seat of an old Dutch factory, was probably shaped into the usual form in a sort of conformity with Madras or Madrasapatam. The correct name is Sadura, but it is sometimes made into Sadrang- and Shatranj-patam. [The Madras Gloss. gives Tam. Shathuranoppatam, Skt. chatur-anga, 'the four military arms, infantry, cavalry, elephants and cars.'] Fryer (p. 28) calls it Sandrasalapatam, which is probably a misprint for Sandrasapatam.

1672.—"From Trepnoplier you come . . . to Sadrasapatam, where our people have a Factory."—Baldens, 152.

1726.—"The name of the place is properly Sadrangapatam; but for short it is also called Sadrapatam, and most commonly Sadraspatam. In the Tellings it indicates the name of the founder, and in Persian it means 'thousand troubles' or the Shaboard 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. sad-vaio, 'a hundred griefs.' The word is really of Sanskrit origin, from Chaturanga, literally, 'quadruplicate'; the four constituent parts of an army, viz. horse, foot, chariots and elephants.

[1727.—"Saderas, or Saderas Patam." (See under LONG-CLOTH.)]

1780.—"J'avais pensé que Sadra au-roit été le lieu où devaient finir mes con- trariété et mes courses."—Haufner, p. 141.

"... Non, je ne suis point Anglais," m'écrit-je avec indignation et transport; 'je suis un Hollandais de Sadingapatam.'—Ibid. 191.

1781.—"The chief officer of the French now despatched a summons to the English commandant of the Fort to surrender, and the commandant, not being of opinion he could resist . . . evacuated the fort, and proceeded by sea in boats to Sudrang Puttan."—H. of Hyder Nuit, 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, 'usfär. This word we find in medieval trade-books (e.g. in Pegolotti) to take various forms such as asflore, esfrole, uisflure, saffrole, saffore; from the last of which the transition to safflower is natural. In
the old Latin translation of Avicenna, it seems to be called *Crocus hortulanus*, for the corresponding Arabic is given *hasfar*. Another Arabic name for this article is *kurtum*, which we presume to be the origin of the botanist's *carthamus*. In Hind. it is called *kusumbha* or *kusum*. Bretschneider remarks that though the two plants, saffron and safflower, have not the slightest resemblance, and belong to two different families and classes of the nat. system, there has been a certain confusion between them among almost all nations, including the Chinese.

c. 1200.—"*Usfur ... Abu Hanifa.* This plant yields a colouring matter, used in dyeing. There are two kinds, cultivated and wild, both of which grow in Arabia, and the seeds of which are called *al-kurtum.*"—Ibn Baithar, ii. 186.

c. 1343.—*Afflora vuol esser fresco, e ascutto, e colorito rosso in colore di buon saffranero, e non giallo, e chiaro a modo di femminella di saffranero, e che non sia trasandato, che quando e vecchio e trasandato si spolverizza, e fae vermini.*—Pogolotti, 372.

1612.—"*The two Indian ships aforesaid did discharge these goods following ... orsafi, which is a red die, great quantity.*—Capt. Saris, in Purchas, i. 347.

[1667-8.—*... madder. saffower, argoll, castoreum.*—*List of Goods imported in Birdwood, Report on Old Records, 76.*]

1810.—"*Le safran bâtard ou carthame, nommé dans le commerce safranum, est appelé par les Arabes ... safour ou ...*—Siv. de Sacy, note on Abdallatif, p. 123.

1813.—*"Safflower (Cussum, Hind., A4four Arab.). 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."—*Mulburn*, ii. 233.

**Saffron.** s. Arab. *saffarun.* The true saffron (*Crocus sativus, L.*) in India is cultivated in Kashmir only. In South India this name is given to *turmeric*, which the Portuguese called *açafrao da terra* ('country saffron'). The Hind. name is *haldai*, or in the Deccan *halad*; [Skt. *haridra*, *harry*, 'green, yellow']. Garcia de Orta calls it *croco Indiano*, 'Indian saffron.' Indeed, Dozy shows that the Arab. *kurtum* for turmeric (whence the bot. Lat. *curcuma*) is probably taken from the Greek *krēkos* or obl. *krēkon.*

Moodeen Sherif says that *kurkum* is applied to saffron in many Persian and other writers.

c. 1200.—"*The Persians call this root al-Hard, and the inhabitants of Basra call it al-Kurtum, and al-Kurtum is Saffron.* They call these plants *saffron* because they dye yellow in the same way as Saffron does."—Ibn Baithar, ii. 370.

1663.—*"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 Calicut. The Canarins call the root *alad*; and the Malabars sometimes give it the same name, but more properly call it *mangle*, and the Malays *cukek.* The Persians, *darard*, 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."—Garci, f. 78r. Further on he identifies it with *curcuma.*

1728.—*"Cureuma, or Indian Saffron."—Valentijm, 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. *shagird-pesha* (lit. *shagird*, 'a disciple, a servant,' and *pesha*, 'business').

[1767.—*"Saggur Depessah-pay ... ."—*In Long, 513.*]

**Sago, s.** From Malay *sago.* The farinaceous pith taken out of the stem of several species of a particular genus of palm, especially *Metroxylon sacra* Mart., and *M. Rumphi*, Wild, found in every part of the Indian Archipelago, including the Philippines, wherever there is proper soil. They are most abundant in the eastern part of the region indicated, including the Moluccas and N. Guinea, which probably formed the original habitat; and in these they supply the sole bread of the natives. In the remaining parts of the Archipelago, *sago* is the food only of certain wild tribes, or consumed (as in Mindanao) by the poor only, or prepared (as at Singapore, &c.) for export. There are supposed to be five species producing the article.

1298.—*"They have a kind of trees that produce flour, and excellent flour it is for...
food. These trees are very tall and thick, but have a very thin bark, and inside the bark they are crammed with flour."—Marco Polo, Bk. iii. ch. xi.

1330.—"But as for the trees which produce flour, tis after this fashion... And the result is the best pasta in the world, from which they make whatever they choose, cates of sorts, and excellent bread, of which I, Friar Odoric, have eaten."—Fr. Odoric, in Casley, &c., p. 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."—Pigaiaeta, Hak. Soc. p. 136. This is a bare description, and seems to refer to the Sagwire, not the true sago-tree.

1552.—"There are also other trees which are called sago, from the pith of which bread is made."—Castaneda, vi. 24.

1553.—"Generally, although they have some millet and rice, all the people of the Islands of Maluco eat a certain food which they call Sagu, which is the pith of a tree like a palm-tree, except that the leaf is softer and smoother, and the green of it is rather dark."—Barros, III. v. 5.

1579.—"... and a Kind of meal which they call Sagu, made of the toppe of certaine trees, tasting in the Mouth like some curds, but melts away like sugar."—Drake's Voyage, Hak. Soc. p. 142.

Also in a list of "Certaine Worldes of the Naturlall Language of Isaua"; "Sagu, bread of the Country."—Hakl. iv. 246.

c. 1600.—"Primo Saguus genuina, Malacie Sahu, sive Lapia tuni, h.e. vera Sagu."—Rumphius, i. 75. (We cannot make out the language of Lapia tuni.)

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. 781 SAHIB.

Sagwire, s. A name applied often in books, and, formerly at least, in the colloquial use of Europeans settlers and traders, to the Gomuti palm or Arenga saccharifera, Labill., which abounds in the Ind. Archipelago, and is of great importance in its rural economy. The name is Port. sagueira (analogous to palmeira), in Span. of the Indies saguran, and no doubt is taken from sago, 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 Gomutius, 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 Sumpitan (see Barberane). "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'" (Crawfurdi, Des. Dict. p. 146). The term sagwire is sometimes applied to the toddy or palm-wine, as will be seen below.

1515.—"They use no sustenance except the meal of certain trees, which trees they call Sagur, and of this they make bread."—Giov. da Empoli, 86.

1615.—"(We cannot make out 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, Tipa 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 Mahomed). [In the Arabian Nights it is the title of a Wazir (Burton, i. 218).]

1673.—"... To which the subtle Heather replied, Sahib (i.e. Sir), why will you do more than the Creator meant?"—Fryer, 417.

1689.—"Thus the distracted Husband in his Indian English confest, English fashion, Sahib, best fashion, have one Wife best for one Husband."—Ovington, 926.

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 Mufussil, 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.

[1868.—"From Chittagonga we sailed away the 28th 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. [Dossa-bhai Framji, Hist. of the Parseis, i. 30.]

The proper name of the place, which is in lat. 20° 12' and lies 88 m. north of Bombay, is apparently Soydan (see Hist. of Cambay, in Bo. Govt. Selections, No. xxvi., N.S., p. 52), but it is commonly called Sanjan. E. B. Eastwick in J. Bo. As. Soc. R. i. 167, gives a Translation from the Persian of the "Kijsab-i-Sanjan, or History of the arrival and settlement of the Parsees in India." Sanjan is about 3 m. from the little river-mouth port of Umbargarh. "Evidence of the greatness of Sanjan is found, for miles around, in old foundations and bricks. The bricks are of very superior quality."—Bomb. Gazetteer, vol. xiv. 302, [and for medieval references to the place, ibid. I. Pt. i. 262, 620 seq.].

b. ST. JOHN'S ISLAND, n.p.

This again is a corruption of Sanj.
Shan, or more correctly Shang-chuang, 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.


1637.—"We came Anchor the same Day, on the N.E. end of St. John's Island. This Island is in Lat. about 32 d. 30 min. North, lying on the S. Coast of the Province of Quantung or Canton in China."—Dampier, i. 406.

1727.—"A Portoguese 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].

1730.—"St. John's," in Dunn's New Directory, 472.

c. ST. JOHN'S ISLANDS. This is also the chart-name, and popular European name, of two islands about 6 m. S. of Singapore, the chief of which is properly Pulo Sikajang, or as Denvys (Desc. Dict. 321) writes the word, Pulo Skiijang.

SAIVA, s. A worshipping of Ñiva; Skt. Ñêiva, adj., 'belonging to Ñiva.'

1631.—"The second sect of the Bramins, 'Beivi' . . . by name, say that a certain Eswara is the supreme among the gods, and that all the others are subject to him."—Rogerius, 17.

1837.—"This temple is reckoned, I believe, the holiest in India, at least among the Shaivites."—By. Mitman, in Memoirs, p. 48.

SALA, s. Hind. sadā, '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 Susseor—brother-in-law, or father-in-law."—Forbes, Râs Mâla, ed. 1878, 616.]

1881.—"Another of these popular Paris sayings is 'et ta seur!' which is as insulting a remark to a Parisian as the apparently harmless remark skâl, 'brother-in-law,' is to a Hindoo."—Sat. Rev., Sept. 10, 326.

SALAAM, s. A salutation; properly oral salutation of Mahommedans to each other. Arab. salâm, 'peace.' Used for any act of salutation; or for 'compliments.'

[c. 60 B.C. —
"'Allâ! el muh Szíros zaví "Sálâm, " el b' oâ ou y ge fañik
"Naîds, el b' Êlâm "Káîre", to b' aúbô fôrâvôr."
—Melagros, in Anthologia Palatina, vii. 149.

The point is that he has been a bird of passage, and says good-bye now to his various resting-places in their own tongue.] 1513.—"The ambassador (of 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 salaams."—Correa, Londas, II. i. 377. See also p. 381.

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 salaams, and was at his command with all his fleet, and with all the Portuguese. . . ."—Castarines, iii. 445.

1611.—"Salaams. The salutation of an inferior."—Coubarlies, Sp. Dict. s.v.

1638.—"Hee (Selim i.e. Jahângîr) turneth over his Beaches, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their salaams or good morrow. . . ."—Purchas, Pilgrimage, 538.

1638.—"En entrant ils se saluent de leur Salom qu'ils accompagnent d'vne profonde inclination."—Mandello, Paris, 1639, 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.

1857.—"The Salam 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."—Owington, 183.

1694.—"The Town Conicopolies, and chief inhabitants of Egmure, came to make their Salaams to the President."—Wheeler, i. 281.

1717.—"I wish the Priests in Tranquebar a Thousand fold Schaliam."—Philipp's Acc. 62.

1809.—"The old priest was at the door, and with his head uncovered, to make his salaams."—Ed. Valencia, i. 273.

1818.—
"'Ho! who art thou! —This low salam Replies, of Moesin faith I am.'—
Byron, The Giaour.

1832.—"Il me rendit tous les salaams que je fis autrefois au Grand Mogol."—Jacquesmont, Corresp. ii. 187.

1844.—"All chiefs who have made their salaams are entitled to carry arms personally."—O. of Sir C. Napier, 2.

SALAK, s. A singular-looking fruit, sold and eaten in the Malay regions, described in the quotation.
It is the fruit of a species of ratan (Salacca edulis), of which the Malay name is rotan-salak.

1788-71. — "The salac (Calamus rotyang salarce) 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." — Saurinus, E.T. i. 241.

SALEB, SALEP, s. This name is applied to the tubers of various species of orchis found in Europe and Asia, which from ancient times have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of saleb has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to saleb, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. Saleb is identified correctly by Ibn Baithar with the Satyrium of Dioscorides and Galen. The full name in Ar. (analogous to the Greek orchis) is Khushal-thalab, i.e. 'testiculus vulpis'; but it is commonly known in India as salab miri, i.e. Saleb of Egypt, or popularly salep-miry. In Upper India saleb is derived from various species of Euclophia, 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, sa'lab in its Indian pronunciation.

1734. — "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian riifes of flour: 1000 of meat, a large number of riifes (how many I don't now remember) of sugar, of ghee, of saleb, of areca, and 1000 leaves of betel." — Ibn Battuta, 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 maund.]"

1838. — "Saleb Misree, a medicine, comes (a little) from Russia. It is considered a good nutritious for the human constitution, and is for this purpose powdered and taken with milk. It is in the form of flat oval pieces of about 80 grains each. ... It is sold at 2 or 3 Rupees per ounce." — Des. of articles found in Bazaars of Cabool. In Punjub 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." — Levitonia, 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 Seran was a part of Sera." — Le Fanu, Man. of Salem, ii. 18.]

SALEMPOORY, s. A kind of chintz. See allusions under PALEM-PORE. [The Madras Gloss., deriving the word from Tel. sale, 'weaver,' pura, Skt. 'town,' describes it as "a kind of cotton cloth formerly manufactured at Nellore; half the length of ordinary
Punjums" (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 Betteelas and Salmopurys." — De Laet, Letters, i. 155.]

[1614. — "Salampora, being a broad white cloth."—Foster, ibid. ii. 32.]

1800. — "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 Peon . . . and the Person detected is ordered to be severely whipped in the Face of the Public. . . ."—Pt. St. David Conen., March 30 (MS. Records in India Office).

c. 1780. — ".. . en l'yon y fabrique differentes especes de toilles de coton, telles que salempours."—Haugger, ii. 461.

SALIGRAM. (this word seems to be properly the name of a place, 'Village of the Sat-tree'—a real or imaginary tirtha or place of sacred pilgrimage, mentioned in the Mahabharata). [Other and less probable explanations are given by Oppert, Anc. Inhabitants, 337.] A pebble having mystic virtues, found in certain rivers, e.g. Gandak, Son, &c. Such stones are usually marked by containing a fossil ammonite. The salagram is often adopted as the representative of some god, and the worship of any god may be performed before it.* It is daily worshipped by the Brahmans; but it is especially connected with Vaishnava doctrine. In May 1883 a salagram 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 salagram, 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 coining, but it might with perfect propriety be brought into the corridor for inspection; which was done. This took place during the excitement about the "Hbert Bill," giving natives magisterial authority in the provinces over Europeans; and there followed most violent and offensive articles in several native newspapers reviling Mr. Justice Norris, who was believed to be hostile to the Bill. The editor of the Bengal Gazette, 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 Hindus hold sacred. . . . They are found in the river Sown, at the distance of 40 oose from the mouth."—Ayen, Gladwin's E.T. 1800, ii. 26; [ed. Jarrett, ii. 150].

1782. — "Avant de finir l'histoire de Vichenou, je ne puis me dispenser de parler de la pierre de Salagraman. Elle n'est autre chose qu'une coquille petrifiee du genre des cornes d'Ammones : les Indians prétendent qu'elle représente Vichenou, parce qu'ils en ont découvert de neuf nuances différentes, ce qu'ils rapportent aux neuf incarnations de ce Dieu. . . . Cette pierre est aux sectateurs de Vichenou ce que le Lingam est à ceux de Chiven."—Sonnerat, i. 307.

[1822. — "In the Nerbuddah are found those types of Shiva, called Bolgrammas, which are sacred pebbles held in great estimation all over India."—Wallace, Fifty Years in India, 296.]

1824. — "The salagrami is black, hollow, and nearly round; it is found in the Gonduk River, and is considered a representation of Vishnou. . . . The Salagrami is the only stone that is naturally divine; all the other stones are rendered sacred by incantations."—Wanderings of a Pilgrim, i. 468.

1885. — "My father had one (a Salagram). It was a round, rather flat, jet black, small shining stone. He paid it the greatest reverence possible, and allowed no one to touch it, but worshipped it with his own hands. When he became ill, and as he would not allow a woman to touch it, he
made it over to a Brahman ascetic with a money present."—Sundrjbé, in Punjab Notes and Queries, ii. 109. The sylagrama is in fact a Hindu fetish.

SALLABAD, 2. This word, now quite obsolete, occurs frequently in the early records of English settlements in India, for the customary or prescriptive exactions of the native Governments, and for native prescriptive claims in general. It is a word of Mahratti development, siddéd, 'perennial,' applied to permanent collections or charges; apparently a factitious word from Pers. asl, 'year,' and Ar. ada, 'ages.'

[1860.—"Sallabaud." See under Boocka.

1708.—"... although these are hardships, yet by length of time become Sallabod (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 Comates (Comasty) may cry out their Penagundoo Nagarum... at their houses, feasts, and weddings, &c., according to Sallabod but not before the Pagoda of Chindy Pillary..."—Ibid. 234.

1788.—"Sallabaud. (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—Indian Vocabulary (Stockdale).

SALOOBEE, 2ALU80TBEEL, s. Hind. Sototar, Sototr. A. native farrier or horse-doctor. This class is now almost always Mahomedan. But the word is taken from the Skt. name Sotithora, the original owner of which is supposed to have written in that language a treatise on the Veterinary Art, which still exists in a form more or less modified and imperfect. "A knowledge of Sanskrit must have prevailed pretty generally about this time (14th century), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghyásu-d din Muhammad Sháh Khilji. This rare book, called Kurutu-l-Mulk, was translated as early as A.H. 783 (A.D. 1381), from an original styled Sototar, which is the name of an Indian, who is said to have been a Brähman, and the tutor of Susruta. The Preface says the translation was made 'from the barbarous Hindi into the refined Persian, in order that there may be no more need of a reference to infidels,'"* (Elliot, v. 573-4.)

[1831.—"... your aloces are not genuine." 'Oh yes, they are,' he exclaimed. "My saltooree got them from the Bussar."—Or. Sport. Mag., reprint 1878, ii. 225.]

SALSETTE, n.p.

a. A considerable island immediately north of Bombay. The island of Bombay is indeed naturally a kind of pendant to the island of Salsette, and during the Portuguese occupation it was so in every sense. That occupation is still marked by the remains of numerous villas and churches, and by the survival of a large R. Catholic population. The island also contains the famous and extensive coves of Kâphéri (see Kennedy). The old city of Tana (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay dotation of Queen Catherine, but refused by the Portuguese. The Mahrattas took it from them in 1739, and it was taken from these by us in 1774. The name has been by some connected with the salt-works which exist upon the islands (Saltinae). But it appears in fact to be the corruption of a Mahratti name Shásethi, from Sháshashti, meaning 'Sixty-six' (Skt. Shat-shashti), because (it is supposed) the island was alleged to contain that number of villages. This name occurs in the form Shatssashti in a stone inscription dated Sak. 1103 (A.D. 1182). See Bo. J. R. As. Soc. xii. 334. Another inscription on copper plates dated Sak. 748 (A.D. 1027) contains a grant of the village of Nauru, "one of the 66 of Sri Shanaaka (Thana)," thus entirely confirming the etymology (J.R. As. Soc. ii. 383). I have to thank Mr. J. M. Campbell, C.S.I., for drawing my attention to these inscriptions.

b. Salsette is also the name of the three provinces of the Goa territory which constituted the Velhas Conquistas or Old Conquests. These lay all along the coast, consisting of (1)

* "It is curious that without any allusion to this work, another on the Veterinary Art, styled Salotari, and said to comprise in the Sanskrit original 16,000 stotras, was translated in the reign of Sháh Jahn... by Saiyid 'Abdu'llah Khan Bahadur Piras Jang, who had found it among some other Sanskrit books which... had been plundered from Amar Singh, Rúd 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) Salsete on the southern mainland. The port of Marmagaon, which is the terminus of the Portuguese Indian Railway, is in this Salsete. The name probably had the like origin to that of the Island Salsete; a parallel to which was found in the old name of the Island of Goa, Tiptoris, meaning (Mahar.) Tis-todi, "30 hamlets." [See BARGANY.]

A.D. 1186.—"I, Aperaditya ("the paramount sovereign, the Ruler of the Konkans, 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 Shat-shahshiti." —Inscription edited by Pandit Bhagavatidal Indraji, in J. Bo. Br. R. A. S. xii. 332. [And see Bombay Gazetteer, i. Pt. ii. 544, 567.]

a.—

1536. —"Item—Revenue of the Cuuba (Caçabe—see CUSBBAH) of Maym:

R'br 1xj1 fedas (40,567)
And the custom-house (Mandoim) of the said Maym 48,000
And Masagong (Masagudo) 11,500
And Bombay (Monbays) 23,000
And the Cuuba and Customs of Carana 94,700
And in paddy (bald) xxi murus (see MOORAH) 1 candil (see CANDY)
And the island of Salsete fedas (319,000)
And in paddy xxi murus 1 candil."

S. Botelho, Tombo, 142.

1588.—"Beyond the Isle of Elephanta (do Alifanta) about a league distant is the island of Salsete. This island is seven leagues in length, five in breadth; on the north it borders the Gulf of Cambay, on the south it has the I. of Elephanta, on the east the mainland, and on the west the I. of Bombay or of Boa Vida. This island is very fertile, abounding in provisions, cattle, and game of sorts; and in its hills is great plenty of timber for building ships and galleys. In that part of the island which faces the S.W. wind is built a great and noble city—called Thana; and a league and a half in the interior is an immense edifice called the Pagoda of Salsete; both one and the other objects most worthy of note; Thana for its decay (destrojido) and the Pagoda as a work unique in its way, and the like of which is nowhere to be seen."—João de Castro, Primo Relatorio da India, 69-70.

1584.—"And to the Tanadar (tenadar) of Salsete 30,000 reis.

"He has under him 12 pences (pitbs) of whom the said governor takes 7; leaving him 5, which at the aforesaid rate amount to 10,800 reis.

"And to a Parva (see PARVOE) that he has, who is the country writer . . . and having the same pay as the Tenadar Mor, which is 3 paraves 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 Baçaim and its adjuncts, viz., in the island of Salsete and other districts of the north they have 18 parishes (Freguerias) 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 800 leagues from north to south."—Livros das Monges, 298.

[1674.—"From whence these Pieces of Land receive their general Name of Salset . . . either because it signifies in Camorcin 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 Hidalgoes or noblemen, reduced of a sudden from very flourishing circumstances to utter beggary."—Grose, i. 72.

1768.—"Those lands are comprised in 66 villages, and from this number it is called Salsete."—Foral of Salsete, India Office MS.

1777.—"The acquisition of the Island of Salset, which in a manner surrounds the Island of Bombay, is sufficient to secure the latter from the danger of a famine."—Price's Tracts, i. 101.

1808.—"The island of Sashthy (corrupted by the Portuguese into Salsete) was conquered by that Nation in the year of Christ 1594, from the Mohammedan Prince who was then its Sovereign; and thereupon parcelled out, among the European subjects of Her Most Faithful Majesty, into village allotments, at a very small Foro or quit-rent."—Bombay, Regn. i. of 1808, sec. ii.

b.—

1610.—"And he next day, by order of the Governor, with his own people and many more from the Island (Goa) passed over to the mainland of Salsete and An-trus, scouring the districts and the tan- daras, and placing in them by his own hand tanadars and collectors of revenue, and put all in such order that he collected much money, incomuch 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 Idalhasa (Idalcan) promise and swear on our Koran (no noun mocaffa), 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 Bardez, which I have made contract and donation of to His Highness,
I confirm and give anew, and I swear and promise by the oath aforesaid never to reclaim them or make them the Subject of War."—Treaty between D. John de Castro and Idalzaa, who was formerly called Idalplo (Adil Khan).—Boteho, Tombo, 40.

1598.—"On the South side of the Island of Cos, where the river runneth againe into the Sea, there cometh soon out with the coast a land called Salessette, which is also under the subjection of the Portingales, 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) Idalza (Adil Shah) waged with the State about the mainland provinces of Saielote and Bardeé, which caused much trouble to the Government of India, it seems well to us to give an account of these Moors Kings of Visiapor."—Cueto, 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-kang. The Burmese form is Than-loon, but the original form is probably Shàn. ["The Salween River, which empties itself into the sea at Maulmain, rivals the Irrawaddy in length but not in importance" (Forbes, British Burma, 8).]

SAMBOK, s. Ar. sabāk, and sunbāk (there is a Skt. word śambāka, 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 bagalk (see BUGGALOW), and is chiefly used to communicate between a roadstead and the shore, or to go inside the reefs. Burton renders the word 'a foyst,' which is properly a smaller kind of galley. See description in the last but one quotation below.

c. 330.—"It is the custom when a vessel arrives (at Makadshau) that the Sultan's sunbāk boards her to ask whom 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. 188; also see pp. 17, 181, &c.

1498.—"The Zambuco came loaded with doves' dung, which they have in those isalnds, 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

ROTEIO of Vasco da Gama, we find: "Bar-

cas; Cambuco."

[1502.—"Zambucos." See under MA-

COTA.]

1506.—"Questo Capitanio si prese uno

Sambuco molto rico, veniva dalla Mech-

per Colouct."—Leonardo Ca' Maser, 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

Zambuos 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 Couloa (Quilon), in Beirut,

Tombo, Subsidios, p. 32.

[1516.—"Zambuos." See under ARECA.]

1518.—"Zambuco." See under PROW.

1543.—"Item—that the Zambuoos

which shall trade in his port in rice or arroz
(paddy) and cottons and other matters shall
pay the customary dues."—Treaty of Martia
Afonso; Souza with Coulovam, in Beirut,

Tombo, 37.

[1814.—"Sambouk." See under DOH.

1856.—"Our pilgrim ship . . . was a

Sambuk of about 400 ardds (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 con-

siderably longer than the mizen, and the

former was provided with a large triangular

lateen. . . ."—Burton, Pilgrimage to El

Matinah and Mecca, i. 276; [Memorial ed.

i. 188].

1858.—"The vessels of the Arabs called

Sambuk are small Baggelows of 80 to 100

tons burden. Whilst they run out forward

into a sharp prow, the after part of the

car 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 Neumann, in Zeitschr. dr


1880.—"The small sailing boat with one

sail, which is called by the Arabs 'Jamb-

hook' with which I went from Hodeida to

Aden."—Letter in Athenaeum, March 18,

p. 346.

[1900.—"We scrambled into a sambouka

crammed and stuffed with the baggage."—

Bent, Southern Arabia, 220.]

SAMBRE, SAMBUR, s. Hind. sahbar, stambar; Skt. sambar. A kind of stag (Rusa Aristotelii, Jerdon: [Blanford, Mammalia, 543 sqq.]) the
**SAMPAN.**

A kind of small boat or skiff. The word appears to be Javanese and Malay. It must have been adopted on the Indian shores, for it was picked up there at an early date by the Portuguese; and it is now current all through the further East. [The French have adopted the Annamite form tamban.] 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 wen-pan, 'five boards.' Giles however says: 'From the Malay sampan = three boards'; but in this there is some confusion. The word has no such meaning in Malay.

1510. — "My companion said, 'What means then might there be for going to this island?' They answered: 'That it was necessary to purchase a chiampana,' that is a small vessel, of which many are found there."—Varthema, 242.

1518. — "They (the Moors of Quilacare) perform their voyages in small vessels which they call chanchanas."—Barbosa, 172.

c. 1540. — "In the other, whereof the captain was slain, there was not one escaped, for Quiay Pasian pursued them in a chanchana, which was the Boat of his Junk."—Pinto (Cogan, p. 79), orig. ch. ix.

1552. — "Champanas, which are a kind of small vessels."—Castanhata, ii. 76; [rather, ii. ii. ch. xxvii. p. 76].

1613. — "And on the beach called the Bazar of the Jao ... they sell every sort of provision in rice and grain for the Jao merchants of Java Major, who daily from the dawn are landing provisions from their junks and ships in their boats or Champenas (which are little skiffs)."—Goderico de Eredia, 6.

[1622. — "It was thought fitty ... to try up a China Sampan to goe with the fleete."—Cocks's Diary, Hak. Soc. ii. 122.]

1648. — In Van Spilbergen's Voyage we have Champena, and the still more odd Champaigne. [See under TOPAZ.]

1702. — "Sampans being not to be got we were forced to send for the Sarah and Eaton's Long-boats."—MS. Correspondence in I. Office from China Factory (at Chusan), Jan. 8.

c. 1788. — "Some made their escape in pros, 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 burthen down to little fishing-boats and passenger sampans."—Wallace, Malay Archip. 21.

**SAMSHOO.**

a. A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wells Williams the name is san-shao, 'thrice fired' (Guide, 220). 'Distilled liquor' is shao-siu, 'fired liquor.' Compare Germ. Brantwein, and XXX beer. Strabo says: 'Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley' (xv. c. i. § 53).

1684. — "... sampoe, or Chinese Beer."—Valentiijn, iv. (China) 129.

1687. — "Samshoo. See under ARRACK.

1727. — "... Samshoe or Rice Arrack."—A. Hamilton, ii. 222; [ed. 1744, ii. 224].

c. 1752. — "... the people who make the Chinese brandy called Samu, live likewise in the suburbs."—Obeck's Voyage, l. 335.

[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, 76.]

**SANDAL, SANDLE, SANDERS,**

**SANDAL-WOOD,** s. From Low Latin santalum, in Greek σάνταλος, and in later Greek σάνταλος; coming from the Arab. sandal, and that from Skt. chandana. The name properly belongs to the fragrant wood of the Santalum album, L. Three woods bearing the name santalum, white, yellow, and red, were in official use in the Middle Ages. But the name Red Sandalwood, or Red Sanders,
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 dyewood. According to Hanbury and Flückiger this last was the *sanders* so much used in the cookery of the Middle Ages for colouring sauces, &c. In the opinion of those authorities it is doubtful whether the red sandal of the medieval pharmacologists was a kind of the real odorous sandal-wood, or was the wood of *Pterocarpus santalinus*. It is possible that sometimes the one and sometimes the other was meant. For on the one hand, even in modern times, we find Milburn (see below) speaking of the three colours of the real sandal-wood; and on the other hand we find Matthioli in the 16th century speaking of the red sandal as inodorous.

It has been a question how the *Pterocarpus 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.), as much as the true sandal-wood powder also is used in the East.

C 545.—"And from the remote regions, I speak of Tsiinista and other places of export, the imports to Taprobane are silk, aloeswood, cloves, *Sandalwood* (rîdësbari), and so forth..." —Corras, in Cathay, &c., clxxvii.

1292.—"Encore sachiess que en este yede a arbesse de *sandal* vermoile aussi grant comme sont les arbesdes nostrecontre...et il en ont bonsome nos avuns d'autres arbes sauves." —Marco Polo, Geog. Text. ch. cxxi.

C 1890.—"Take powdered rice and boil it in almond milk...and colour it with *Saunders*." —Recipe quoted by Wright, Domestic Manners, &c., 350.

1554.—"Le *Santal* done croist es Indies Orientales et Occidentales: en grandes Forests, et fort espessees. Il s'en traverse trois especes: mais le plus pasle est le meilleur: le blanc apris: 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.

1563.—"The *Sandal* grows about Timor, which produces the largest quantity, and it is called *chundana*; and by this name it is known in all the regions about Malacca; and the Arabs, being those who carried on the trade of those parts, corrupted the word and called it *sandal*. Every Moor, whatever his nation, calls it thus..." —Garcia, f. 185r. He proceeds to speak of the *sandal* vermelho as quite a different product, growing in Tenasserim and on the Coromandel Coast.

1584.—"...*Sandalas* wild from Cochin. *Sandalas* domestick from Malacca..." —Ws. Barret, in Hist. ii. 412.

1613.—"...certain renegado 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, 728.

1615.—"Committee to procure the commodities recommended by Capt. Saris for Japan, viz. pictures of wars, steel, skins, sandal-wood." —*Santiago*, i. 390.

1618.—"When the trees are felled, the bark is taken off; they are then cut into billets, and buried in a dry place for two months, during which period the white ants will eat the outer wood without touching the *sandal*; it is then taken up and...sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide *sandal* into red, yellow, and white; but these are all different shades of the same colour." —Milburn, i. 291.

1825.—"*Redwood*, properly *Red Sanders*, is produced chiefly on the Coromandel Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It...comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no small or taste." —Tbid. ed. 1826, p. 249.

**SANDOWAY, n.p.** A town of Arakan, the Burmese name of which is *Thandum* (*Sand-wê*), for which an etymology ('iron-tied'), and a corresponding legend are invented, as usual [see Burmah Gazetteer, ii. 606]. It is quite possible that the name is ancient, and represented by the *Sadâ* of Ptolemy.

1558.—"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 *Sodo*, which is on the mainland, and there was wrecked upon a reef..." —Barros, IV. ii. 1.

In I. ix. 1, it is called *Soodoe*.

1698.—"Other places along this Coast subjected to this King (of Arracan) are Coromoria, *Sodoe*, Zarra, and Port Mangaoni." —Appendix to Oriagton, p. 563.
**Sanguicel.**

This is a term (pl. *sanguiceli*) often used by the Portuguese writers on India for a kind of boat, or small vessel, used in war. We are not able to trace any origin in a vernacular word. It is perhaps taken from the similar proper name which is the subject of the next article. [This supposition is rendered practically certain from the quotation from Albuquerque below, furnished by Mr. Whiteway.] Bluteau gives "Sanguicel; termo da India. He hum genero de embarcaçao pequena q serve na costa da India para dar alcanso aos parços 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 *Sanguicel." — Albuquerque, Cartas, p. 99. In a letter of Nov. 30, 1513, he varies the spelling to *Camgicar.* There are many other passages in the same writer which make it practically certain that *Sanguicels* were the vessels built as *Sanguicel.*]

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. Luis 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 parrots 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. 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 Memórias, t. 26.*

[1612. — See under **Gallivat**, b.]

1614. — "The eight Malabarese *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.

**Sanguicel, Sanguieca.**

*Zinguiar, &c., n.p.* This is a place often mentioned in the Portuguese narratives, as very hostile to the Goa Government, and latterly as a great nest of corsairs. This appears to be *Sangameshvar*, lat. 17° 9′, formerly a port of Canara on the River Shastri, and standing 20 miles from the mouth of that river. The latter was navigable for large vessels up to Sangameshvar, but within the last 50 years has become impassable. [The name is derived from Skt. *sangama-isvara*, 'Siva, Lord of the river conflouence.]

1516. — "Passing this river of Dabul and going along the coast towards Goa you find a river called *Zinguiar,* inside of which there is a place where there is a traffic in many wares, and where enter many vessels and small *Zambucos* (Sambuck) 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 Daquum" (Decan). — *Barros*, Lisbon ed. p. 286.

1558. — "Thirty-five leagues from Guoa, in the middle of the Gulf of the Malabars there runs a large river called *Zangisara*. 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 Rotero*, 36.

1598. — *De Barros* calls it *Zingar* in II. i. 4, and *Sanga* in IV. i. 14.

1584. — "There is a Haven belonging to those ryvers (rovers), distant from Goa about 12 miles, and is called *Sanguise*, where many of those Rovers of the Malabars do so much mischief that no man can passe by, but they receive some wrong by them... Which the Viceroy understanding, prepared an armne of 15 Foists, over which he made chief Captain a Gentleman, his Nephew called Don Julianes Mascarenhas, giving him express commandement first to go unto the Haven of *Sanguise*, and utterly to raise 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 *Sanguise*, 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. G. Esteane Mascarenhas arrived in Malabar, and how he entered the river of *Sanguise* to chastise the Naique of that place; and of the disaster in which he met his death." (This is the event of 1684 related by *Linschoten*); also Dec. X. vi. 4:

"Of the things that happened to D. Jeronymo Mascarenhas in Malabar, and how he had a
SAWJIRIT, a. The name of the classical language of the Brahmans, Sanskrita, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmans Sanskrit was the bhūsha, or language, and had no particular name. The word Sanskrit is used by the proto-grammarians Pāṇini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' (Pārācrit) are used in the Bṛhad Samhitā of Varahamihira, c. A.D. 504, in a chapter on omens (Ixxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the Mimāṣaḥ-ḥatuktaka, 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 Pāniniyaṇḍū Śīkāḍa, 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 Amir Khusrū of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davanzati in Florence, and dating from 1586. The few words on the subject, of this writer, show much acumen.

In the 17th and 18th centuries such references to this language as occur are found chiefly in the works of travellers to Southern India, and by these it is often called Granondic, or the like, from grantha, 'a book' (see GRUNTH, GRUNTHUM) i.e. a book of the classical Indian literature. The term Sanskrit came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century. [See Macdonell, Hist. of Sanskrit Lit. ch. i.]

1727.—"There is an excellent Harbour for Shipping 8 Leagues to the Southward of Calcutt, called Sanguiser, but the Country about being inhabited by Repressers, it is not frequented."—A. Hamilton, [ed. 1744] i. 244.

A.D. 21—"Maitreyā. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song: the woman sniffles 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.

1318.—"But there is another language, more select than the other, which all the Brahmans use. Its name from of old is Sahaṣkrat, and the common people know nothing of it."—Amit Khusr, in Elido, iii. 503.

1586.—"Sono scritto le loro scienze tutte in una lingua che dimandano Sāmascritta, che vuol dire 'bene articolata': della quale certamente si ha notizia quando fu loro primo averve (com' io dico) memorie antichissime. Imperamente come noi la greca e la latina, e vi pongono molto maggior tempo, insi che in 6 anni o 7 sene fanno padroni: et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particolarmente de numeri il 6, 7, 8, e 9. Dio, servo, 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 Sahasakrit). They also have a written character of their own, with which they write their books. The substance which they chiefly write upon is Tūs, which is like a thin leaf, 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."—Aïn (orig.), i. p. 583; [ed. Jarrett, ii. 351].

1623.—"The Jesuites conceive that the Bramanes are of the dispersion of the Israelites, and their Bookes (called Samescretan) doe somewhat agree with the Scriptures, but that they understand them not."—Purchas, Pilgrimage, 559.

1651.—"... Souri signifies the Sun in Samsaortam, which is a language in which all the mysteries of Heathendom are written, and which is held in esteem by the Bramines just as Latin is among the Learned in Europe."—Rogerius, 4.

In some of the following quotations we have a form which it is difficult to account for:

c. 1666.—"Their first study is in the Hanscrit, which a language entirely

* Of the birch-tree, Sansk. μάργα, Butul Bhojpattra, Wail., the exfoliating outer bark of which is called fīs.
different from the common Indian, and which is only known by the Pundits. And this is that Tongue, of which Father Kircher hath published the Alphabet received from Father Xu. It is called hanscrit, that is, a pure Language; and because they believe this to be the Tongue in which God, by means of Brakma, gave them the four Barts (see VEDA), which they esteem Sacred Books, they call it a Holy and Divine Language."—Bernal, E.T. 107; [ed. Constable, 385].

1673.—"... who founded these, their Annals nor their hanscrit deliver not."—Fryer, 161.

1889.—"... the learned Language among them is called the hanscrit."—Ovington, 248.

1894.—"Indicus ludus Tch[ep]wr, sic nominatus veterum Brachmanorum linguæ Indicæ dicta hanscrit, seu, ut vulgo, exiliori sono elegantissæ causæ hanscrit, non autem Brachmanorum, minus recta sem pronunciis kircheris."—Hyde, De Ludo Orient., in Syntagma Diss. ii. 264.

1726.—"Above all it would be a matter of general utility to the Coast that some more chaplains should be maintained there for the sole purpose of studying the Sanskrit tongue (de Sanskritæ tæd) the head-and-mother tongue of most of the Eastern languages, and once for all to make an exact translation of the Vedas or Law book of the Heathen. ..."—Valentijn, Choro. p. 72.

1760.—"They have a learned language peculiar to themselves, called the hanscrit. ..."—Grose, i. 292.

1774.—"This code they have written in their own language, the hanscrit. 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 Glyn, 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 hanscrit."—Orme, ed. 1803, ii. 5.

1782.—"La langue Sanscritram, Samakrit, 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."—Sonnerat, i. 224.

1790.—"With Jones, a linguist, Sanskrit, Greek, or Manks."—Pursuit of Literature, 6th ed. 286.

1796.—"La madre de tutte le lingue Indianæ à la Samakrit, oda, lingua perfecta, piana, che digerita. Era stata perfezta o compita, sax, simul, insieme, e vuol dire lingua tutta insieme ben digerita, legata, perfetta."—Fra Paolo, p. 258.

SAPECA, SAPÉQUE, s. This word is used at Macao for what we call cash (q.v.) in Chinese currency; and it is the word generally used by French writers for that coin. Giles says: "From sapek, a coin found in Tonquin and Cochin-China, and equal to about half a pfennig (ufs Thaler), or about one-sixth of a German Kreutzer" (Gloss. of Reference, 122). We cannot learn much about this coin of Tonquin. Milburn says, under 'Cochin China': "The only currency of the country is a sort of cash, called sappica, composed chiefly of tutenague (see TOOTNAGUE), 600 making a quan: this is divided into 10 mace of 60 cash each, the whole strung together, and divided by a knot at each mace" (ed. 1825, pp. 444-445). There is nothing here inconsistent with our proposed derivation, given later on. Mace and Sappica are equally Malay words. We can hardly doubt that the true origin of the term is that communicated by our friend Mr. E. C. Baber: "Very probably from Malay sa, 'one,' and paku, 'a string or file of the small coin called pichis.' Pichis is explained by Crawford as 'Small coin... money of copper, brass, or tin... It was the ancient coin of Java, and also the only one of the Malays when first seen by the Portuguese.' Paku is written by Favre peku (Dict. Malais-Français) and is derived by him from Chinese pe-ko, 'cent.' In the dialect of Canton pak is the word for 'a hundred,' and one pak is the colloquial term for a string of one hundred cash." Sapek 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 Albuquerquè at Goa in 1510 was called copayqua, 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 Albuquerquè, and it is quite possible that the dinheiro, as these small copper coins were also called, only received the name copayqua at a later date, and some time after
the occupation of Malacca (see Da Cunha, pp. 11–19, and 22). [But also see the quotation of 1510 from Correa under PARDAO. This word has been discussed by Col. Temple (Ind. Antiq., August 1897, pp. 222 seq.), who gives quotations establishing the derivation from the Malay sapaku.

[1639]—“It (cauxa, cash) hath a four-square hole through it, at which they string them on a Straw; a String of two hundred Caxzas, called Sata, is worth about three farthings sterling, and five Sata tied together make a Sapoono. 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.”—Mandeville, Voyages, E.T. p. 117.

[1708]—“This is the reason why the Caxzas are valued so little; they are punched in the middle, and string’d with little twistes of Straw, two hundred in one twist, which is called Santa, and is worth nine Deniers. Five Santas tied together make a thousand Caxzas, or a Sapoon (? Sapoono).”—Collection of Dutch Voyages, 199.

[1830]—“The money current in Bali consists solely of Chinese pice with a hole in the centre. . . . They however put them up in hundreds and thousands; two hundred are called sutah, and are equal to one rupee copper, and a thousand called Sapaku, are valued at five rupees.—Singapore Chronicle, June 1830, in Moor, Indian Arch. p. 94.

[1802]—“This is a brief history of the Sapoo (more commonly known to us as the cash), the only native coin of China, and which is found everywhere from Malaysia to Japan.”—Ridgeway, Origin of Currency, 157.]

SAPPAN-WOOD. a. The wood of Cusalpina sappan; the bakam of the Arabs; and the Brazil-wood of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from Japan. Rumphius says that Siam and Champa are the original countries of the Sappan, and quotes from Rheede that in Malabar it was called Tajampangan, suggestive apparently of a possible derivation from Champa. The mere fact that it does not come from Japan would not disprove this derivation any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (gran turco) having got names from such a belief. But the tree appears to be indigenous in Malabar, the Deccan, and the Malay Peninsula; whilst the Malayal. shappamam, 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. shappamam.] 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 rivo Sião ja dado ao Bremem, O Cochin de Calombe que deu mana. De sapão, chumbo, salitre e vitualhas. Lhe apercebo colegios e murhahs.”

A de Abreu, Desc. de Malaca.

1598.—“There are likewise some Diamants and also . . . the wood Sapam, whereof also much is brought from Siam, it is like Brasil to die withall.”—Linschoten, 36; [Hak. Soc. i. 120].

c. 1616.—“There are in this city of Orá (road Osia, Judeas), capital of the kingdom of Siam, two factories; one of the Hollanders with great capital, and another of the English with less. The trade which both drive is in deer-skins, shagreen sappan (sapéo) and much silk which comes thither from Chineose and Cochinchina. . . .”—Bucarro, Decadas, 550.

[1615.—“Hindering the cutting of baccam or brazil wood.”—Forster, Letters, iii. 158.]

1616.—“I went to Sapan Dono to know whether he would lend me any money upon interest, as he promised me; but . . . he drove me afe with words, offering to deliver me money for all our sappan which was com in this junk, at 22 mas per pica.”—Cock’s Diary, i. 208-9.

1617.—“Johnson and Pitta at Judeas in Siam ‘are glad they can send a junk well laden with sapon, because of its scarcity.”—Sainsbury, ii. 32.

1625.—“. . . a wood to die withall called Sapan wood, the same we here call Brasil.”—Purchas, Pilgrimage, 1004.

1685.—“Moreover in the whole island there is a great plenty of Brasil wood, which in India is called sapão.”—Ribereu, Fat. Hist. f. 8.

1727.—“It (the Siam Coast) produces good store of Sapan and Agala-woods, with Gumlick and Sticklick, and many Drugs that I know little about.”—A. Hamilton, ii. 194; [ed. 1741].
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. cebatana, cerbatana, zarbatana, also Port. sarabatana, &c., Ital. cerbatana, Mod. Greek zapofera, from the Ar. zarbatana, '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 Alcama translates zebratana by Ar. zarbatana. The resemblance of this to the Malay sumpitian (q.v.) is curious, though it is not easy to suggest a transition, if the Arabic word is, as it appears, old enough to have been introduced into Spanish. There is apparently, however, no doubt that in Arabic it is a borrowed word. The Malay word seems to be formed directly from sumpit, 'to discharge from the mouth by a forcible expiration' (Crawfurd, Mal. Dict.).

[Saraboj, Sordari, Sordhi. 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.

1858.—"... likewise they make whole pieces or webbes of this heare, sometimes mixed and woven with silke... Those whose arms are more maerj..."—Linschoden, 28; [Hak. Soc. i. 96].

1785.—"... Her clothes were taken off, and a red silk covering (saurnry) put upon her."—Acct. of a Suitee, in Selim-Kurr, i. 90.

SARBASIJA, S. This is the name of some weapon used in the extreme south of India; but we have not been able to ascertain its character or etymology. We conjecture, however, that it may be the long lance or pike, 18 or 20 feet long, which was the characteristic and formidable weapon of the Marava Colleries (q.v.). See Bp. Caldwell's H. of Tinnevelly, p. 103 and passim; [Stuart, Man. of Tinnevelly, 50]. This explanation is probably incorrect. Welsh (Military Rem. i. 104) defines sarabogies as "a species of park guns, for firing salutes at feasts, &c.; but not used in war." It has been suggested that the word is simply Hind. sarboja, 'a head-load,' and Mr. 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. Sarbo (sarbo)-ji is honorific. In the Tanjore Inscription it is Sersogni. In mythology Siva's name is 'arrow,' 'spear,' and 'head-burthen,' of course by metonomy." Mr. Brandt suggests Tam. sara, "war," baji, "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 Dingull, Tinnevelly, Rammnadpuram, Sivangangai, and Madura, to deliver the said arms, consisting of Muskets, Matchlocks, Pikes, Gingauls (see GINGALL), and Sarabogoi to Lieut.-Col. Agnew..."


SARBOSKI, S. Hind. sara, sardji. The cloth which constitutes the main part of a woman's dress in Siam in the early part of the 16th century; from Shahr-in-nou, Pers. 'New-city;' the name by which Yuthia or Ayodya (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-nou, as he calls it) refers to the distinction spoken of by La Louliere 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 Lophaburi, 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 Cemnese of Nicolò Conti (c. 1430) is generally supposed to refer to a city of Bengal, and one of the present writers has identified it with 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 (at Ormuz) from the countries of Chin, Java, Bengal, the cities of Zirbid, Tanaisiri, Sokotara, Shahr-i-nao . . ."—Abdurrassul, in Not. et Eexa., xiv. 429.

1498.—"Karmaux is of Christians, and the King is Christian; it is 60 days voyage with a fair wind from Calicut. The King . . . has 400 elephants of war; in the land is much benzoin . . . and there is aloeswood . . ."—Roverio de Vaso da Gama, 110.

1510.—". . . They said they were from a city called Barnan, and had brought for sale silken stuffs, and aloeswood, and benzoin, and musk."—Vordheema, 212.

1514.—". . . Tannuzari, Barnan, 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, caused himself to be called Prechau Saleu, Emperor of all Barnan, which is a Country, wherein there are thirteen kingdoms, by us commonly called Siam" (Sião).—Pinto (orig. cap. xxxvi.), in Cogan, p. 43.

c. 1612.—"It is related of Siam, formerly called Sheher-al-Nawi, to which Country all lands under the wind here were tributary, that there was a King called Bubonina, who when he heard of the greatness of Malacca sent to demand submission and homage of that kingdom."—Shah Malaya, in J. Ind. Arch. v. 454.

1726. — "About 1340 reigned in the kingdom of Siam (then called Sjaharnow or Barnan), a very powerful Prince."—Valentijn, v. 319.

SARONG, a. Malay. sarung: 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 (Lobby) of Coromandel (coloured), and by the Bunts of Canara, who wear it of a dark blue. With the Labois the coloured sarong is a modern adoption from the Malays. Crawfurd 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. stranga, meaning 'variegated' and also 'a garment.'

[1880. — "... the cloth or sarong, which has been described by Mr. Mureden to be 'not unlike a Scotti 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 Malays, 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.]

1888. — "He wore a sarong or Malay petticoat, and a green jacket."—Wallace, Mal. Arch. 171.

SATIGAM, n.p. Stedpon, 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 sit 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 Fakhrá broke out in Bengal. Fakhrá and his Bengal forces killed Kádar Khán (Governor of Lakhnauti). . . . He then plundered the treasury of Lakhnauti, and secured possession of that place and of Batáin and Sunárgánw. —Zán ud-dín Barni, in Bhisti, iii. 246.

1535.—"In this year Diogo Rabello, finishing his term of service as Captain and Factor of the Choromandel fishery, sailed 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 Satiana, 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 Chatigron, where they found three ships from the Coast of Choromandel, which were driven away from the port. And Diogo Rabello sent word to the Gourind 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. . . ."—Corrêa, iii. 649.

[c. 1590. — "In the Sarkar of Satiana, there are two ports at a distance of half a tos from each other; the one is Satîgan, the other Hugli: the latter the chief; both are in the possession of the Europeans. Fine pomegranates grow here."—Ait., ed. Jarrett, ii. 125.]

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 (Mid. King., ii. 123) says it is probably derived eventually from the Chinese sz-tiin, though intermediately through other languages. It is true that sz-tiin or sz-tauan 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 Zaiun 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, Zaiûnâ; the Span. acetamini (for 'satin'), the medieval French satony, and the medieval Ital. setani, afford intermediate steps.

c. 1350. — "The first city that I reached after crossing the sea was Zaiun. It is a great city, superb indeed; and in it they make damasks of velvet as well as those of satin (tinkkâ—see KINCOE, ATLAS, which are called from the name of the city zaïtunâ."—Ibn Batuta, iv. 289.

1352. — In an inventory of this year in Domôl d'Aroy we have: "Sazon at 4 écus the ell." (p. 342).

1405. — "And besides, this city (Samar- kand) is very rich in many wares which come to it from other parts. From Russia and Tartary come hides and linens, and from 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 setun occurs repeatedly in Clavijo's original.

1440. — In the Libro de GabeUa, &c., of Giov. da Uzzano, we have mention among silk stuffs, several times, of "setani velutati, and other kinds of setani."—Della Decima, iv. 58, 107, &c.

1441. — "Before the throne (at Bijanagar) was placed the Ilkhan after the saïtunâ satin, round which three rows of the most exquisite pearls were sewn."—Abdurrazâk, in Elliot, iv. 120. (The original is "darpahe-i takht bâliâk az azîs-i-sâtûnâ"); see Not. et Ext. iv. 387. Quatremère (ibid. 462) translated 'un carreau de satin olive,' taking saïtun in its usual Arabic sense of 'an olive tree.' Also see Elliot, iv. 113.

SATRAP, s. Anc. Pers. kshatrapa, which becomes satrap, as kshatryathiya becomes shah. The word comes to us direct from the Greek writers who speak of Persia. But the title occurs not only in the books of Ezra, Esther, and Daniel, but also in the ancient inscriptions, as used by certain lords in Western India, and more precisely in Surashtra or Peninsular Guzerat. Thus, in a celebrated inscription regarding a dam, near Gîrnâr:

c. A.D. 150. — "... he, the Mähâ-Kshahatrâpa Rudrâdâman ... for the increase of his merit and fame, has rebuilt the embankment three times stronger."—In Indiæm Antiquitatem, vii. 262. The identity of this with satrap was pointed out by James Prinsep, 1838 (J. As. Soc. Ben. vii. 345).
[There were two Indian satrap dynasties, viz. the Western Satraps of Saurashtra and Gujarât, from about A.D. 150 to A.D. 388; for which see Rapson and Irdrâji, The Western Kshâtrâpas (J. R. A. S., N.S., 1890, p. 639); and the Northern Satraps of Mathura and the neighbouring territories in the 1st cent. A.D. See articles by Rapson and Irdrâji in J. R. A. S., N.S., 1894, pp. 525, 541.]

1883. — "An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. 'Because,' he used to say, 'σατράπης is the Greek for satrap, it does not follow that ḫâdrārim is the Greek for satrap.'"—Sal. Rev. July 14, p. 63.
SATSUMA, n.p. Name of a city and formerly of a principality (daimio-ship) in Japan, the name of which is familiar not only from the deplorable necessity of bombarding its capital Kagosima in 1863 (in consequence of the murder of Mr. Richardson, and other outrages, with the refusal of reparation), but from the peculiar cream-coloured pottery made there and now well known in London shops.

1615.—"I said I had received suffation at his highest hands in having the good hap to see the face of soe mightie a King as the King of Shashima; wherein he smiled."—Colt's Diary, i. 4-5.

1617.—"Speeches are given out that the cabouques or Japon players (or whorees) going from hence to Tushima to meete the Corean ambassadors, were set on by the way by a boat of Karma theves, and killed all both men and women, for the money they had gotten at Firando."—Ibid. 256.

SAUGOR, SAUGOR ISLAND, n.p. A famous island at the mouth of the Hoogly R., the site of a great fair and pilgrimage—properly Ganga Sagara (the Ocean Ganges). It is said once to have been populous, but in 1688 (the date is clearly wrong) to have been swept by a cyclone-wave. It is now a dense jungle haunted by tigers.

1683.—"We went in our Budgeros to see ye Pagodas at Sagor, and returned to ye Oyster River, where we got as many Oysters as we desired."—Hedges, March 12; [Hak. Soc. i. 68].

1684.—"James Price assured me that about 40 years since, when ye Island called Gonga Sagur was inhabited, ye Raja of ye Island gathered yearly Rent out of it, to ye amount of 26 Lacks of Rupees."—Ibid. Dec. 15; [Hak. Soc. i. 172].

1705.—"Sagore est une ile ou il y a une Pagode tres-respectee parmi les Gentils, oh ils vont en pelerinage, et oh il y a deux Faquers qui y font leur residence. Ces Faquers sevrent charmer les betes feroces, qu'on y trouve en quantite, sans quoi ils seroient tous les jours exposes a etre devorcs."—Lulliier, p. 123.

1727.—"...among the Pagans, the island Sagor is accounted holy, and great numbers of Josquies go yearly thither in the Months of November and December, to worship and wash in Salt-Water, tho' many of them fall Sacrifices to the hungry Tigers."—A. Hamilton, ii. 3; [ed. 1744].

SAUL-WOOD, s. Hind. sad, from Skt. sàla; the timber of the tree Shorea robusta, Gaertner, N.O. Dipterocarpacea, which is the most valuable building timber of Northern India. Its chief habitat is the forest immediately under the Himalaya, at intervals throughout that region from the Brahmaputra to the Bias; 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 Sàl as compared with the Teak, see Forsyth, Highlands of C.I. 25 seqq.] It is strong and durable, but very heavy, so that it cannot be floated without more buoyant aids, and is, on that and other accounts, inferior to teak. It does not appear among eight kinds of timber in general use, mentioned in the Ain. The saul has been introduced into China, perhaps at a remote period, on account of its connection with Buddha's history, and it is known there by the Indian name, so-lo (Breitschneider on Chinese Botan. Works, p. 6).

c. 650.—"L'Honorable du sicle, animé d'une grande pitie, et obfissant à l'ordre des temps, jugba utile de paraître dans le monde. Quand il eut fini de convertir les hommes, il se plongea dans les joies du Nirvana. Se plaçant entre deux arbres Sàlas, il tourna sa tête vers le nord et s'endormit."—Hoven Thang, Mémoires (Voyages des Pél. Buddh. ii. 340).

1765.—"The produce of the country consists of shaln 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 sàl and large forest trees."—Bogle, in Markham's Tibet, 19.

1810.—"The saul is a very solid wood... it is likewise heavy, yet by no means so ponderous as teak; both, like many of our former woods, sink in fresh water."—Williamson, V. M. ii. 69.

SAYER, SYRE, &c., s. Hind. from Arab. ad'tir, a word used technically for many years in the Indian accounts to cover a variety of items of taxation and impost, other than the Land Revenue.

The transitions of meaning in Arabic words are (as we have several times had occasion to remark) very obscure; and until we undertook the investigation of the subject for this article (a task in which we are indebted to the kind help of Sir H. Waterfield, of the India Office, one of the busiest men in the public service, but, as so often happens, one of the readiest to render assistance) the obscurity attaching to
the word *sayer* in this sense was especially great.

Wilson, s.v. says: "In its original purport the word signifies moving, walking, or the whole, the remainder; from the latter it came to denote the remaining, or all other, sources of revenue accruing to the Government in addition to the land-tax." In fact, according to this explanation, the application of the term might be illustrated by the ancient story of a German Professor lecturing on botany in the pre-scientific period. He is reported to have said, 'Every plant, gentlemen, is divided into two parts. This is the root,—and this is the *rest of it!*' Land revenue was the root, and all else was "the rest of it."

Sir C. Trevelyan again, in a passage quoted below, says that the Arabic word has "the same meaning as 'miscellaneous.'" Neither of these explanations, we conceive, *pace tantorum rerum*, 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 zemindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (*bazar, haut, gunge*) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in *sādir* two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) *sair*, producing *sādir*, 'walking, current,' and *sār*, producing *sādir*, '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 *dustoooy* 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 *sādir*, leading to its use, more or less, for 'et ceteras,' and accounting for what we have indicated above as erroneous explanations of the word.

I find, however, that the Index and Glossary to the Regulations, ed. 1832 (vol. iii.), defines: "*Sayer*. What moves. Variable imports, distinct from land-rent or revenue, consisting of customs, tolls, licenses, duties on merchandise, and other articles of personal moveable property; as well as mixed duties, and taxes on houses shops, bazaars, &c." This of course throws some doubt on the rationale of the Arabic name as suggested above.

In a despatch of April 10, 1771, to Bengal, the Court of Directors drew attention to the private Bazar charges, as "a great detriment to the public collections, and a burthen and oppression to the inhabitants"; enjoining that no Buzars or Gunjes should be kept up but such as particularly belonged to the Government. And in such the duties were to be rated in such manner as the respective positions and prosperity of the different districts would admit.

In consequence of these instructions it was ordered in 1773 that "all duties coming under the description of *sayer Chelluntah* (H. *chalanta*, 'in transit'), and *Rah-derry* (*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 zemindars in the annual collections. Nevertheless the exactions went on much as before, in defiance of this and repeated orders. And in 1786 the Board of Revenue issued a proclamation declaring that any person levying such duties should be subject to corporal punishment, and that the zemindar in whose zemindarry such an offence might be committed, should forfeit his lands.

Still the evil practices went on until 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 (Abkarse) . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the Gunges, Bazars and Hants,” compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

The Order of July 28 abolished “all duties, taxes, and collections coming under the denomination of Sayer (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims at Gya, and other places of pilgrimage,—the Abkarry . . . which is to be collected on account of the Government . . . the collections made in the Gunges, Bazars and Hants situated within the limits of Calcutta, and such collections as are confirmed to the landholders and the holders of Gunges &c. by the published Resolutions of June 11, 1790, namely, rent paid for the use of land (and the like) . . . or for orchards, pasture-ground, or fisheries sometimes included in the

sayer under the denomination of phulkur (Hind. phalkar, from phal, ‘fruit’), bunkur (from Hind. ban, ‘forest or pasture-ground’), and julkur (Hind. jalkar, from jal, ‘water’) . . .” These Resolutions are printed with Regn. XXVII. of 1793.

By an order of the Board of Revenue of April 28, 1790, correspondence regarding Sayer was separated from ‘Land Revenue’; and on the 16th idem the Abkarry was separately regulated.

The amount in the Accounts credited as Land Revenue in Bengal seems to have included both Sayer and Abkarry down to the Accts. presented to Parliament in 1796. In the “Abstract Statement of Receipts and Disbursements of the Bengal Government” for 1793-94, the “Collections under head of Sayer and Abkarry” amount to Rs. 10,98,256. In the Accounts, printed in 1799, for 1794-5 to 1796-7, the “Land and Sayer Revenues” are given, but Abkari is not mentioned. Among the Receipts and Disbursements for 1800-1 appears “Sayer Collections, including Abkaree, 7,81,925.” These forms appear to have remained in force down to 1833. In the accounts presented in 1834, from 1828-9, to 1831-2, with Estimate for 1832-3, Land Revenue is given separately, and next to it Sayer and Abkaree Revenue. Except that the spelling was altered back to Sayer and Abkarry, this remained till 1856. In 1857 the accounts for 1854-5 showed in separate lines,—

Land Revenue,
Excise Duties, in Calcutta,
Sayer Revenue,
Abkarry ditto.

In the accounts for 1861-2 it became—

Land Revenue,
Sayer and Miscellaneous,
Abkaree,

and in those for 1863-4 Sayer vanished altogether.

The term Sayer has been in use in Madras and Bombay as well as in Bengal. From the former we give an example under 1802; from the latter we have not met with a suitable quotation.

The following entries in the Bengal accounts for 1858-59 will exemplify
the application of Sayer in the more recent times of its maintenance:

Under Bengal, Behar and Orissa:
Sale of Trees and Sunken
Boats . . . Rs. 555 0 0

(Under Pugu and Martaban Provinces:
Fisheries . . . Rs. 12,287 0 2
Tax on Birds' nests (q.b.) . . . 7,449 0 0
or on it . . . 43,061 3 10
Fees for fruits and gardens . . . 7,327 9 1
Tax on Bees' wax . . . 1,179 8 0
Do. Collections . . . 8,050 0 0
Sale of Government Timbers, &c. . . . 4,191,141 12 8

6,09,043 1 9

Under the same:
Sale proceeds of unclaimed and confiscated Timbers . . . Rs. 146 11 10
Net Salvage on Drift Timbers . . . 2,247 10 0

2,394 5 10

C. 1580.—"Sair az Gangapat o aʃrāː-i-

1751.—"I have heard that Ramkissen Seet who lives in Calcutta has carried goods to that place without paying the Muxidad Syre chowkey (chokey) duties." — Letter from Nisāb to Prêt. F. Williams, in Long, 26.

1758.—"Sairāːt—All kinds of taxation besides the land-rent. Saira. 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 Zenindars, every effort to free the internal Commerce from the beneful effects of their vexatious impositions must necessarily prove abortive." —Minute by the Hon. C. Stuart, dd. Feb. 10, quoted by Lord Cornwallis in his Minute of July 18.

"The Board last day very 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 E (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-enacting with alterations and modifications, the Rules passed by the Governor General in Council on 11th June and 28th July, 1790, and subsequent dates, for the resumption and abolition of Sayer, or internal Duties and Taxes throughout Bengal, Behar, 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 customs and practice of the country, under the several heads of salt and saltpetre,—or the sayer or duties by sea or land,—of the abkarry . . . .—of the excise . . . .—of all taxes personal and professional, as well as those derived from markets, fairs and bazaars,—of labkira (see LACKERAGE) lands. . . . The permanent land-tax shall be made exclusively of the said articles now recited." —Madras Regulation, XXV. § iv.

1817.—"Besides the land-revenue, some other duties were levied in India, which were generally included under the denomination of Sayer." —Mill, H. of Br. India, v. 417.

1863.—"The next head was 'Sayer,' an obsolete Arabic word, which has the same meaning as 'miscellaneous.' It has latterly been composed of a variety of items connected with the Land Revenue, of which the Revenue derived from Forests has been the most important. The progress of improvement has given a value to the Forests which they never had before, and it has been determined . . . . to constitute the Revenue derived from them a separate head of the Public Accounts. The other Miscellaneous Items of Land Revenue which appeared under 'Sayer,' have therefore been added to Land Revenue, and that remains has been denominated 'Forest Revenue.'" —Sir C. Trenlyan, Financial Statement, dd. April 30.

SCARLET. See SUCLAT.

SCAVENTGER, 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 Febry. 1704, and in the entries for that year, the following:

"Fort St. David."

"5. Trevor Gaines, Land Customer and Scavenger of Cuddalore, 5th Councl."


"7. John Buitt, Scavenger and Corn-

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 Wridley, 7th of Council, Masuli-

Some light is thrown upon this surprising occurrence of such a term by a reference to Cowle's Law Dictionary, or The Interpreter (published originally in 1607) new ed. of 1727, where we read:

"Scavage, Scavagium. It is otherwise called Scheewage, Shewage, and Scheawing; maybe deduced from the Saxon Sceawian (Sceawian!) Ostendere, and is a kind of Toll or Custom exacted by Mayors, Sheriffs, &c., of Merchant-strangers, for Wares showed or offered for 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 Scawinga, and (in Mon. Ang. 2, p. 890) Scawing; and elsewhere I find it in Latin Tributum Osternum. The City of London still retains the Custom, of which in An old printed Book of the Customs of London, we read thus, Of which Custom halfen del appertaineth to the Sheriffs, and the other halfen del to the Hosty in whose Houses the Merchants been lodged; And it is to see that Scawage is the Show by cause that Merchants (sic) shown unto the Sheriffs Merchandizes, of the which Customs ought to be taken ere that any thing thereof be sold, &c."

"Scatenger, From the Belgick Scawas, 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 14 Car. 2, cap. 2. The Germans call him a Drecketrow, from one Simon, a noted Scavenger of Marpurg."

"Schulbins, 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 compositi. Aliquí suspe-debantur, aliqui extra Episcopatum fugabaturn.")"

In Spelman also (Glossarium Archaeo-

The scavage then was a tax upon goods for sale which were liable to duty, the word being, as Skeat points out, a Low French (or Low Latin) formation from shew. ["From O.F. escawo-er, to examine, inspect. O. Sax. skawon, to behold; cognate with A.S. sceawian, to look at.""] (Concise Dict. s.v.)] And the scavenger or scaven
ger was originally the officer charged with the inspection of the goods and collection of this tax. Passages quoted below from the Libr Albus of the City of London refer to these officers, and Mr. Riley in his translation of that work (1861, p. 34) notes that they were "Officers whose duty it was originally to take custom upon the Scavage, i.e. inspection of the opening out, of imported goods. At a later date, part of their duty was to see that the streets were kept clean; and hence the modern word 'scavenger,' whose office corresponds with the raker (raker) of former times." [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 Coronandel 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 Scavenger's Oath which we quote below from the Liber Albus. In Skinner's Etymologicon, 1671, the definition is Collecter sordum abrasarium (erroneously connecting the word with shaving and scraping), whilst he adds: "Nostri Scavengres vilissimo omnium ministerio sordes et purgamenta urbis auferendi funguntur." In Cotgrave's English-French Dict., ed. by Howel, 1673, we have: "Scavengr. Boueure. Gadoour"—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 Juvius, 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.

"Walterus Hermi et Willelmus de Dunolmo, Ballivi, ut Cuatodes... de Lxxv.i. vj. & x. de comsuetudinis omnemodarum mercandiarum venientium de partibus transmarinis ad Civitatem prae dictam, de quibus consuetudo debetur qua vocatur Scavagium..."—Mag. Rot. 59. Hon. III., extracted in T. Madox, H. and A., of Ed. Exchequer, 1779, l. 779.


"Serement de Scavageours.
Vous jurrez qu vous surveillez diligentieusement que les pavements dans vostre Garde soient bien et droiturement reparailles et nyent enchannees a nozance des veysens; et que les chemys, ruwas, et venelles soient nettes des fiens et de touts maners des ordures, pur honestee de la citee; et que toutz les chemynes, founes, terrailles soient de pierre, et suffisamment defensables encontre peril de few; et si vous trouves rien a contraire vous monstrez al Alderman, issint que l'Alderman ordigne pur amendement de celle. Et cos ne lernes, si Dieu vous eyde et les Saints."—Ibid. p. 318.

1694. — Letter from the Lords of the Council to the Lord Mayor and Aldermen, requesting them to admit John de Cardenay 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.

1807. — Letter from the Lord Mayor to the Lord Treasurer... enclosing a Petition from the Ward of Alderagate, 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.

1823. — Letter... reciting that the City by ancient Charters held... "the office of Package and Scavage of Strangers' goods, and merchandise carried by them by land or water, out of the City and liberties to foreign parts, whereby the Customs and Duties due to H.M. had been more duly paid, and a stricter oversight taken of such commodities so exported."—Remembrancia, p. 321.

1832. — Order in Council, reciting that a Petition had been presented to the Board from divers Merchants born in London, the sons of Strangers, complaining that the "Packer of London required of them as much fees for Package, Balliage, 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 Consm., 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 customary goods. This office, termed in Latin superstinus, is translated in another charter by the words search and surveying, and in the 2nd Charter of Charles II. 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 (supervisus aperitio) 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., d.o., of the City of London, 3rd ed. (1869), pp. 380-381.

Besides the books quoted, see H. Wedgewood's Etym. Dict. and Skelt's do., which
have furnished useful light, and some references.

**Sorivan, 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 house, when should meet a Sorivan and finish that business."—Sir T. Roe, Hak. Soc. i. 173. On the same page "The Soriuses of Zulphcheaconcaron."

1673.—"In some Places they write on Coco-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 Sorivans."—Fryer, 191.

1683.—"Mr. Watson in the Taffaty warehouse without any provocation called me Pittyful Prodigiditarcann, and told me my Hatt stood too high upon my head.

.. .—Letter of S. Langley, in *Hedges' Diary*, Sept. 6; [Hak. Soc. i. 106].

**Scymitar, s.** This is an English word for an Asiatic sabre. The common Indian word is talwdr (see Tulwa). We get it through the French cimeter, Ital. scimitarra, and according to Marcel Devic originally from Pers. shamshir (shimshir as he writes it). This would be still more 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. tirkash. Scimitarra representing shamshir might equally thus become scimitarras. But we cannot prove this to have been the real origin. This word (shamaheers) was known to Greek writers. Thus:


C. A.D. 114.—"Δωρα χρημα Τοµαϊνυ υφασματα ωικα και σαμυφες αι δε ελει σταθυ επαραιμα."—Quoted in *Suidas Lexicon*, a.v.

1595.—"... By this scimitar,

That dwelt the Sophy, and a Persian prince

That won three fields of Sultan Soliman

..."

* In a Greek translation of Shakspere, published some years ago at Constantinople, this line is omitted!

1610.—"... Anon the Patron starting up, as if of a sodaine restored to life; like a mad man skips into the boat, and drawing a Turkish Cymiter, beginneth to lay about him (thinking that his vesseall had been surprised by Parats), when they all leapt into the sea; and diving under water like so many Dues-dappers, ascended without the reach of his furie."—*Sandy's Relation*, &c., 1615, p. 28.

1614.—"... Some days ago I visited the house of a goldsmith to see a scimitar (scimitarras) that Nasuhkhasz the first vizir, whom I have mentioned above, had ordered as a present to the Grand Signor. Scambard 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 Valt.,* i. 43.

c. 1630.—"They seldom go without their swords (shamaheers they call them) form'd like a crescent, of pure metall, broad, and sharper than any rassor; nor do they value them, unless at one blow they can cut in two an Asinigo. ...

.. .—*Sir T. Herbert*, ed. 1638, p. 228.

1675.—"I kept my hand on the Cock of my Cabine; 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 Scimletar."—*Sir George Wheler, Journey into Greece*, London, 1682, p. 222.

1758.—"The Captain of the troop . . . made a cut at his head with a scymetar which Mr. Lally carried with his stick, and a Coffear (Caffer) servant who attended him shot the Tanjerine dead with a pistol."

—Orme, i. 329.

**Seacunny, s.** This is, in the phraseology of the Anglo-Indian marine, a steersman or quartermaster. The word is the Pers. sukk'din, from Ar. sukk'din, a helm.'

c. 1580.—"As Mocadoues, Scocees. e Voges."—*Primor e Honra*, &c. i. 68s. ("To the Mocadoums, Seacunnies, and oarsmen."

c. 1590.—"Sukk'ingr, or helmsman. He steers the ship according to the orders of the Ma'allim."—*Anx. i. 280.

1605.—"I proposed concealing myself with 5 men among the bailes of cloth, till it should be the night, when the Frenchmen being necessarily divided into two watches might be easily overpowered. This was agreed to . . . till daybreak, when unfortunately desiring the masts of a vessel on our weather beam, which was immediately supposed to be our old friend, the sentiments of every person underwent a most unfortunate alteration, and the Nabobs, and the Benzoucan, as well as the Supercaro, informed me that they would not tell 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*, dd. Oct. 4-7, in *Morton's Life*. 
SEBUNDY. 805

1810.—"The gunners and quartermasters... are Indian Portuguese; they are called Secunmies."—Maria Graham, 85.

1855.—... the Secunmies, or helmsmen, were principally Manila men."—Neele, Residence in Spain, 45.

SEBUNDY, s. Hind. from Pers. "sibbandi (sin, 'three'). It is applied to irregular native soldiery, a sort of militia, or imperfectly disciplined troops for revenue or police duties, &c. Certain local infantry regiments were formerly officially termed Sebundy. The last official appearance of the title that we can find is in application to "The Sebundy Corps of Sappers and Miners" employed at Darjeeling. This is in the E.I. Register down to July, 1869, after which the title does not appear in any official list. Of this corps, if we are not mistaken, the late Field-Marshal Lord Napier of Magdala was in charge, as Lieut. Robert Napier, about 1840. An application to Lord Napier, for corroboration of this reminiscence of many years back, drew from him the following interesting note:—

"Captain Gilmore of the (Bengal) Engineers was appointed to open the settlement of Darjeeling, and to raise two companies of Sebundy Sappers, in order to provide the necessary labour.

"He commenced the work, obtained some Native officers and N.C. officers from the old Bengal Sappers, and enlisted about half each company.

"The first season found the little colony quite unprepared for the early commencement of the Rains. All the Cailles, 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—Nyacollie—to relieve him for one month. I arrived somehow, with a pair of pitahgs as my sole possession.

"Just then, our relations with Nepal became strained, and it was thought desirable to complete the Sebundy Sappers with men from the Border Hills unconnected with Nepal—Garrons 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 waddle budlee (see BULDEE), 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 pitted 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 8s. a month, instead of a Sepoy's. The pensions of the Native officers were smaller than in the regular army, which was a ground of complaint with the Bengal Sappers, who never expected in accepting the new service that they would have lower pensions than those they enlisted for.

"I eventually completed the corps with Nepalese, and, I think, left them in a satisfactory condition.

"I was for a long time their only sergeant-major. I supplied the Native officers and N.C. officers from India with a good peajacket 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 the 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."

"At Dacca I made acquaintance with my venerable friend John Cowe. He had served in the Navy so far back as the memorable siege of Havannah, was reduced when a lieutenant, at the end of the American War, went out in the Company's military service, and here I found him in command of a regiment of Sebundees, or native militia."—Hon. R. Lindsay, in L. of the Lindsays, iii. 161.

1875.—"The Board were pleased to direct that in order to supply the place of the Sebundy corps, four regiments of Sepoys be employed in securing the collection of the revenues."—In Seton-Karr, i. 92

"One considerable charge upon the Nabob's country was for extraordinary sibbendies, sepoys and horsemen, who appear to us to be a very unnecessary incumbrance upon the revenue."—Append. to
tach8 that ojecto+ip, sufficiently
Trained in their Exercise; the
therefore in
bvi =ported the
p. 14p
Sepoys who have been Employed on that
and confusion."-G. C. Feb. 28, in Swppt. to Code of Military Rgs., 1799,
p. 145.
1803.—"The employment of these people
therefore... as sebundy is advantageous...
... it lessens the number of idle and
discontented at the time of general invasion
and confusion."—Wellington, Desp. (ed.
1837), ii. 170.
1812.—"Sebundy, or provincial corps of
native troops."—Fifth Report, 38.
1831.—"Sliding down Mount Tendong,
the summit of which, with snow lying
there, we crossed, the Sebundy Sappers
were employed cutting a passage for the
mules; this delayed our march exceedingly."
—Report of Capt. Impey, R.E., in Gavoler's
Sikhm, p. 95.

SEEDY, s. Hind. std; Arab. saiyid, 'lord' (whence the Cid of
Spanish romantic history), saiyydi, 'my
lord'; and Mahr. sidiihi. 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 Navab of Jangira (see
JUNGEERA), near Bombay. The
young heir to this principality, Siddhi
Ahmad, after a minority of some years,
was installed in the Government in
Oct., 1883. But the proper applica-
tion 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 Marocco
and the Maghrib; on the East African
cost it is assumed by negro and
ebroid Moslems, e.g. Sidi Mubarak
Bombay; and 'Seedy boy' is the
Anglo-Indian term for a Zanzibari-
man (Burton, Ar. Nights, iv. 231).]
c. 1563.—"And among these was an
Abyssinian (Abririm) called Sidhe Meriam,
a man reckoned a great cavalier, and who
entertained 500 horse at his own charges,
and who greatly coveted the city of Damam
to quarter himself in, or at least the
whole of its pergunnas (parganae—see PER-
GUNNASH) to devour."—Couto, VII. x. 8.
[1610.—"The greatest insult that can
be passed upon a man is to call him Gladly—
that is to say 'cook.'"—Pyrrus de Lecal,
Hak. Soc. i. 173.]

1678.—"An Hobey or African Coffery
(they being preferred here to chief employ-
ments, which they enter on by the name of
Siddies)."—Freyer, 147.
1869.—"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 neu-
trality, by reprisals on their own port."—
Orme, Fragments, 78.
1759.—"The Indian seas having been
infested to an intolerable degree by pirates,
the Mogul appointed the Siddies, who was
chief of a colony of Coffrees (Caffers), to be
his Admiral. It was a colony which,
having been settled at Dundee-Rajapore,
carried on a considerable trade there,
and had likewise many vessels of force."—Cam-
bridge's Account of the War, &c., p. 216.
1800.—"I asked him what he meant by
a Siddie. He said a hawkeer. This is the
name by which the Abyssinians are dis-
tinguished in India."—T. Munro, in Life,
i. 287.
1814.—"Among the attendants of the
Cambay Nabob... are several Abyssinian
and Caffrey slaves, called by way of courtesy
Seddies or Master."—Forbes, Or. Mem.
iii. 167; [2nd ed. i. 225].
1832.—"I spoke of a Siddhe" (Seddies)
"or Hawkeer, which is the name for an
Abyssinian in this country lingeo."—Mem.
of Col. Mountain, 121.
1885.—"The inhabitants of this singular
tract (Soopah plateau in N. Canara) were
in some parts Mahrattas, and in others of
Canarese race, but there was a third and
less numerous section, of pure African de-
scent called Siddies. Their descendants
of fugitive slaves from Portuguease settle-
ments... the same ebony coloured, large-limbed
men as are still to be found on the African
coast, with broad, good-humoured, grinning
faces."—Gordon S. Forbes, Wild Life in
Canara, &c., 32-33.
1896.—
"We've shoted on seven-ounce nuggets,
We've starved on a Seedeer boy's poy."—
R. Kipling, The Seven Seas.
SEEMUL, SIMMUL, &c. (sometimes we have seen Symbol, and Cymbal), a. Hind. semal and sembhal; [Skt. šālmalī]. The (so-called) cotton-tree Bombax Malabaricum, D.C. (N.O. Malvaceae), which occurs sporadically from Malabar to Sylhet, and from Burma to the Indus and beyond. It is often cultivated. “About March it is a striking object with its immense buttressed trunks, and its large showy red flowers, 6 inches in breadth, clustered on the leafless branches. The flower-buds are used as a potherb and the gum as a medicine” (Punjab Plants). We remember to have seen a giant of this species near Kishangarh, 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 Salmoii, 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 pakka (punca) and a kachchhā (cutchha) 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. 6¼ dr. avoird.; the lightest is the ser of Malabar and the S. Mahratta 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 Furruckabud 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 Furruckabud 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 Bunties = 1 Masha = 15 troy grains.
12 Mashas = 1 Tola = 180 ditto.
80 Tolás (or sicca weight) = 1 Seer = 24 lbs. troy.
40 Seers = 1 Mūn or Bazar Māund = 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 Sāngor respectively in the adjustment and verification of all weights for government or public purposes sent thither for examination.”

But this does not go far in establishing a standard unit of weight for India: though the weights detailed in § iv. became established for Government purposes in the Bengal Presidency. The ser of this Regulation was thus 14,400 grains troy—2½ lbs. troy, 2057 lbs. avoirdupois.

In 1870, in the Government of Lord Mayo, a strong movement was made by able and influential men to introduce the metrical system, and an Act was passed called “The Indian Weights and Measures Act” (Act XI. of 1870) to pave the way for this. The preamble declares it expeditious to provide “for the ultimate adoption of an uniform system of weights and measures throughout British India, and the Act prescribes certain standards, with powers to the Local Governments to declare the adoption of these.

Section II. runs:

“Standards.—The primary standard of weight shall be called ser, and shall be a weight of metal in the possession of the Government of India, which weight, when weighed in a vacuum, is equal to the weight known in France as the kilogramme des Archives.”
Again, Act XXXI. of 1872, called “The Indian Weights and Measures of Capacity Act,” repeats in substance the same preamble and prescription of standard weight. It is not clear to us what the separate object of this second Act was. But with the death of Lord Mayo the whole scheme fell to the ground. The ser of these Acts would be 2 lbs. avoirdupois, or 0’143 of a pound greater than the 80 tola ser.

1554.—“Porto Grande de Bemgala.—‘The maund (mão) with which they weigh all merchandise is of 40 cers, each cer 18½ ounces; the said maund weighs 46½ arrobas (rotile).”—A. Nunes, 37.

1648.—“One Cer weighs 18 peyzen... and makes ½ 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. sih (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 fins, behind the second dorsal and anal fins, which are characteristic of the genus (see Day’s Fishes of India, pp. 254-256, and plates lv., lvii.).

1554.—“Eu aos Marinheiros hum peixe serra per mae, a cada hum.”—A. Nunes, Livro dos Peixes, 43.

1698.—“There is a fish called Pexa Serra, which is cut in round pieces, as we cut Salmon and salt it. It is very good.”—Linschoten, 88; [Hakl. Soc. ii. 11].

1720.—“Peixe Serra is ordinarily produced in the Western Ocean, and is so called” etc. (describing the Saxe-fish). . . .

“But in the Sea of the Islands of Qui-rimba (i.e. off Mozambique) there is a different peixe serra resembling a large corvina,” but much better, and which it is the custom to pickle. When cooked it seems just like herring.”—Bluteau, Vocab. tbl. 666-667.

1727.—“They have great Plenty of Seer-fish, which is as savoury as a Salmon or Trout in Europe.”—A. Hamilton, i. 379; [ed. 1744, i. 382].

[1813.—“... the robal, the seer-fish, the grey mullet... are very good.”—Forbes, Or. Mem. 2nd ed. i. 36.]

1860.—“Of those in ordinary use for the table the finest by far is the Seer-fish, a species of Scomber, which is called Toru-natu by the natives. It is in size and 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, 205.

SEERPAW, s. A Pers. through Hind. sar-a-pd — ‘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 embroider’d Vest, a Turban, and a Girdle of Silk Embroidery, which is that which they call Sar-apah, that is, an Habit from head to foot.”—Berner, E.T. 37; [ed. Constable, 147].

1673.—“Sir George Oxendine... had a Colat (Killut) or Serpaw, a Robe of Honour from Head to Foot, offered him from the Great Mogul.”—Fryer, 87.

1680.—“Answear is returned that it hath not been accustomed for the Government to go out to receive a bare Phyrmanawd (Firman), except there come therewith a Serpaw or a Tashriffe (Tashreef).”—Fl. St. Geo. Com. Dec. 2, in N. & E. No. iii. 40.

1715.—“We were met by Padre Stephannus, bringing two Seer-paws.”—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 Suuta Sahib, Subder Ali Sahib, Jehare Khan and Imaum Sahib, had all of them taken upon them to send distinct Seer-paws to the President.”—In Wheeler, iii. 140.

1758.—“Another deputation carried six costly Seer-paws; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage.”—Orme, i. 159.

* Corvina is applied by Cuvier, Cantor and others to fish of the genus Sciaena of more recent ichthyologists.
† “Cybium (Scomber, Linn.) guttatum.”—Tennent.
SEETULPUTTY. 809 SEPOY, SEAPOY.

SEETULPUTTY, s. A fine kind of mat made especially in Eastern Bengal, and used to sleep on in the cold weather. [They are made from the split stems of the mukta pata, Phrynium dichotomum, Roxb. (see Watt, Econ. Dict. vi. pt. i. 216 seq.).] Hind. stulpatá, 'cold-slip.' Williams's spelling and derivation (from an Arab. word impossibly used, see SICLEEGUR) are quite erroneous.

1816.—"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-patá' (i.e. polished sheets). . . . The principal use of the 'seekul-patá' are to be laid under the lower sheet of a bed, whereby to keep the body cool."—Williams, V. M. ii. 41.

[1818.—"Another kind (of mat) the shálúlpatá, laid on beds and couches on account of their coolness, are sold from one rupee to five each."—Word, Hindoos, i. 106.]

1839.—In Fallon's Dicty, we find the following Hindi riddle:—
"Cháin ká pyála faltá, kó jórta nahin;
Máli ji ká bag laga, kó jórta nahin;
Níá-patí bícháí, kó sóa nahin;
Ráj-baasi máá, kó ród nahin."

Which might be rendered:
"A china bowl that, broken, none can join;
A flowery field, whose blossoms none purloin;
A royal scion slain, and none shall weep;
A stulpatá spread where none shall sleep."

The answer is an Egg; the Starry Sky; a Snake (Ráj-baasi, 'royal scion,' is a placatory name for a snake); and the Sea.

SEMBALL, s. Malay-Javan. sambíl, símbal. A spiced condiment, the curry of the Archipelago. [Dennys (Descr. Dict. p. 337) describes many varieties.]

1817.—"The most common seasoning employed to give a relish to their insipid food is the tombock (i.e. red-pepper); triturated with salt it is called sambal."—Raffles, H. of Java, ii. 98.

SEPOY, SEAPOY. s. In Anglo-Indian use a native soldier, disciplined and dressed in the European style. The word is Pers. sipáh, from sipáh, 'soldiery, an army'; which J. Oppert traces to old Pers. spáda, 'a soldier' (Le peuple et la Langue des Médes, 1879, p. 24). But Sáh is a horseman in Armenian; and sound etymologists connect sipáh with ap, 'a horse'; [others with Skt. pádáti, 'a foot-soldier']. The original word sipáh occurs frequently in the poems of Amir Khusrú (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 spáh 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.]

1830.—"Pride had inflated his brain with wind, which extinguished the light of his intellect, and a few sipáhs from Hindustán, without any religion, had supported the credit of his authority."—Amir Khuzár, in Elliot, iii. 539.

1865.—"Souldier—Suppya and Haddee."—Persian Gloss. in Sir T. Herbert, ed. 1877, p. 99.]

1862.—"As soon as these letters were sent away, I went immediately to Ray Nundall's to have ye Seappy, or Nabob's horseman, consigned to me, with order to see ye Persanna put in execution; but having thought better of it, ye Ray desired me to have patience till tomorrow morning. He would then present me to the Nabob, whose commands to ye Seappy and Bulchunds Vebert 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."—Vité, in dicta, II. ex. 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. 56.]

1737.—"Elle com tota forza desponsável, que eram 1156 soldados pagos em que entram 281 chegados na mão Mercês, e 780 tipos ou lascars (lascars), recruteados ou de território."—Boquejo dos Possessos Portugueses no Oriente, &c., por Joaquim Pedro Celestino Soares, Lisboa, 1851, p. 58.

1746.—"The Enemy, by the best Intelligence that could be got, and best Judgment that could be formed, had or would have on Shore next Morning, upwards of 3000 Europeans, with at least 500 Cofrys, and a
number of Cephoys and Peons."—Ext. of Diary, &c., in App. to A Letter to a Propr. of the E. I. Co., London, 1750, p. 94.

[1746.—Their strength on shore I compute 2000 Europeans Scopials and 300 Coffeers.—Letter from Madras, Oct. 9, in Bengal Consultations. Ibid. p. 800, we have Scopials.

1747.—"At a Council of War held at Fort St. David the 26th December, 1747.

Present:—
Charles Floyer, Esq., Governor.
George Gibson
John Holland
John Crompton
John Rodolph de Gingens
William Brown
John Ugate
Robert Sanderson.

* * *

"It is further ordered that Capt'n Crompton keep the Detachment under his Command at Cuddalore, in a readiness to march upon the enemy at the drift of a Choutry; to order against the Fort as soon as the Signal shall be made from the Place, and then upon his firing two Muskets, Boats shall be sent to bring them here, and to leave a serjeant at Cuddalore who shall conduct his Seapoy to the Garden Guard, and the Serjeant shall have a Word by which He shall be received at the Garden."—Original MS. Proceedings (in the India Office).

The Council of Fort St. David write to Bombay, March 16th, "if they could not supply us with more than 300 Europeans, We should be glad of Five or Six Hundred of the best Northern People their way, as they are reported to be much better than ours, and not so liable to Desertion."

In Consn. May 30th they record the arrival of the ships Leven, Warwick, and Lichester, 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 (Topasses), and 100 well-trained Seapois, all of which under the command of Capt. Thomas Andrews, a Good Officer. . . .

And under July 13th. "The Reinforcement of Seapois having arrived from Tellicherry, which, with those that were sent from Bombay, making a formidable Body, besides what are still expected; and as there is far greater Dependance to be placed on those People than on our own Peons . . . many of whom have a very weakly Appearance, AGREE, that a General Review be now had of them, that all such may be discharged, and only the Choicest of them continued in the Service."—M.S. Records in India Office.

1752.—". . . they quit 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 Sipois, 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 Sipais" with 1162 "Sipais promptos."—Bosporo, as above.

"A stout body of near 1000 Seopys has been raised within these few days."—In Long, 184.

[1759.—"Boat rice extraordinary for the Gentoo Scopols. . . ."—Ibid. 174.]

1768.—"The Indian natives and Moors, who are trained in the European manner, are called Seopys."—Orme, i. 80.

1768.—"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 Seopy Battalions, whereas such is the nature of Seopys 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, 250.

1770.—"England has at present in India an establishment to the amount of 9600 European troops, and 54,000 sipahis well armed and disciplined."—Raynal (tr. 1777), i. 458.

1774.—"Sipais sono li soldati Indiani."—Della Tomba, 207.

1778.—"La porta del Ponte della città si custodiva dalli sipais soldati Indiani radunati da tutte le tribù, a religione."—Fra Paolino, Viaggio, 4.

1780.—"Next morning the sepoys came to see me . . . I told him that I owed him my life . . . He then told me that he was not very rich himself, as his pay was only a pagoda and a half a month—and at the same time drew out his purse and offered me a rupee. This generous behaviour, so different to what I had hitherto experienced, drew tears from my eyes, and I thanked him for his generosity, but I would not take his money."—Hon. J. Lindsay's Imprisonment, Lives of Lindsay, iii. 274.

1782.—"As to Europeans who run from their natural colours, and enter into the service of the country powers, I have heard one of the best officers the Company ever had . . . say that he considered them no otherwise than as so many Seopys; for acting under blacks they became mere blacks in spirit."—Price, Some Observations, 96-98.

1789.

"There was not a captain, nor scarce a sepoys.
But a Prince would depose, or a Brahmin destroy."—Letter of Simpkin the Second, &c., 8.

1808.—"Our troops behaved admirably: the sepoys astonished me."—Wellington, ii. 384

* Not a general officer, but a letter from the body of the Council.
1827.—"He was betrothed to the daughter of a Sipahie, who served in the mud-fort which they saw at a distance rising above the jungle."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

1836.—"The native army of the E. I. Company. . . their formation took place in 1767. They are usually called sepoys, and are light and short."—In R. Phillips, A Million of Facts, 718.

1881.—"As early as A.D. 1592 the chief of Sindh had 200 natives dressed and armed like Europeans: these were the first 'sepoys.'"—Burton's Camoens, A Commentary, ii. 445.

The French write cipaye or cipai:

1759.—"De quinze mille Cipayes dont l'armée est censée composée, j'en compte à peu près huit cent sur la route de Pondicherry, chargé de sucre et de poivre et autres marchandises, quant aux Coulis, ils sont tous employés pour le même objet."—Letter of Lally to the Governor of Pondicherry, in Cambridge's Account, p. 150.

c. 1835-39.—
"Il ne criant ni Kriss ni zagaires,
Ilregarde l'homme sans fuir,
Et rit des balles des cipayes
Qui rebondissent sur son cuir."

Th. Gautier, L'Hippopotame.

Since the conquest of Algeria the same word is common in France under another form, viz., spéhi. But the Spahi is totally different from the sepoy, and is in fact an irregular horseman. With the Turks, from whom the word is taken, the spéhi was always a horseman.

1554.—"Aderant magnis muneribus praepositii multi, aderant praeteriori equites ommes Spahi, Garipugi, Ulufigi, Giamzarorum magnus numerus, sed nullius in tanto convenitu nobilis nisi ex suis virtutibus et fortibus facti."—Busbroq, Epitomae, i. 90.

[1562.—"The Spachi, and other orders of horsemen."—J. Shute, Two Comm. (Tr.) fol. 53 ro. Stanf. Dict. where many early instances of the word will be found.]

1672.—"Mille ou quinze cents Spahis, tous bien équipés et bien montés . . . terminoient toute ceste longue, magnifique, et pompeuse cavalcade."—Journal d'Ant. Galland, i. 142.

1675.—"The other officers are the sardar (Sirdar), who commands the Janizaries . . . the Spahi Aga, who commands the Spahies or Turkish Horse."—Wheeler's Journal, 348.

[1886.—"I being providentially got over the river before the Spahies employed by them could give them intelligence."—Hedges, Diary, Hak. Soc. i. 229.]

1788.—"The Arab and other inhabitants are obliged, either by long custom . . . or from fear and compulsion, to give the Spahies and their company the monnath

. . . which is such a sufficient quantity of provision for ourselves, together with straw and barley for our mules and horses."—Shaw's Travels in Barbary, ed. 1757, p. xii.

1786.—"Bajazet had two years to collect his forces . . . we may discriminate the janizaries . . . a national cavalry, the Spahis of modern times."—Gibbon, ch. lxv.

1877.—"The regular cavalry was also originally composed of tribute children. . . . The sipahi acquired the same pre-eminence among the cavalry which the janizaries held among the infantry, and their sedition conduct rendered them much sooner troublesome to the Government."—Finlay, H. of Greece, ed. 1877, v. 37.

SERAI, SERYE. a. This word is used to represent two Oriental words entirely different.

a. Hind. from Pers. sard, sarai. This means originally an edifice, a palace. It was especially used by the Tartars when they began to build palaces. Hence Sarthi, the name of more than one royal residence of the Mongol Khans upon the Volga, the Sarra of Chaucer. The Russians retained the word from their Tartar oppressors, but in their language sarai has been degraded to mean 'a shed.' The word, as applied to the Palace of the Grand Turk, became, in the language of the Levantine Franks, 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. sera, a 'bar, bolt'; Lat. serere, 'to join together.' It is this association that has attached the meaning of 'women's apartments' to the word. Sarai has no such specific sense.

But the usual modern meaning in Persia, and the only one in India, is that of a building for the accommodation of travellers with their pack-animals; consisting of an enclosed yard with chambers round it.

Recurring to the Italian use, we have seen in Italy the advertisement of a travelling menagerie as Serraglio di Belve. A friend tells us of an old Scotchman whose ideas must have run in this groove, for he used to talk of 'a Serraglio of blackguards.' In the
Diary in England of Annibale Litolfi of Mantua the writer says: "On entering the tower there is a Serraglio in which, from grandeur, they keep lions and tigers and cat-lions." (See Rawdon Browne's Calendar of Papers in Archives of Venice, vol. vi. pt. iii. 1657-8. App.) [The Stanf. Dict. quotes Evelyn as using the word of a place where persons are confined : 1644. "I passed by the Piazza Juda, where their serraglio begins" (Diary, ed. 1872, i. 142.)

c. 1584.— "At Saraium Turcia palatium principis est, vel aliiun amplum aedificium, non a Car* voce Tatarica, quae regem significat, dictum ; vnde Reineccius Sarag- lianm Turcia vocari putet, ut regiam. Nam alia quoque domus, extra Sultani regiam, nomen hoc ferunt . . . vt ampla Turcoorum hospitia, sive diversiora publica, quae vulgo Caramansaray (Caramanseray) nostri vocant."—Leunclauius, ed. 1650, p. 403.

1609.— "... by it the great Seray, besides which are divers others, both in the city and suburbs, wherein divers neede lodgings are to be let, with doores, lockes, and keys to each."—W. Fisch, 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 serraiolo, as a Venetian would call it, or serraglio as we say, and seeing that the palace of the Turk is (seralto or) shut up all round by a strong wall, and also because the women and a great part of the courtiers dwell in it barred up and shut in, so it may perchance have seemed to some to have deserved such a name. And thus the real term serai has been converted into ser- raglio."—P. della Valle, i. 36.

1615.— "Onely from one dayes Journey to another the Sophie hath caused to be erected certaine kind of great harbours, or huge lodgings (like hamlets) called caravan-sara, or suroyses, for the benefite of Caravans. . . ."—De Montfort, 8.

1616.— "In this kingdom there are no Innes to entertainge strangers, only in great Townes and Cities are faire Houses built for their receit, which they call Sarry, 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 Sarry (or Inne)."—W. Brutton, in Halk. v. 49.

* On another B.M. copy of an earlier edition than that quoted, and which belonged to Jos. Scaliger, there is here a note in his autograph: "Id est Carazer, non est vox Tatarica, sed Vindica seu Illyrica, ex Latino detorta."

1648.— "A great saray 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 Sorroy. . . ."—Forster, Bombay Letters, i. 307.]

1782.— "The stationery tenants of the Serawss, many of them women, and some of them very pretty, approach the traveller on his entrance, and in allowing language describe to him the varied excellencies of their several lodgings."—Forster, Journey, ed. 1806, i. 86.

1825.— "The whole number of lodgers in and about the serai, probably did not fall short of 500 persons. What an admirable scene for an Eastern romance would such an inn as this afford!"—Heber, ed. 1844, ii. 122.

1850.— "He will find that, if we omit only three names in the long line of the Delhi Emperors, the comfort and happiness of the people were never contemplated by them; and with the exception of a few sarais and bridges,—and these only on roads traversed by the imperial camps—he will see nothing in which purely selfish consideratıons 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. purdah. [This is the dorah or bulleh of Egypt, of which Lane (Mod. Egypt. ed. 1871, i. 186 seq.) gives an account with illustrations.]

c. 1666.— "... my Nasab having vouch-safed me a very particular favour, which is, that he hath appointed to give me every day a new loaf of his house, and a Souray of the water of Ganges . . . Souray is that Tin-flagon full of water, which the Servant that marcheth on foot before the Gentleman on horseback, carrieth in his hand, wrappt up in a sleeve of red cloth."—Bernier, E.T. 114; [ed. Constable, 356].

1808.— "We had some bread and butter, two suraues of water, and a bottle of brandy."—Elphinstone, in Lijr, i. 183.

[1880.— "The best known is the gilt silver work of Cashmere, which is almost confined to the production of the water-vessels or sarais, copied from the clay goblets in use throughout the northern parts of the Panjab."—Birdwood, Indust. Arts of India, 149.]

**SERANG, s.** A native boatswain, or chief of a lascar crew; the skipper of a small native vessel. The word is Pers. sarhang, 'a commander or 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 Amaclo
(Macao) from the City of Goa, as occurs every year. They are commanded by Captains, with Pilots, quartermasters, clerks, and other officers, who are Portuguese; but manned by sailors who are Arabs, Turks, Indians, and Bengalis, who serve for so much a month, and provide themselves under the direction and command of a chief of their own whom they call the Saranghi, who also belongs to one of these nations, whom they understand, and recognise and obey, carrying out the orders that the Portuguese Captain, Master, or Pilot may give to the said Saranghi."—Carletti, V'sagyi, ii. 206.

1890.—"Indus quem de hoc Ludo consuluit fuit scriba matris peritus ab officio in nave sub dictu es sarang, Anglico Sanctissimae sed Nisson."—Hyde, De Lutis Orient. in Synagoga, ii. 284.

1822.—"... the ghant syrangs (a class of men equal to the kidnappers of Holland and the crimps of England). ..."—Wallace, Fifteen Years in India, 256.

SERAPHIN. See XERAFIN.

SERENDIB, n.p. The Arabic form of the name of Ceylon in the earlier Middle Ages. (See under CEYLON.)

SERINGAPATAM, n.p. The city which was the capital of the Kingdom of Mysore during the reigns of Hyder Ali and his son Tippoo. Written Śrī-rāṇga-pattana, meaning according to vulgar interpretation 'Vishnū's Town.' But as both this and the other Srirangam (Seringam town and temple, so-called, in the Trichinopoly district) are on islands of the Cauvry, it is possible that rāṇga stands for Lanka, and that the true meaning is 'Holy-Isle-Town.'

[SERPEYCH, a. Pers. sarpech, sarpest; 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.

[1758.—"... a fillet. This they call sarpech, which is wore round the turban; persons of great distinction generally have them set with precious stones."—Hawney, iv. 191.

[1786.—"Surpashess." See under CUL-GE.

[1813.—"Serpeych." See under KIL-LUT.

SETT, s. Properly Hind. seth, which according to Wilson is the same word with the Chetti (see CHETTY) or Shetti of the Malabar Coast, the different forms being all from Skt. śreṣṭha, 'best, or chief,' śreṣṭhī, 'the chief of a corporation, a merchant or banker.' C. P. Brown entirely denies the identity of the S. Indian shetti' with the Skt. word (see CHETTY).

1740.—"The Setts being all present at the Board inform us that last year they dissented to the employment of Flick Chund (sic.), they being of a different caste; and consequently they could not do business with them."—In Long, p. 9.

1757.—"To the Setts Mootabray and Roopchund the Government of Chandunagore was indebted a million and a half Rupees."—Orme, ii. 138 of reprint (Bk. viii.).

1770.—"As soon as an European arrived the Gentoo, who know mankind better than is commonly supposed, study his character ... and lend or procure him money upon bottomry, or at interest. This interest, which is usually 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 Mathura Seth is as readily convertible into cash as a Bank of England Note in London or Paris."—F. S. Grose, Mathura, 14.]

SETTLEMENT, s. In the Land Revenue system of India, an estate or district is said to be settled, when instead of taking a quota of the year's produce the Government has agreed with the cultivators, individually or in community, for a fixed sum to be paid at several periods of the year, and not liable to enhancement during the term of years for which the agreement or settlement is made. The operation of arranging the terms of such an agreement, often involving tedious and complicated considerations and enquiries, is known as the process of settlement. A Permanent Settlement is that in which the annual payment is fixed in perpetuity. This was introduced in Bengal by Lord Cornwallis in 1793, and does not exist except within that great Province, [and a few districts in the Benares division of the N.W.P., and in Madras.]
SEVEN PAGODAS, n.p. The Tam. Mavallipuram, Skt. Mahabali-
pura, 'the City of the Great Bali,' 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. Malla was probably the name of a powerful highland chieftain subdued by the Chalukyas. (See Croie, Man. of Chingleput, 92 seq.) Dr. Oppert (Orig. Inhabit., 98) takes the name to be de-

erved from the Malla or Palli race.

SEVEN SISTERS, or BROTHERS. The popular name (Hind. sati-bhati) of a certain kind of bird, about the size of a thrush, common throughout most parts of India, Malacocercus terreiclor, Hodgson, 'Bengal babbler' of Jerdon. The latter author gives the native name as Seven Brothers, which is the form also given in the quotation below from Tribes on My Frontier. The bird is so named from being constantly seen in little companies of about that number. Its characteristics are well given in the quotations. See also Jerdon's Birds (Godwin-Austen's ed., ii. 59). In China certain birds of starling kind are called by the Chinese pa-ka, or 'Eight Brothers,' for a like reason. See Collingwood's Rambles of a Naturalist, 1866, p. 319. (See MYNA.)

1878. — "The Seven Sisters pretend to feed on insects, but that is only when they cannot get peas . . . sad-coloured birds hopping about in the dust, and incessantly talking whilst they hop." — Ph. Robinson, In My Indian Garden, 30-31.

1883. — "... the Sathbi or 'Seven Brothers' . . . are too shrewd and knowing to be made fun of. . . Among themselves they will quarrel for 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 Ben-
gal they are sisters; but everywhere, like Wordsworth's opinionative child, they are seven." — Tribes on My Frontier, 143.

SEVENDROOG, n.p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz.:

a. Suvarna-druga, or Suwandra, on the west coast, about 78 m. below Bombay (Lat. 17° 48' N.). It was taken in 1755 by a small naval force from Tulajj Angria, of the famous piratical family. [For the commander of the expedition, Commodore James, and his monument on Shooter's Hill, see Dougias, Bombay and W. India, i. 117 seq.]

b. Swandra; a remarkable double hill-fort in Mysore, standing on a two-topped bare rock of granite, which was taken by Lord Cornwallis's army in 1791 (Lat. 12° 55'). [Wilks (Hist. Sketches, Madras reprint, i. 228, ii. 232) calls it Sevenity 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 be-
tween 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 (Seta Irmanas), whilst in Delisle's Map of Asia (1700) we have both "les Sept Frères" and "les Sept Souris." Ad-

joining 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 16th 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 expedi-
tion 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
A question naturally has suggested itself to us as to how the group came by the name of the Seychelles Islands; and it is one to which no trustworthy answer will be easily found in English, if at all. Even French works of pretension (e.g. the Dictionnaire de la Rousse) are found to state that the islands were named after the “Minister of Marine, Herault de Sèchelles, 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 Sèchelles first (so far as we can learn) appears in the Hydrographie Française of Belin, 1767, where in a map entitled Carte réduite du Canal de Mozambique the islands are given as Les Îles Sèchelles, with two enlarged plans en cartouche of the Port de Sèchelles. 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 Le Bourdonnais pour reconnoître les îles des Sept Frères, lesquelles ont été depuis nommées îles Mahé et ensuite îles Sèchelles.” We have not been able to learn by whom the latter name was given, but it was probably by Morphey of the Cerf; for among Dalrymple’s Charts (pub. 1771), there is a “Plan of the Harbour adjacent to Bat River on the Island Seychelles, from a French plan made in 1756, published by Bellin.” And there can be no doubt that the name was bestowed in honour of Moreau de Sèchelles, who was Contrôleur-Général des Finances in France in 1754-56, i.e. at the very time when Governor Magon sent Capt. Morphey to take possession. One of the islands again is called Silhouette, the name of an official who had been Commissaire du roi près la Compagnie des Indes, and succeeded Moreau de Sèchelles as Controller of Finance; and another is called Praslin, apparently after the Duc de Choiseul Praslin who was Minister of Marine from 1766 to 1770. The exact date of the settlement of the islands we have not traced. We can only say that it must have been between 1769 and 1772. The quotation below from the Abbé Rochon shows that the islands were not settled when he visited them in 1769; whilst that from Capt. Neale shows that they were settled before his visit in 1772. It will be seen that both Rochon and Neale speak of Mahé as “the island Seychelles, or Sècheyles,” as in Belin’s chart of 1767. It seems probable that the cloud under which Le 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:

c. 1610.—“Le Roy (des Maldives) enueya par deux foyes vn tres expert pilote pour aller descouvrir vne certaine ilee nommée pollouyguy, qui leur est presque inconnu. . . . Ils disez aussi que le diable les y tourmentoit visiblement, et que pour l’isle elle est fertile en toutes sortes de fruites, et mesmo ils ont opinion que ces gros Cocon medicinaux qui sont si chers-là en viennent. . . . Elle est sous la hauteur de dix degrés au delà de la ligne et enuiron six vingt
lieux des Maldives. ..." (see COCO-DE-MEB).—Pyrrad de Laval, i. 212. [Also see Mr. Gray's note in Hak. Soc. ed. i. 296, where he explains the word polloway in the above quotation as the Malay pulo, 'an island,' Malé Feldth Tri.]

1769.—"The principal places, the situation of which I determined, are the Sechelles islands, the flat of Carapados, the Salha da Maha, the island of Diego Garcia, and the Adu islands. The island Sechelles has an exceedingly good harbour. ... This island is covered with wood to the very summit of the mountains. ... In 1769 when I spent a month here in order to determine its position with the utmost exactness, Sechelles and the adjacent islands were inhabited only by monstrosity crocodiles; but a small establishment has since been formed on it for the cultivation of cloves and nutmegs."—Voyage to Madagascar and the E. Indies by the Abbé Rochon, E.T., London, 1792, p. liii.

1772.—"The island named Seychelles is inhabited by the French, and has a good harbour. ... I shall here deliver my opinion that these islands, where we now are, are the Three Brothers and the adjacent islands: as there are no islands to the eastward of these in that latitude, and many to the westward."—Capt. Neele's Passage from Bencoolen to the Seychelles Islands in the Swift Grab. In Dunn's Directory, ed. 1780, pp. 225, 222.

[c. 1809.—"... the people here called Mahajana (Mahajan), Sahu, and Bahariyas, live by lending money."—Buchanan Hamilton, E. India, ii. 573.]

SHABASH! interj. 'Well done!' 'Bravo!' Pers. Shab-bash. 'Rex fins!' [Rather shad-bash, 'Be joyful!']

c. 1610.—"Le Roy fit rencontre de moy ... me disant vn mot qui est commun en toute l'Inde, à savoir Shabas, qui veut dire grand mercy, et sort aussi à louer vn homme pour quelque chose qu'il a bien fait."—Pyrrad de Laval, i. 224.

[1845.—"I was awakened at night from a sound sleep by the repeated savvashes! sedh ... neka! from the residence of the thamandler."—Davidson, Travels in Upper India, i. 209.]

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 Shabbandar 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, 'Sheik Bandar' (Voyages, iii. 121). [This is the office which King Mihhrjan conferred upon Sindiad the Seaman, when he made him "his agent for the port and registrar of all ships that entered the harbour" (Burton, iv. 361)].

c. 1350.—"The chief of all the Musulmans in this city (Kaulam—see QULON) is Mahomed Shabbandar."—Ibn Batuta, iv. 100.

c. 1539.—"This King (of the Betas) understanding that I had brought him a Letter and a Present from the Captain of Malavara, caused me to be entertained by the Xabanar, who is he that with absolute Power governs all the affairs of the Army."—Pinto (orig. cap. xv.), in Cogan's Travels, p. 18.

1552.—"And he who most insisted on this was a Moor, Xabanar of the Gusarates" (at Malacca),—Castañeda, ii. 359.

1555.—"A Moorish lord called Sabayo (Sabaio) ... as soon as he knew that our ships belonged to the people of these ports of Christendom, desiring to have confirmation on the matter, sent for a certain Polish Jew who was in his service as Shabbandar (Xabanar), 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 Xabanar."—Correa, Lendas, ii. 80.

1599.—"The Sabbandar 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 Sabunder with light, and brought the Generall to his house."—Middleton's Voyage, E. (4).

1610.—"The Sabunder and the Governor of Muncock (a place situated by the River). . . .—Peter Williamson Floris, in Purchas, i. 322.

[1615.—"The opinion of the Shabindour shall be taken."—Poster, Letters, iv. 79.]

c. 1650.—"Coming to Golconda, I found that the person whom I had left in trust with my chamber was dead: but that which I observed 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 Shabender's or Provost of the Merchants."—Tavernier, E.T. Pt. ii. 136; [ed. Bail, ii. 70].

1673.—"The Shawbunder has his Guardian too, as well as receipt of Custom, for which he pays the King yearly 22,000 Thomandas."—Fryer, 222.

1688.—"When we arrived at Achin, I was carried before the Shabunder, 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 Shabunder or Custom-Master."—Lockyer, 223.

1726.—Valentyn, v. 313, gives a list of the Sjahbandars of Malakka from 1641 to 1726. They are names of Dutchmen.

[1727.—"Shawbundera."] See under TENASSERIM.

1759.—"I have received a long letter from the Shahzada, in which he complains that you have begun to carry on a large trade in salt, and betel nut, and refuse to pay the duties on those articles . . . which practice, if continued, will oblige him to throw up his post of Shabunder Drogo (Daroga)."—W. Hastings to the Chief at Dacca, in Van Sittart, i. 5.

1758.—". . . 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. Carew, quoted by transl. of Skawiriska, i. 281.

1795.—"The descendant of a Portuguese family, named Jawnee, 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 Mahrockee, the Shahbender (chief of the Merchants of Cairo) hearing of this event, suborned a common fellah. . . ."—Lane's Mod. Egyptians, ed. 1857, i. 157.

SHADDOKC, a. This name properly belongs to the West Indies, having been given, according to Grainger, from that of the Englishman who first brought the fruit thither from the East, and who was, according to 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 pommelo (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 'Fortus Jamaicaensis,' vol. ii. p. 171, says, 'This fruit is not near so large as the shaddock, which received its name from a Capt. Shaddock, who first brought the plant from the East Indies.' The name of the captain is believed to have been Shattock, one not uncommon in the west of Somersetshire. Sloane, in his 'Voyage to Jamaica,' 1707, vol. i. p. 41 says, 'The seed of this was first brought to Barbados by one Capt. Shaddock, commander of an East Indian ship, who touch'd at that island in his passage to England, and left its seed there.' Watt (Econ. Dict. ii. 349) remarks that the Indian vernacular name Batavī nībā, 'Batavian lime,' suggests its having been originally brought from Batavia.]

[1754.—". . . pimple-noes (pommelo), called in the West Indies, Shaddocks, a very fine large fruit of the citron-kind, but of four or five times its size. . . ."—Ives, 19.]

1764.—"Nor let thy bright impatient flames destroy The golden Shaddock, the forbidden fruit. . . ."—Grainger, Bk. I.

1803.—"The Shaddock, or pumpelmos (pommelos), often grows to the size of a man's head."—Perceval's Cyclopaedia, 313.

[1822.—"Several trays of ripe fruits of the season, viz., kurbootahs (shaddock), kabeesa (melones), . . ."—Mrs. Moor Haasm Afi, 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 frails and the green unripened pine."

R. Kipling, Barrack Room Balads, p. 130.]
SHADE (TABLE-SHADE, WALL-SHADE), s. A glass guard to protect a candle or simple oil-lamp from the wind. The oldest form, in use at the beginning of the last century, was a tall glass cylinder which stood on the table, the candlestick and candle being placed bodily within in. In later days the universal form has been that of an inverted dome fitting into the candlestick, which has an annular socket to receive it. The wall-shade is a bracket attached to the wall, bearing a candle or cocoa-nut oil lamp, protected by such a shade. In the wine-drinking days of the earlier part of last century it was sometimes the subject of a challenge, or forfeit, for a man to empty a wall-shade filled with claret. The Shades have private marks."—Hicky's Bengal Gazette, April 8.

SHADY, 1817. "I am now finishing this letter by candle-light, with the help of a handkerchief tied over the shade."—T. Muso, in Life, i. 611.

SHAGREEN, s. This English word, French chargrin; Ital. zigino; Mid. High Ger. zuger, comes from the Pers. saghri, Turk. daghri, meaning properly the croupe or quarter of a horse, from which the peculiar granulated leather, also called saghri in the East, was originally made. Diez considers the French (and English adopted) chargrin 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. imma also is (Etym. Wörterbuch, 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.]

SHAGRE, SHALE, SHALOO, 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
In familiar use for a stuff, of a Turkey-red colour, resembling what Platts judged to be shaloon.  And other word to which gave apparently the same sense.  Thus in

With shalons faire
Rene's Tale.

Shakespeare quotes from the Roman sheela, *aut pannos pictos qui产 mens loco lectisternis.* See

It is exceedingly difficult to disentangle the meanings and derivations of this series of words.  In the first place we have saloon, Hind. *sallâ,* the Turkey-red cloth above described; a word which is derived by Platts from Skt. *sâlā,* ‘a kind of astrangent substance,’ and is perhaps the same word as the Tel. *sâlā,* ‘cloth.’  This was originally an Indian fabric, but has now been replaced in the bazaars by an English cloth, the art of dyeing which was introduced by French refugees who came over after the Revolution (see 7 ser. *N. & Q.* viii. 465 seq.). See PIECE-GOODS, SALOO.

[c. 1590.—*Sâlu,* per piece, 3 R. to 2 M.*—Attn., i. 94.
[1610.—*Sallalo,* blue and black.*—Dawers, Letters, i. 72.
[1672.—*Salloos, made at Gulcondah, and brought from thence to Surat, and go to England.*—In Birdwood, Report on Old Records, 62.
[1896.—*Sâlu is another fabric of a red colour prepared by dyeing English cloth named sardâ (*American*) in the dâ dye, and was formerly extensively used for turbans, curtains, borders of female coats and female dress.*—Muhammad Hadi, *Mon. on Dyes,* 84.

Next we have shelah, which may be identical with Hind. *sâlā,* which Platts connects with Skt. *chela, chalā,* ‘a piece of cloth,’ and defines as ‘a

kind of scarf or mantle (of silk, or lawn, or muslin; usually composed of four breadth depending from the shoulders loosely over the body: it is much worn and given as a present, in the Dakhhan); silk turban.’  In the Deccan it seems to be worn by men (Herzlot, Qanono-e-Islam, Madras reprint, 18). The Madras Glosses give *sheelal,* Mal. *shala,* said to be from Skt. *chala,* ‘a strip of cloth,’ in the sense of clothes; and *sulâ,* Hind. *sala,* ‘gauze for turbans.’

[c. 1590.—*Shelal, from the Dek’han, per piece, 4 to 2 M.*—Attn., i. 95.
[1598.—*Cheyla,* in Lincchoton, i. 91.
[1600.—*Shilla,* or thin white muslins.  . . .  They are very coarse, and are sometimes striped, and then called *Dupattas* (see DOUPUTTY).*—Buchanan, *Myser,* ii. 240.]

1809.—*The shalâ, 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 *shalla* 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 Sheilas or Salloos. . . .*—Milburne, i. 124.

[ . . .  *His shala of fine cloth, with a silk or gold thread border. . . .*—Trans. Lit. Soc. Be. iii. 219 seq.
[1800.—*Sela Dupatta*—worn by men over shoulders, tucked round waist, ends hanging in front . . . plain body and borders richly ornamented with gold thread; white, yellow, and green; worn in full dress, sometimes merely thrown over shoulders, with the ends hanging in front from either shoulder.  —Yunuf Ali, *Mon. on Silk,* 72.

The following may represent the same word, or be perhaps connected with P.—H. *chilla,* ‘a selavage, gold threads in the border of a turban, &c.’

[1610.—*Twisle, the orgee, Rs. 70.*—Dawers, Letters, i. 72.]
[1615.—*920 pieces red salas.*—Foster, Letters, iv. 120.  The same word is used by Cocks, *Diary, H smoothed Soc.* i. 4.]

**SHAMA.** a Hind. *shāmā* [Skt. *śyāma,* ‘black, dark-coloured.’] A favourite song-bird and cage-bird, *Kittia cinclia 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 maind (see MYNA) with that described by Aelian. [Mr. M'Crindle (Invasion of India, 186) favours the identification of the bird with the Maind.]

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 lquirrelous and clever than a parrot. But it does not readily bear confinement, and yearning for liberty, and longing for inter-course 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 repulue ('Tally'); and the name arose from the fact that the bird twitches its tail just like a wagtail."—Aelian, de Nat. Anim. xvi. 8.

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 Musulman orthodoxy" (see Notes to Marco Polo, Bk. II. ch. 50). The characteristics of Shamanism is the existence of certain sooth-sayers or medicine-men, who profess a special art of dealing with the mischievous spirits who are supposed to produce illness and other calamities, and who invoke these spirits and ascertain the means of appeasing them, in trance produced by fantastic ceremonies and convulsive dancings.

The immediate origin of the term is the title of the spirit-conjuror in the Tunguz language, which is shaman, in that of the Manchus becoming saman, pl. samasa. But then in Chinese Sha-môn or Shi-môn is used for a Buddhist ascetic, and this would seem to be taken from the Skt. dhamana, Pali samana. Whether the Tunguz word is in any way connected with this or adopted from it, is a doubtful question. W. Schott, who has treated the matter elaborately (Über den Doppelnenn des Wortes Schaman und über den tungusischen 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.—"Tous δε Σαρμάνας, τούς μεν ἑττομάτων 'Θολούς φησίν ἐνομιζό-σθαι, γιώτας εν ταῖς υἱαῖς ἀπὸ φθόλων καὶ καρτών ἀγημ., ἐσθήσας ὀ βέιες ἀπὸ φλοίων ψευδαίων, ἀφροδίατον χωρίς καὶ ὤντον."—From Megat above, in Strabo, xvi. c. 712. "All the Samans assembled and sent a message to Bajrâr, saying, "We are adeik devotees. 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. 156.

1871. — "Among the Siberian tribes, the shaman 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. 123.

SHAMBHERE, S. Canar. shana- or sama-bhoga; samâya, 'allowance of grain paid to the village accountant,' Skt. bhoga, 'enjoyment.' A village clerk or accountant.

[c. 1786.—"... this order to be enforced in the accounts by the shambhere."—Logan, Malabar, iii. 120.

[1800.—"Shamhoga, called Shambogue by corruption, and Curnum by the Musulmans, is the village accountant."—Buchanan's Mycere, i. 268.]

1801. — "When the whole list is collected, the shambogue and potail (see FAPTEL) carry it to the tshihdar's cutcherry."—T. Mauro, in Life, i. 316.
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SHAMEEANA, SEMIANNA. s.
Pers. shamīydān or shāmiydān [very doubtfully derived from Pers. shah, 'king,' mīydān, 'centre'], an awning or flat tent-roof, sometimes without sides, but often in the present day with canauts; sometimes pitched like a porch before a large tent; often used by civil officers, when on tour, to hold their court or office proceedings coram populo, and in a manner generally accessible. [In the early records the word is used for a kind of striped calico.]

c. 1590.—"The Shamīyanahawning is made of various sizes, but never more than of 12 yards square."—Ata, i. 64.

1609.—"A sort of Calico here called semijens are also in abundance, it is broader than the Calico."—Danvers, Letters, i. 297.

1613.—"The Hector having certain chucerers (chucker) of fine Semian chowters."—Ibid. i. 217. In Foster, iv. 289, semanes.

1616.—"... there is erected a throne fourfe foote from the ground in the Durbar Court from the backes whereof, to the place where the King comes out, a square of 56 paces long, and 43 broad was rayled in, and covered with fair Semianes or Canopies of Cloth of Gold, Silke, or Velvet joinned 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 saddie, Semenoes, canats (Canaut)."—Fortest, Bombay Letters, i. 897.

1814.—"I had seldom occasion to look out for gardens or pleasure grounds to pitch my tent or erect my Summilianas or Shamianas, the whole country being generally a garden."—Forbes, Or. Mem. ii. 455; 2nd ed. ii. 64. In ii. 294 he writes Shumeana.

1857.—"At an early hour we retired to rest. Our beds were arranged under large canopies, open on all sides, and which are termed by the natives 'Shameenanah.'"—M. Thorkild, 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 champat, from the imperative of which, champoe, 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 grip and smite their Armes and other parts of their bodies instead of exercise, to stirre the blood. It is a pleasing wantonness, and much valued in these hot climes." (In Purchas, ii. 1475). The process was familiar to the Romans under the Empire, whose slaves employed in this way were styled tractator and tradatrix. [Perhaps the earliest reference to the practice is in Strabo (McCrindle, Ancient India, 72.)] But with the ancients it seems to have been allied to vice, for which there is no ground that we know in the Indian custom.

1748.—"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.

1760-60.—"The practice of champ, which by the best intelligence I could gather is derived from the Chinese, may not be unworthy particularising, as it is little known to the modern Europeans. ..."—Grose, i. 113. This writer quotes Martial, iii. Ep. 92, and Seneca, Epist. 66, to show that the practice was known in ancient Rome.

1780.—"The Sultan generally rose at break of day: after being shampooed, and rubbed, he washed himself, and read the Koran for an hour."—Beaton, War with Tippoo, p. 159.

1810.—"Shampooing may be compared to a gentle kneading of the whole person, and is the same operation described by the voyagers to the Southern and Pacific ocean."—Wilks, Hist. Sketches, Madras [reprint, i. 276.]

"Then whilst they fanned the children, or shampooed them if they were restless, they used to tell stories, some of which dealt of marvels as great as those recorded in the 1001 Nights."—Mrs. Sherwood, Autobiog. 410.

"That considerable relief is obtained from shampooing, cannot be doubted; I have repeatedly been restored surprisingly from severe fatigue. ..."—Williamson, P. 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, shampooing, 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
SHAN.

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 Loublere, 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-quit, or the 'T'ai left behind.' The T'ai or Shan are certainly the most numerous and widely spread race in Indo-China, and innumerable petty Shan States exist on the borders of Burma, Siam, and China, more or less dependent on, or tributary to, their powerful neighbours. They are found from the extreme north of the Irawadi Valley, in the vicinity of Assam, to the borders of Camboja; and in nearly all we find, to a degree unusual in the case of populations politically so segregated, a certain homogeneity in language, 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-Mau, and in Burma by the Buddhista-classical name of Kaukambji (from a famous city of that name in ancient India) corrupted by a usual process into Ko-Shan-pyi and interpreted to mean 'Nine-Shan-States.' Further south were those 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 Mau or Kaouambji), 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 shan. We have not met with its use in English prior to the Mission of Col. Symes in 1796. 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 Shan’s that we are acquainted with is a scarce pamphlet by Mr. Ney Elias, printed by the Foreign Dept. of Calcutta in 1876 (Introductory Sketch of the History 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 Kakhens; the Siamese themselves have an obsolete Siam (written Siyam) for themselves, and Sieng (Siyang) for the Laos. The former word is evidently the Sien, which the Chinese used in the compound Sien-lo (for Siam—see Marco Polo, 2nd ed. Bk. iii. ch. 7, note 3), and from which we got, probably through a Malay
medium, our Siam (q.v.). The Burmese distinguish the Siamese 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 Shan-buans from pursuing his favourite scheme of conquest to the westward. The fertile plains and populous towns of Munnpooors and the Cassay Shaan, attracted his ambition.'—Symes, p. 77.

"Zemea (see JANGOMAT), Sandanpoors, and many districts of the Yoodra Shaan to the eastward, were tributary, and governed by Chobwas, who annually made payment to the Birman king."—Ibid. p. 102.

"Shaan, or Shan, is a very comprehensive term given to different nations, some independent, others the subjects of the greater states."—Ibid. p. 274.

c. 1818.—"... They were assisted by many of the Zabod (see CHOBWA) or petty princes of the Siam, subject to the Burmese, who, wearied by the oppressions and exactions of the Burmese Mandarins and generals, had revolted, and made common cause with the enemies of their cruel masters. ... The war which the Burmese had to support with these enemies was long and disastrous ... instead of overcoming the Siam (they) only lost day by day the territories ... and saw their princes range themselves ... under the protection of the King of Siam."—Sangermano, 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 Ham-you (see BANO), and end in A-smoke."—Ode on the proposed Yunnan Railway. Bhamo and Esmok were names constantly recurring in the late Capt. Spry’s railway projects.

SHANBAFF, SINABAFF, &c., s. Pers. shähbaf. 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. Shanbaff is, and is explained as genus panni grossioris, sic descripta (E. T.):—"A very coarse and cheap stuff which they make for the sleeves of kabas (see CARAYA) for sale."—Bihar-i-Ajam. But this cannot have been the character of the stuffs sent by Sultan Mahammed 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-baffa, ‘China-woven’ cloths.]

1843.—"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 shahbaf, and 500 pieces of shahbaf."—Ibn Batuta, iv. 8.

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 beyramess (biyramess), and other 20 large white stuffs, very fine, which were named sinabafos."—Correa, K.T. b. 5.

S. See under ALJOFAR.

1510.—"One of the Persians said: ‘Let us go to our house, that is, to Calicut.’ I answered, ‘Do not go, for you will lose these fine sinabafos’ (which were pieces of cloth we carried)."—Farthema, 269.

1516.—"The quintal of this sugar was worth two ducats and a half in Malabar, and a good Sinabaffo was worth two ducats."—Barbosa, 179.

[... "Also they make other stuffs which they call Mamonas (Mamūdas), others dugnas (dognas), others shawras (see Shawras), 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. āstra, ‘a rule, a religious code, a scientific treatise.

1612.—"... They have many books in their Latin. ... Six of these they call Xastra, which are the bodies; eighteen which they call Purdha (Purorna), which are the limbs."—Couto, V. vi. 8.

1630.—"... The Banians deliver that this book, by them called the Shaster, or the Book of their written word, consisted of these three tracts."—Lord’s Display, ch. viii.

1651.—In Rupinusa, the word is everywhere misprinted Iastra.

1717.—"The six Sāstrangal contain all the Points and different Ceremonies in Worship. ..."—Phillips’ Account, 40.

1765.—"... at the capture of Calcutta, A.D. 1756, I lost many curious Genoo manuscripts, and among them two very correct and valuable copies of the Genoo Shastah."—J. Z. Holwell, Interesting Hist. Events, &c., 2d ed., 1780, i. 3.

1770.—"The Shastah is looked upon by some as a commentary on the sacred, and by others as an original work."—Rgival (tr 1777), i. 50.
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1776.—"The occupation of the Brahmin should be to read the Bhâgavad Gita and other Shasters."—Halad, Genico Code, 39.

[SHASTREE, s. Hind. shâdri (see SHASTER). A man of learning, one who teaches any branch of Hindu learning, such as law.

[1824.—"Gungadur Shastree, the minister of the Baroda state, . . . was murdered by Trimbuckjee under circumstances which left no doubt that the deed was perpetrated with the knowledge of Bajerow."—Malcolm, Central India, 2nd ed. i. 307.]

SHAWL, s. Pers. and Hind. shâl, also dooshâla, 'a pair of shawla.' The Persian word is perhaps of Indian origin, from Skt. svâlâ, 'variegated.' Sir George Birdwood tells us that he has found among the Old India records "Carmania shelles" and "Carmania shawools," meaning apparently Ker- man shawla. He gives no dates unfortunately. [In a book of 1685 he finds "Shawlies 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 1890) shâl is defined in a way that shows the humble sense of the word originally:

"Panni viuores qui partim albi, partim cineriti, partim nigri eae solent ex lana et pilis caprinis; hujusmodi pannum seu telam injicent humores Dervisia . . . instar stolae aut pallii." To this he adds, "Datur etiam sericoa ejusmodi tela, fere instar nostrî multitûdi, sive simplicis sive duplicatis." For this the 2nd edition a considerable number substitutes: "Shal-i-Hindia" (Indian shawl). "Pela serica 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 (shâl-bâtî) manufacture of shawls in Kashmir. In Lahor also there are more than 1000 workshops."—Ain i. 92. [Also see ed. Jarrett, ii. 349, 355.]

c. 1665.—"Ils mettent sur eux a toute saison, lorsqu'ils sortent, une Chal, qui est une maniere de toilette d'une laine tres-fine qui se fait a Cachemire. Ces Chals ont environ deux aunes (the old French aune, nearly 47 inches English) de long sur une de large. On les achete vingt-cinque ou trente ecus si elles sont fines. Il y en a meme qui costent cinquante ecus, mais ce sont les tres-fines."—Thernod, v. 110.

c. 1686.—"Ces chales sont certaines pieces d'ette de une aune et demie de long, et d'une de large on environ, qui sont brodées aux deux bouts d'une espèce de broderie, faite au métier, d'un pied ou environ de large. . . . J'en ai vu de ceux que les Omraks font faire exprès, qui coûtont jusqu'à cent cinquante Roupies; des autres qui sont de cette laines du pays, je n'en ai pas vu qui passaient 50 Roupies."—Berruyer, ii. 280-281; [ed. Coastable, 402].

1717.—". . . Con tutto ciò preziosissime nobilitas, senza comparazione magnifiche sono le telè 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 scandere la due metà, con queste si cinge. . . ."—MS. Narrative of Padre Ip. Desideri.

[1682.—"Another rich Skarf, which they call schal, made of a very fine stuff."—J. Davies, Ambassador's Trar., Bk. vi. 226, Staf. Dict.]

1727.—"When they go abroad they wear a Shawle folded up, or a Pile of White Cotton Cloth lying loose on the Top of their Heads."—A. Hamilton, ii. 50; [Shawl in ed. 1744, ii. 49].

c. 1760.—"Some Shawls are manufactured there . . . Those coming from the province of Cachemire 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."—Grace, i. 118.

1781.—"Sonderat writes challes. He says: . . . Ces stoffes (faites avec la laines des montons 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.

SHEEAAH, SHIA, s. Arab. ña, i.e. 'sect.' A follower (more properly the followers collectively) of the Mahomedan 'sect,' or sects rather, which specially venerate 'Ali, and regard the Imams (see IMAM), his descendants, as the true successors to
the Caliphate. The Persians (since the accession of the "Sophy" dynasty, (q.v.) are Shi'a, and a good many of the Moalems in India. The sects which have followed more or less secret doctrines, and the veneration of hereditary quasi-divine heads, such as the Karmathites and Ismaelites of Muselman history, and the modern Bohras (see BORA) and "Mulahis," may generally be regarded as Shi'a. [See the elaborate article on the sect in Hughes, Dict. of Islam, 572 seq.]

c. 1809.—"... dont encore il est ainsi, que tuit cil qui croient en la loy Haali dient que cil qui croient en la loy Mahommet sont mesercrant; et aussi tuit cil qui croient en la loy Mahommet dient que tuit cil qui croient en la loy Haali sont mesercrant." — Joinville, 262.

1653.—"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, Hamar, and Othuman, the Persians (Parsee) 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 Xiâ, as much as to say "Union of one Body," and the Arabs called them in reproach "Rafadiy (Râfââ), a heretic (lit. 'deserter')," as much as to say "People astray from the Path, whilst they call themselves Chany (see SUNNEE), which is the contrary." — Barrois, II. x. 6.

1690.—"The Sunnites 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 Shieh (Schiê), i.e. "Sectaries," and are not ashamed of the name, believe in the primacy of those who have only claimed it (without possessing it), and obstinately contend that it belongs to the family of Ali only." — P. della Valle, ii. 75; [conf. Hak. Soc. i. 159].

1692.—"He is by Religion a Mahometan, descended from Persian Ancestors, and retaineth their opinions, which differing in many points from the Turkes, are distinguished in their Sects by the terms of Seaw and Sunnae." — Purchas, Pilgrimage, 995.

1693.—"Les Persans et Kesselbachs (Kusiliebese) se disent Schal ... si les Ottmanes estoient Schals, on de la Secte de Haly, les Persans seeroient Sonnia qui est la Secte des Ottomans." — De la Bouillaye-le-Geou, ed. 1657, 106.

1673.—"His Substitute here is a Chias Moor." —Fryer, 29.

1798.—"In contradistinction to the Sonnis, who in their prayers cross their hands on the lower part of the breast, the Schalis drop their arms in straight lines." — G. Forster, Travels, ii. 129.

1805.—"The word Sh'eeah, or Sheen, 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 Khuslefsah, or successor to Mahommed." — Bailtie, Digest of Mah. Law, ii. xii.

1869.—"La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. La Sunnites et Schiites 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." — Garin de Tassy, Rel. Mus., p. 12.

SHERMAUL, 8. Pers.—Hind. shirmdl, a cake made with flour, milk and leaven; a sort of brioche. [The word comes from Pers. shir, 'milk,' mldl, 'crushing'] Riddell (Domest. Econ. 461) gives a receipt for what he calls "Nauna Sheer Mhal," naan being Pers., 'bread."

1832.—"The dishes of meeta (milâd, 'sweet') are accompanied with the many varieties of bread common to Hindoostaun, without leaven, as Sheen-maul, ishekarwânî (bakir-khâni), chapaati (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, 8. Ar. shâkh; 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 FEER.

1698.—"'Lieutenant (which the Arabians called sequen)." — Linschoten, Hak. Soc. i. 24.

1625.—"They will not haue them judged by any Customes, and they are content that their Xeques doe determine them as he list." — Purchas, Pilgrimage, ii. 1146.

1737.—"... but if it was so, that he (Abraham) was their Sheek, as they allege, they neither follow him in Morals or Religion." — A. Hamilton, ed. 1744, i. 37.

1855.—"Some parents employ a sheykh or fikee to teach their boys at home." — Lane, Mod. Egypt., ed. 1871, i. 77.

SHERBET, 8. Though this word is used in India by natives in its native (Arab. and Pers.) form sharbat,*

* In both written alike, but the final i in Arabic is generally silent, giving sharbat, in Persian sharbat. So we get ~owred from Pers. and Turk, mandr, in Ar. (and in India) mandr, mandra. 4
SHERBET. 826 SHEVAROY HILLS.

'draught,' it is not a word now specially in Anglo-Indian use. The Arabic seems to have entered Europe by several different doors. Thus in Italian and French we have sorbetto and sorbet, which probably came direct from the Levantine or Turkish form shurbat or shorbat; in Sp. and Port. we have xarabe, azarabe (ash-sharab, the standard Ar. sharab, 'wine or any beverage') and zorabe, and from these forms probably Ital. sciroppe, siroppe, with old French yserop 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 Dusx, 17, and Marcel Devis, s.v. sirop). Our sherbet looks as if it had been imported direct from the Levant. The form shrub is applied in India to all wines and spirits and prepared drinks, e.g. Port-shrub, Sherry-shrub, Lall-shrub, Brandy-shrub, Beer-shrub.

c. 1384.—"... 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-shurbet).— Ibn Batuta, iii. 124.

1654.—"... potio est gratissima praesertim ubi multa nullo, quae Constantiopolis nullo tempore deficit, fuerit refrigerata, Arabo Serbeto vocant, hoc est, potionem Arabicam."—Buaboq, Ep. i. p. 92.

1678.—"The physicians of the same country use this xarabe (of tamarinds) in bilious and ardent fevers."—Acosta, 67.

c. 1580.—"Et saccharo potum juvendissimum parent quem Sarbat vocant."—Proper Alpinus, Pt. i. p. 70.

1611.—"In Persia there is much good wine of grapes which is called Xarab in the language of the country."—Teisserin, i. 16.

c. 1630.—"Their liquor may perhaps better delight you; 'tis faire water, sugar, rose-water, and juice of Lemons mixed, call'd Sherbets or Zerbets, wholesome and potable."—Sir T. Herbert, ed. 1658, p. 241.

1682.—"The Mooros ... drank a little milk and water, but not a drop of wine; they also drank a little sorbet, and jucalat (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.

1927.—"The Egyptians have various kinds of sherbets. ... The most common kind (called simply shurbet or shurbet suk-har ...) is merely sugar and water ... lemonade (ley'molando, or sharab el-

leymoûm) is another."—Lana, Med. Egypt., ed. 1837, i. 206.

1853.—"The Egyptiona have Beer-shraub. ... They also drank a little shurbet, and preferred to his own, perhaps because a few sherbets have been imported direct from the Levant. The form shrub is applied in India to all wines and spirits and prepared drinks, e.g. Port-shrub, Sherry-shrub, Lall-shrub, Brandy-shrub, Beer-shrub.

SHEREEF, a. Ar. sharif, 'noble.' A dignitary descended from Mahomed.

1498.—"The ambassador was a white man who was Sharif, as much as to say a religious" (i.e. cleric).—Roserto, 2nd ed. 30.

1672.—"Sherif." See under CASIB. [a. 1666.—"The first (embassage) was from the Sherif of Mecca. ..."—Berner, ed. Constable, 183.] 1701.—"... y Sherif of Judda. ..."—Forrest, Bombay Letters, i. 282.

SHERISTADAR, a. 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-rishad-dar or sarishtad-dar, 'register-keeper.' Sar-rishad, an office of registry, literally means 'head of the string.' C. P. Brown interprets Sarishtadar as "he who holds the end of the string (on which puppet dances)"—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 Canzonee's Department upon its ancient footing, altogether independent of the Zemindars ... and to prevent confusion in the time to come ... For these purposes, and to avail ourselves as much as possible of the knowledge and services of Mr. James Grant, we have determined on the institution of an office well-known in this country under the designation of Chief Sheristadar, 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. O. in C. to Board of Revenue, July 19 (Bengal Rev. Regulation xix.).

1878.—"Nowadays, however, the Sheristadar's signature is allowed to authenticate copies of documents, and the Assistant is thus spared so much drudgery."—Life in the Mofussil, i. 117.

[SHEVAROY HILLS, n.p. The name applied to a range of hills in the Salem district of Madras. The
SHIBAR, SHIBBAR. 897 SHIKAREE, SHEKARRY.

Origin of the name has given rise to much difference of opinion. Mr. Lefanu (Mon. of Saloon, ii. 19 seq.) thinks that the original name was possibly Sivarayan, whereas the German name Shvaras and the English Shvaroys; or that Sivarayan may by confusion have become Shvarayan, named after the Raja of Sera; lastly, he suggests that it comes from sharpu or sharru, 'the slope or declivity of a hill, and say, 'a mouth, passage, way.' This he is inclined to accept, regarding Shvarayan or Shvaroys, as 'the cliff which dominates (rayan) the way (say) which leads through or under the declivity (sharru).'' The Madras Gloss, gives the Tam. form of the name as Shvarayanmalai, from Sheran, 'the Chera race,' irayan, 'king,' and malai, 'mountain.'

[1823. — 'Mr. Cockburn . . . had the kindness to offer me the use of a bungalow on the Shvaraya hills.' — R. C. M. in Madras, 292.]

Shibar, Shibbar, a. A kind of coasting vessel, sometimes described as a great pattamar. Molesworth (Mahr. Dict. s.v.) gives shibdr which, in the usual dictionary way, he defines as 'a ship or large vessel of a particular description.' The Bombay Gazetteer (x. 171) speaks of the 'shibali, a large vessel, found from 100 to 300 tons, generally used 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. shahi-bahr, 'royal-carrier.'

[1864. — 'The Maccaddam (MOCUDDUM) of this shibbar bound for Goa.' — Yule, in Hedge's Diary, Hak. Soc. ii. clxxv.; also see clxxvii.]

[1727. — '... the other four were Grabs or Gallies, and Shebbaras, or half Gallies.' — A. Hamilton, ed. 1744, i. 134.]

[1758. — '... then we cast off a boat called a large seebar, bound to Muscat. ...' — I. c., 196.]

Shigaram, a. A Bombay and Madras name for a kind of hack palanquin carriage. The camel-shigaram is often seen on roads in N. India. The name is from Mahr. shigjr, Skt. shghra, 'quick or quickly.' A similar carriage is the jutkah, which takes its name from Hind. jhatka, 'swift.'

[1890. — At Bombay, 'In heavy coaches, lighter landauletas, or singular-looking shig-
SHIKAR-GĀH. 832 SHINKALI, SHIGALA.

not prevent their buying from him the spoils of the chase."—Pollon, 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 Shekarty.'

[c. A shooting-boat used in the Cashmere lakes.

[1875.—"A shikārī 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 bandāqī (see BUNDOOK) shikārī is the smallest boat of all; a shooting punt, used in going after wild fowl on the lakes."—Drew, Jummo, &c., 161.]

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 ahlūwā- work in Kwhmir and elsewhere (see Marco Polo, Bk. i. ch. 17, and notes). [The great areas of jungle maintained by the Amirs of Sind and called Shikargāhs are well known.

[1881.—"Once or twice a month when they (the Ameers) are all in good health, they pay visits to their different shikargāhs or preserves for game."—J. Burnes, Visit to the Court of Sind, 102.]

SHIKHÔ, n. and v. Burmese word. The posture of a Burmese in presence of a superior, i.e. kneeling with joined hands and bowed head in an attitude of worship. Some correspondence 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 shikho, though the endeavour of the Burmese officials was persistent to involve them in some such degrading attitude. (See KOWTOW.)

1855. — "Our conductors took off their shoes at the gate, and the Woodouk made an ineffectual attempt to induce the Envoy to do likewise. They also at four different places, as we advanced to the inner gate, dropt on their knees and shikhood towards the palace."—Ibid, Mission to Ava, 82.

1882. — "Another ceremony is that of shekholing to the spire, the external emblem of the throne. All Burmans must do this at each of the gates, at the foot of the steps, and at intervals in between. . . .—The Burman, His Life and Nations, ii. 206.

SHINBIN, SHINBEAM, &c., s. A term in the Burmese teak-trade; apparently a corruption from Burm. shin-bydn. The first monosyllable (shin) means 'to put together side by side,' and bydn, 'plank,' the compound word being used in Burmese for 'a thick plank used in constructing the side of a ship.' The shinbin is a thick plank, about 15" wide by 4" thick, and running up to 25 feet in length (see Milburn, i. 47). It is not sawn, but split from green trees.


SHINKALI, SHIGALA, n.p. A name by which the City and Port of Oranganore (q.v.) seems to have been known in the early Middle Ages. The name was probably formed from Tiranvan-jonicum, mentioned by Dr. Gundert below. It is perhaps the Gingaleh of Rabbi Benjamin in our first quotation; but the data are too vague to determine this, though the position of that place seems to be in the vicinity of Malabar.

sh. 1187. — "Gingaleh is but three days distant by land, whereas it requires a journey of fifteen days to reach it by the sea; this place contains about 1,000 Israelites."—Benjamin of Tudela, in Wright's Early Travels, p. 117.

c. 1800.—"Of the cities on the shore (of Malibār) the first is Sindābār (Gos), then Fakcnūr (see BACANORE), then the country of Manjadrūr (see MANGALORE) . . . then Shinkali (or Jimkol), then Kalam (see QUILOO).—Rashiduddin, see J. R. As. &c., N.S., iv. pp. 342, 345.

c. 1820.—"Le pays de Manibar, appelé pays du Poivre, comprend les villes suivantes. . . . "—Le ville de Shinkli, dont la majeure partie de la population est composée de Juifs.
1830.—"And the forest in which the pepper growth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called Flandrina (see PANDARANT), and the other Cyniglin. . . ."—Fr. Odorico, in Cathay, &c., 75-76.

c. 1380.—"Etiam Salqiyat (see GHALLA) et Shinkala urbes Malabaricae sunt, quorum alteram Judaei inoculant. . . ."—Abulfeda, in Goldemister, 186.

c. 1349.—"And in the second India, which is called Mynibar, there is Cynkall which signifieth Little India (Little China) "for Kali is 'little.'"—John Marignolli, in Cathay, &c., 373.


1844.—"The place (Codungalur) is identified with Tirumal-jiculam river-harbour, which Cheraoman Perumal is said to have declared the best of the existing 18 harbours of Kera. . . ."—Dr. Gundert, in Madras Journal, xiii. 120.

"One Kerala Utpati (i.e. legendary history of Malabar) of the Naerani, says that their forefathers. . . . built Codungalur, as may be learned from the inscription at the northern entrance of the Tirumal-jiculam temple. . . ."—Ibid. 122.

SHINTOO, SINTOO, a. Japanese Shintau, 'the Way of the Gods.' The primitive religion 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 Santo 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 Santo seems more likely to be a mistake for Santo. [See Lowell's articles on Esoteric Shinto, in Proc. As. Soc. Japan, 1893.]

1612.—"But above all these idols they adore one Seudo, 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 Sinsuj et Kamiimiti, est le Culte des Idoles, et est anciennement dans le pays. Sin et Kami sont les noms des Idoles qui font l'objet de ce Culte. Sin (sic) signifie la Foi, ou la Religion. Sinsuj et au pluriel Sinsuj, ce sont les personnes qui professent cette Religion."—Kaempfer, Hist. de Japon, i. 176; [E.T. 204].

1770.—"Far from encouraging that gloomy fanaticism and fear of the gods, which is inspired by almost all other religions, the Xinto sect had applied itself to prevent, or at least to moderate that disorder of the imagination."—Raynal (E.T. 1777), i. 137.

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. cv. 29.

[SHIRAZ, n.p. The wine of Shiraz was much imported and used by Europeans in the 17th century, and even later.

1627.—"Sheras then probably derives it self either from sherab which in the Persian Tongue signifies a Grape here abounding. . . . or else from sheer which in the Persian signifies Milk."—Sir T. Herbert, ed. 1677, p. 127.


1890.—"Each Day there is prepar'd (at Suratt) a Publick Table for the Use of the President and the rest of the Factory. . . . The Table is spread with the choicest Meat Suratt affords . . . and equal plenty of generous Sheras and Arak Punch . . ."—Ovington, 394.

1727.—"Shyrash is a large City on the Road, about 550 Miles from Gomorroon."—A. Hamilton, ed. 1744, i. 98.

1813.—"I have never tasted this (pomegranate wine), nor any other Persian wine, except that of Shiras, which, although much extolled by poets, I think inferior to many wines in Europe."—Forbes, Or. Mem. 2nd ed. i. 486.

SHIREENBAF, a. Pers. Shirinbaf, 'sweet-woof.' A kind of fine cotton stuff, but we cannot say more precisely what. c. 1848.—". . . one hundred pieces of shirinbaf . . . ."—Yon Batuta, iv. 3.

1609.—"Serrafat, a fine light stuff or cotton whereof the Moors make their cas- bays or clothing."—Dawers, Letters, i. 29.

1673.—". . . shiring chintz, Broad Baffa. . . ."—Fryer, 88.
SHISHAM. See under SISSOO.

SHISHMUKHULL, a. Pers. shisam-kaal, 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 gimcrack aspect. There is a place of exactly the same description, now gone to hideous decay, in the absurd Vila Palagina at Bagheria near Palermo.

1835.—‘The Shesh-mahal, or house of glass, is both curious and elegant, although the material is principally pounded talc 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, 198). [In Hissar the Chinese silver is called still from the slabs (sil) in which it is sold (Mackagan, Mon. on Gold and Silver Work in Punjab, p. 5.)] The same form of ingot was probably the Baltish (or yasal) of the Middle Ages, respecting which see Cathay, &c., 115, 481, &c. Both of these latter words mean also ‘a cushion,’ which is perhaps as good a comparison as either ‘shoe’ or ‘boat.’ The word now used in C. Asia is yambu. There are cuts of the gold and silver ingots in Tavernier, whose words suggest what is probably the true origin of the popular English name, viz. a corruption of the Dutch Goldschuyt.

1586.—“... valuable goods exported from this country (China) ... are first, a quantity of gold, which is carried to India, in loaves in the shape of boats ...”—C. Federici, in Ramusio, iii. 391b.

1611.—“Then, I tell you, from China I could load ships with cakes of gold fashioned like boats, containing, each of them, roundly speaking, 2 marks weight, and so each cake will be worth 2000 ducats.”—Coutu, Dialogo do Soldado Pratico, p. 155.

1676.—“The Pieces of Gold mark’d Fig. 1, and 2, are by the Hollander called Golschut, that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Lepees of Gold. ... The Great Pieces come to 12 hundred Gilders of Holland Money, and thirteen hundred and fifty Livres of our Money.”—Tavernier, E.T. ii. 8.

1702.—“Sent the Moolah to be delivered the Nabob, Dewan, and Buxie 48 Chas Oranges ... but the Dewan bid the Moolah write the Governor for a hundred more that he might send them to Court: which is understood to be One Hundred shoes of gold, or so many thousand pagodes or rupees.”—In Wheeler, i. 397.

1704.—“Price Current, July, 1704, (at Malacca). ... Gold, China, in Shoes 9d Touch.”—Lockyer, 70.

1782.—“A silver ingot ‘Yambu’ weighs about 2 (Indian) sees ... = 4 lbs., and is worth 165 Co.’s rupees. Koowooal, also called ‘Yambucka,’ or small silver ingot, is worth 33 Rs. ... 5 yambuckas, being equal to 1 yambu. There are two descriptions of ‘yambucka’: 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. xxxvi.-xxxviii. 1.

1785.—“The yambo or keris 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 (Cashgar) troy oz. = 9000 grains English.”—Report of Forsyth’s Mission to Kashgar, 494.

1786.—“... he received his pay in Chinese yambo (gold coins), at the rate of 128 rubles each, while the real commercial value was only 115 rubles.”—Schuyler, Turkestan, ii. 322.

1801.—A piece of Chinese shoe money, value 10 taels, was exhibited before the Numismatic Society.—Athenæum, Jan. 26, p. 118. Perhaps the largest specimen known of Chinese “boat-money” was exhibited. It weighed 846 ounces troy, and represented 50 taels, or £28, 6s. 0d. English.—Ibid. Jan. 25, 1902, p. 1290.

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. shapattu-pu, Singh. soppatumala, a name given because the flowers are used at Madras to blacken shoes. The Malay name Kempang sopat means the same. Voigt gives shoe-flower as the English name, and adds: “Petals astringent, used by the Chinese to blacken their
SHOE-GOOSE, s. This ludicrous corruption of the Pers. nighth-gosh, lit. 'black-eared,' i.e. lynx (Felis Caracal) occurs in the passage below from A. Hamilton. [The corruption of the same word by the Times, below, is equally amusing.]

[c. 1330.—"...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 Siagols."—Friar Jordanus, 18.]

1727. — "Antelopes, Hares and Foxes, are their wild game, which they hunt with Dogs, Leopards, and a small fierce creature called by them a Shoe-goose."—A. Hamilton, i. 124; [ed. 1744, i. 125.]

1802. — "...between the cat and the lion, are the...Syagush, the lynx, the tigress..."—Ritchin, 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.]

[1866.—"In 1760 a Moor named Abdallah arrived in India with a 'Shawl Goat' (so spelt, evidently a Shawl Goat) as a present for Mr. Secretary Pitt."—Account of I. O. Records, in Times, Aug. 8.]

SHOKE, s. A hobby, a favourite pursuit or whim. Ar.—shauf.

1798.—"This increased my shoung...for soldiering, and I made it my study to become a proficient in all the Hindostanee modes of warfare."—Mly. Mem. of Lt.-Col. J. Skinner, i. 109.

[1866.—"One Hakim has a shoukh for turning everything ollapoolia."—Confessions of an Orderly, 94.]

SHOLA, s. In S. India, a wooded ravine; a thicket. Tam. sholdi.

1882.—"At daylight...we left the Sisapara bungalow, and rode for several miles through a valley interspersed with sholass 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.

SHOOKA, s. Ar.—H. shuk-ka (properly 'an oblong strip'), a letter from a king to a subject.

1787.—"I have received several melanchoaly Shukhas from the King (of Dehi) calling on me in the most pressing terms for assistance and support."—Letter of Lord Cornwallis, in Corresp. i. 307.

SHOLDABBY, s. A small tent with steep sloping roof, two poles and a ridge-piece, and with very low side walls. The word is in familiar use, and is habitually pronounced as we have indicated. But the first dictionary in which we have found it is that of Platta. This author spells the word chholdari, identifying the first syllable with jhol, signifying 'puckering or bagging.' In this light, however, it seems possible that it is from jhol 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 sholdarree for myself, and a long paull (see PAWL) for my people."—Elphinstone, in Life, i. 184.

[1869.—"...the men in their suldaris, or small single-roofed tents, had a bad time of it..."—Ball, Jungle Life, 156.]

SHERAB, SHERBE, s. Ar. sharbd; Hind. sharbd, sharb, 'wine.' See under SHERBET.

SHROFF, s. A money-changer, a banker. Ar. SARAF, SAIYAF, SIRAF. 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. shoréf, '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 saraf tests coins. The Arab poet says of his mare: "Her forefeet scatter the gravel every midday, as the dirhams are scattered at their testing by the saraf." (W. R. S.)

1554—"Salaries of the officers of the Custom Houses, and other charges for which the Treasurers have to pay. . . . Also to the Xarafos, whose charge it is to see to the money, two parados a month, which make for a year seven thousand and two hundred reis." — Botelho, Tombo, in Subsidios, 228.

1560—"There are in the city many and very wealthy xarafos who change money." —Tenero, ch. i.

1584—"5 tangas make a seraphin (see XERAPINE) of gold; but if one would change them into basaruchis (see BUD-GROOK) he may have 5 tangas and 16 basaruchis, which ouerplus they call cerafago . . . ."—Barret, in Hakt. ii. 410.

1585—"This present year, because only two ships came to Goa, (the reals) have sold at 12 per cent. of Xarafaggio (shroffage), as this commission is called, from the word Xarafos, which is the title of the banker." —Susetti, in De Gubernatis, Storia, p. 208.

1598—"There is in every place the street exchangers of money, by them called Xarafos, which are all Christian Jews." —Linschoten, 66; [Hak. Soc. i. 291, and see 244.]

c. 1610.—"Dans ce Marché . . . aussi sont les changeurs qu'ils nomment Cherafes, dont il y en a en plusieurs autres endroits; leurs boutiques sont aux bouts des rues et carrefours, toutes couiertes de monnay, 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 "Shiff of Bentam" (ibid. iv. 7) may perhaps be a shroff, but compare Shrefet.

1678—"It could not be improved till the Governor had released the Shroffs or Bankers."—Fryer, 413.

1697-3—"In addition to the cash and property which they had got by plunder, the enemy fixed two lacs of rupees as the price of the ransom of the prisoners. . . . To make up the balance, the Sarafes and merchants of Nandurbär were importuned to raise a sum, small or great, by way of loan. But they would not consent." —Kaft Khan, in Elliot, vii. 392.

1750—". . . the Irruption of the Mo- ratzaks, into Coromante, was another event that brought several eminent Shroffs and wealthy Merchants into our Town; inso- much, 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 Coun- try People, and the Envy of all our European Neighbours." —Letter to a Proprietor of the E. I. Co. 63-54.

1809—"I had the satisfaction of hearing the Court order them (i.e. Gen. Martín's executors) to pay two lacs and a half to the plaintiff, a shroff of Lucknow." —Ed. Valencia, i. 243.

[1891—"The banker in Persia is looked on simply as a small tradesman—in fact the business of the Sarof is despised."

—Wills, in the Land of the Lion and the Sun, 192.]

SHROFF, TO, v. This verb is applied properly to the sorting of different rupees or other coins, so as to discard refuse, and to fix the various amounts of discount or 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.)]

1875—"Shroffing schools are common in Canton, where teachers of the art keep bad dollars for the purpose of exercising their pupils; and several works on the subject have been published there, with numerous illustrations of dollars and other foreign coins, the methods of scooping out silver and filling up with copper or lead, comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc., etc."—Giles, Glossary of Reference, 129.

1882—"(The Compradores) "derived a profit from the process of shroffing which (the money received) underwent before being deposited in the Treasury."—The Face Value at Canton, 55.

SHRUB, s. See under SHERBET.

SHULWAURS, a. Trousers, or drawers rather, of the Oriental kind, the same as pyjamas, long-drawers, or mogul-breches (qq.v). The Persian is shalwar, which according to Prof. Max Müller is more correctly shulvod, from shul, 'the thigh,' related to Latin crus, curwus, and to Skt. kshura or khrvra, 'hoof' (see Pu-ray on Daniel, 570). Be this as it may, the Ar. form is shrwrd (vulg. sharwati), pl. sarwul, [which Burton (Arab. Nights, i. 205) translates 'bag-trousers' and 'petticoat-trousers,' "the latter being the divided skirt of the future." This appears in the ordinary editions of the Book of Daniel in Greek, as spadphapse, and also in the Vulgate, as follows: "Et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis.
The word is widely spread as well as old; it is found among the Tartars of W. Asia as jâlbdr, among the Siberians and Bashkirds as sâlbdr, among the Kalmaks as shâlbâr, whilst it reached Russia as shavâwâr, Spain as saraguelh, and Portugal as sarelos. A great many Low Latin variations of the word will be found in Ducange, sarabula, sarâbula, sarabella, sarabola, sarâvura, sarâbura, 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, sarâul, corrupted saluvur."]

In the second quotation from Isidore of Seville below it will be seen that the word had in some cases been interpreted as 'turbana.'

A.D. (1).—"Kal eudromw tonâ bârdras tei oks ekplêroves to pur tov ouxomatov autôn kai ti brê to kefalês autôn ouk éphlogesthai kai ta sarabara autôn ouk hêllôxai, kai osmê tâuros ouk dêin avtois."—Gr. Tr. of Dan. iii. 27.


C. A.D. 500.—"Sarabara, ta peri tâs xemidias (sic) evnedulxoteras."—Hesychius, s.v.


C. 1000.—"Sarabara, istori Pervii énoi de lýngwv bpsakia."—Suidas, s.v.

which may be roughly rendered:

"A garb outlandish to the Greeks, Which some call Shalwars, some call Breeks!"

C. 900.—"The deceased was unchanged, except in colour. They dressed him then with sarâwâl, overhose, boote, a kurtak and khuftân of gold-cloth, with golden buttons, and put on him a golden cap, garnished with sable."—Ibn Fustâlân, in Fræhn, 15.

C. 1800.—"Disconsolatur aitare eorum, et oportet reconciliari per episcopum . . . si intraret ad ipsum aliquis qui non esset Nestorius; si intraret eciam ad ipsum quicumque sine sotrabulis vel capite cooptero."—Ricoldo of Monte Croce, in Peregrinatores Quatuor, 122.

1330.—"Haec autem mulieres vadunt discalcetatae portantes sarabulas usque ad terram."—Frâier Odoric, in Cathay, &c., App. iv.

c. 1495.—"The first who wore sarâwâl was Solomon. But in another tradition it is alleged that Abraham was the first."—The 'Beginnings,' by Soytî, quoted by Fræhn, 118.

1567.—"Portuanno braghessi quasi alla turchesca, et anche salwari."—C. Federici, in Ramusio, iii. f. 389.

1824.—". . . tell me how much he will be contented with! Can I offer him five Tomauns, and a pair of crimson Shulwaurs!"—Haji Baba, ed. 1835, p. 179.

1881.—"I used to wear a red shirt and velvetine sharrovary, and lie on the sofa like a gentleman, and drink like a Swede."—Ten Years of Penal Servitude in Siberia, by Fedor Dostoyefski, 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 Sîyâm. From them we presume the Portuguese took their Reyno de Sianó as Barros and Couto write it, though we have in Correa Siam precisely as we write it. Camões also writes Sêão 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 as Siames for the nation, and the latter also uses the adjective form o reyno Siame. But he also constantly says rey de Siaò. The origin of the name would seem to be a term Sien, or Siam, identical with Shan (q.v.). "The kingdom of Siam is known to the Chinese by the name Sien-lo . . . The supplement to Matwanlin’s Encyclopedia 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-hóh. The Sien people are the remains of a tribe which in the year (A.D. 1341) began to come down upon the Lo-hóh and united with the latter into one nation.' See Marco Polo, 2nd ed., Bk. iii. ch. 7, note 3. The considerations there adduced indicate that the Lo who occupied the coast of the Gulf before the descent of the Sien, belonged to the Loatian Shans, Thainyats, or Great Tai, whilst the Sien or Siamese proper were the Tai Not, or Little Tai. (See also SABRAU.) ["The name Siam . . . whether it is 'a barbarous Anglicism derived from the Portuguese or Italian word Sciam,' or is derived from the Malay Sayam, which means 'brown.'—J. G. Scott, Upper Burma Gazetteer, i. pt. i. 205.]

1616.—"Proceeding further, quitting the kingdom of Pegu, along the coast over against Malaca there is a very great kingdom of pagans which they call Dansam (of ANSEAM); the king of which is a pagan also, and a very great lord."—Barbosa (Lisbon, Acad.), 369. It is difficult to interpret this ANSEAM, which we find also in C. Federici below in the form ASIAM. But the Asa is probably a Malay prefix of some kind. [Also see ANSEAM in quotation from the same writer under MALACCA.]

c. 1522.—"The king (of Zzuba) 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."—PIGAFETTA, 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 inherits India (see JUDEA)."—Ibid. 156.

1525.—"In this same Port of Pam (Pahang), which is in the kingdom of SYAMA, there was another junk of Malaca, the captain whereof was Alvaro da Costan, and it had aboard 15 Portuguese, at the same time that in Joatane (Patane) they seized the ship of Andre de Bryta, and the junk of Gaspar Soares, 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 Índia, 6.

1672.—"Vês Pam, Patâne, rainos e a longura. De Sylo, que estas e outros mais sujeitas; Olho o rio Menso que se derrama. Do grande laço, que Chiamsey se chiamá."—Camões, x. 25.

By Burton:

"See Pam, Patane and in length obscure, Siam that ruleth all with lordly sway; behold Manam, who rolls his lordly tide from source Chiamsey called, lake long and wide."

C. 1657.—"Va etiandio ogn anno per l'istesso Capitano (di Malaca) va nauhio in Asion, a carrocare di Verrino" (Brazilwood).—Cos. Federici, in Romuano, iii. 396.

"Fu già Sion vna grandissima Città e sedia d'Imperio, ma l'anno MDLVIII fu pressa dal Re del Pegu, qual caminando per terra quattro mesi di viaggio, con vn eserito d'vn million, e quattro cento mila uomini da guerra, la venne ad assediare . . . e lo so io perciocche mi ritrovnai in Pegh sei mesi dopo la sua partita."—Ibid.

1598.—". . . The King of Siam at this time is become tributarie to the king of Pegu. The cause of this most bloodie battle was, that the king of Siam had a white Elephant."—Linschoten, p. 30; [Hak. Soc. i. 102. In ii. 1 Siam].

1611.—"We have news that the Hollanders were in Siam."—NAMET, LETTERS, i. 149.

1688.—"The Name of Siam is unknown to the Siames. Tis one of those words which the Portuguese of the Indies do use, and of which it is very difficult to discover the Original. They use it as the Name of the Nation and not of the Kingdom: And the Names of Pegu, Lao, Mogul, and most of the Names which we give to the Indian Kingdoms, are likewise National Names."—De la Loubère, E.T. p. 6.

SICCA, s. As will be seen by reference to the article RUPPE, up to 1835 a variety of rupees had been coined in the Company's territories. The term sica (sikk, from Ar. sikka, 'a coinage die,'—and 'coined money,'—whence Pers. sikka zadan, 'to coin') had been applied to newly coined rupees, which were at a batta or
premium over those worn, or assumed to be worn, by use. In 1783 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 Sikrah," struck in the 19th year, was to be the legal tender in Bengal, Bahar, and Oissas. 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 1836, contained only 165 grs. silver. Hence the Sicca bore to the Company's Rupee (which was based on the old Purruckabād 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 ghastly exhibition of pure silver. The "Company's Rupee," which introduced uniformity of coinage over British India in 1836, contained only 165 grs. silver. Hence the Sicca bore to the Company's Rupee (which was based on the old Purruckabād 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 ghastly exhibition of pure silver.

1587.—"... Sua senhoria avia d'aver por bem que as squas das moedas corressem em seu nome per todo o Reino do Guzerate, assy em Dio como nos outros lugares que forem del Rey de Portugalu."—Treaty of Nuno da Cunha with Nizamammed Zamam (Muhommed Zamam) concerning Cambayya, in Botelho, Tomo, 226.

1587.—"... o quanto à moeda ser chapada de sua saya (read sica) pois já a concedia."—Ibid. 226.

[1615.—"... cecus of Amadavra which goeth for eighty-six pious (see FIOE). ..."—Foster, Letters, i. 57.]

1683.—"... Having received 25,000 Rupees Siccas for Rajaman."—Hedges, Diary, April 4; [Hak. Soc. i. 75.]

1705.—"Les roupees Sicca valent à Bengale 59 solas."—Lozillier, 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 eleven pounds, two shilllings 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 Escheor of Old Calcutta, 243. [To this Mr. Busteed 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 Imprey,' with the view of making the damages as high as the awarded figure as possible. Mr. Merivale says that he could find no confirmation of the old joke. ... The story seems to have been first promulgated in a book of 'Personal Recollections' by John Nicholls, M.P., published in 1822."—Ibid. 3rd ed. 229.]

1833.—...

"III.—The weight and standard of the Calcutta sicca rupee and its sub-divisions, and of the Purruckabād rupee, shall be as follows:

Sicca sicca rupee 182 176 16

"IV.—The use of the sicca weight of 176-666 grains, hitherto employed for the receipt of bullion at the Mint, being in fact the weight of the Moorschiedad 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 sikmdn ho jānd means ‘to be disabled.’]

[1665.—“That sickman Chaseman.”—In Yule, Hedges' Diary, Hak. Soc. ii. colxv.
1843.—“... my hired cart was broken —(or, in the more poetical garb of the sephees, ‘seek man hoyga,’ i.e. become a sick man).”—Davidson, Travels, i. 251.]

SICLEEGUR, s. Hind. saikalgar, from Ar. saikal, ‘polish.’ A furbisher of arms, a sword-armourer, a sword- or knife-grinder. [This, in Madras, is turned into Chickledar, Tel. chikili-darudu.]

[1826.—“My father was a shlekul-ghur, or sword-grinder.”—Pandurang Hari, ed. 1873, i. 218.]

SIKH, SEIKH, n.p. Panjâbi-Hind. Sikh, ‘a disciple,’ from Skt. Śīkṣya; the distinctive name of the disciples of Nānak Shāh 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
idole. . .” (Much follows.) — Dabistä, ii. 246.

1708-9.—“There is a sect of infidels called Gurd (see GOOBOO), more commonly known as Sikhs. Their chief, who dresses as a fakir, has a fixed residence at Lahore. . . . This sect consists principally of Jut and Khäté of the Panjab and of other tribes of infidels. When Aurangzeb got knowledge of these matters, he ordered these deputy Gurs to be removed and the temples to be pulled down.” — Khät Khat, in Elliot, vii. 413.

1756.—“April of 1716, when the Emperor took the field and marched towards Lahore, against the Sykers, 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 chanced to be discoursing of that sect who are distinguished from the worshippers of Bóthas, and the followers of Mahomer 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. 383.

1781-2.—“In the year 1128 of the Héjira” (1716) “a bloody action happened in the plains of the Pendjab, between the Sykers and the Indian Tribes, 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 Bye 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.—Seer Mutahhirs, i. 87.

1782.—“News was received that the Seekhs had crossed the Jumna.” — India Gazette, May 11.

1783.—“Unhurt by the Sloques, tigers, and thieves, I am safely lodged at Nourpour.” — Forster, Journey, ed. 1805, i. 247.

1784.—“The Seekhs are encamped at the distance of 12 coss from the Pass of Dirderry, and have plundered all that quarter.” — In Setos-Karr, i. 13.

1790.—“Particulars relating to the seizure of Colonel Robert Stewart by the Sloques.” — Calcul. Monthly Register, &c., i. 152.

1810.—Williamson (V. M.) writes Seekhs.

The following extract indicates the prevalence of a very notable error:—

1840.—“Runjeet possesses great personal courage, a quality in which the Sikhs (sic) are supposed to be generally deficient.” — Orme, Court and Camp of Runjeet Singh, 88.

We occasionally about 1840-5 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 silpat.]

SILLADAR, adj. and s. Hind. from Pers. silah-dar, ‘bearing or having arms,’ from Ar. silaš, ‘arma.’ [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 Moguls, (J. R. As. Soc., July 1896, p. 549).]

1766.—“When this intelligence reached the Nawab, he leaving the whole of his troops and baggage in the same place, with only 6000 stable horse, 9000 Sillahdars, 4000 regular infantry, and guns . . . fell bravely on the Mahtrattas.” . . . — Mir Husain Allah, H. of Hydor Naik, 173.

1804.—“It is my opinion, that the arrangement with the Soubah of the Deccan should be, that the whole of the force . . . should be silladar horse.” — Wellington, iii. 671.

1813.—“Bhau . . . in the prosecution of his plan, selected Malhar Row Holcar, a Silledar or soldier of fortune.” — Forbes, Or. Mem. iii. 549.

[SILLAPOSH, s. An armour-clad warrior; from Pers. silah, ‘body armour,’ posh, Pers. poshidan, ‘to wear.’]

1798.—“The Silla posh or body-guard of the Rajah (of Jaipur).” — W. Franklin, Mil. Mem. of Mr. George Thomas, ed. 1805, p. 165.

1829.—“. . . he stood two assaults, in one of which he slew thirty Sillahposh, or men in armour, the body-guard of the prince.” — Tod, Annals, Calcutta reprint, ii. 462.

SILLAGOOOR, a. 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-Sauvira are often found conjoined, the latter probably part of Upper Sind (see Bombay Gazetteer, i. pt. i. 36.)] The earlier Mahomedans hardly regarded Sind as part of India, but distinguished sharply between Sind and Hind, and denoted the whole region that we call India by the copula 'Hind and Sind.' We know that originally these were in fact but diverging forms of one word; the aspirant and bilabial tendencies 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. — "Συνδου, "Ορρεβα, Καλλιδα, Σινάβρ και Μαλε πέτε ευκορα έχονος." — Cosmas, lib. xi.


But from the association with the Khazars, and in a passage on the preceding page with Alans and Khazars, we may be almost certain that these Sindis are not Indian, but a Sarmatic people mentioned by Ammianus (xxii. 8), Valerius Flaccus (vi. 86), and other writers.

c. 1090. — "Sind and her sister (i.e. Hind) trembled at his power and vengeance." — Al 'Ubi, in Elliot, ii. 32.

c. 1340. — "Mohammed-ben-Iousouf Thakaft trouva dans la province de Sind quarte behar (see BAHR) d'or, et chaque behar comprend 333 maun." — Shihabuddin Dinshi, in Not. et Ext. xiii. 173.

1525. — "Expenses of Melyqyana (i.e. Malik Ayas of Diu): 1,000 foot soldiers (laqward), viz., 800 Arabs, at 40 and 50 feldes each; also 200 Caroquens (Khorasans) at the wage of the Arabs; also 200 Guzarates and Cymdes at 25 to 50 feldes each; also 80 Rumes at 100 feldes each; 120 Fartuqays at 50 feldes each. Horse soldiers (Laqward a guoal), whom he supplies with horses, 300 at 70 feldes a month." — Lembraça, p. 37.

The preceding extract is curious as showing the comparative value put upon Arabs, Khorasans (qu. Afnans), Sindis, Rumi, (i.e. Turks), Fartaks (Arabs of Hadramaut), &c.

1548. — "And the rent of the shops (bucadis) of the Guzarates of Cindy, who prepare and sell parched rice (aart), paying 8 dinars (see SINTHINE) a month." — Botelho, Tombo, 156.


1558. — "The first city of India... after we had passed the coast of Zindi is called Diu." — Fich, in Hakl. p. 385.


1598. — "I have written to the said Antonio d'Azevedo on the ill treatment experienced by the Portuguese in the kingdom of Chunda." — King's Letter to Goa, in Arch. Port. Orient. Fascic. iii. 877.

1610. — "Tsinde, are silk cloths with red stripes." — Dunsars, Letters, i. 72.


1613. — "... considering the state of destitution in which the fortresses 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 Cambas and Sindes 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..." — Conrado, Decada, 879.

1655. — "... because (Dara) proceeded towards Scindys, and sought refuge in the fortress of Tatabakar..." — Bernier, ed. Constable, 71.

1666. — "De la Province du Sinda ou Scindy... que quelques-uns nomment le Tatta." — Thevenot, v. 158.

1673. — "... Retiring with their ill got Booty to the Coasts of Sinda." — Fryer, 218.

1727. — "Scindy is the westmost Province of the Mogul's Dominions on the Sea-coast, and has Larribunde (see LARRY-BUNDE) to its Mart." — A. Hamilton, i. 114; [ed. 1744, i. 115].

c. 1760. — "Scindy, or Tatta." — Gower, 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 ccl. We will give the quotations first, and then point out the grounds of identification.

A.D. 943. — "Crocodileis abound, it is true, in the ajedn or bays formed by the Sea of India, such as that of Sindabura in the Indian Kingdom of Bighira, or in the bay of Zabaj (see JAVA) in the dominion of the Maharas." — Mafragi, i. 207.

1013. — "I have it from Abi Yusaf bin Muslim, who had it from Abi Bakr of Fas at Saimur, that the latter heard told by Mous the Sindaburi: 'I was one day conversing with the Sahib of Sindabur, when suddenly he burst out laughing... It was, said he, because there is a beard on the wall, and it said, 'There is a guest coming today... Don't you go till you
SINDÁBÚR, SANDÁBÚR.

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 ham-
pers with various things, such as cloths,
and rose-water. As they opened one, out
came a long lizard, which instantly clung
to the wall and went to join the other one.
It was the same person, they say, who
enchanted the crocodiles in the estuary of
Sindábur, so that now they hurt nobody.'
——Livre des Merveilles de l'Inde. V. der Lüth
et Deric, 157-158.

c. 1160. — "From the city of Barth
(Beruch, i.e. Broach) following the coast,
to Sindábur 4 days.

'Sindábur is on a great inlet where ships
anchor. It is a place of trade, where one
sees fine buildings and rich beasts." — Elliot,
i. 179. And see Elliott, i. 89.

c. 1380. — "Beyond Guzerat are Konkan
and Tana; beyond them the country of
Malibar. . . . The people are all Samanis
(Buddhists), and worship idols. Of the
cities on the shore the first is Sindábur,
then Faknur, then the country of Manjarur,
then the country of Hilli. . . ." — Rashid-
uddin, in Elliot, i. 68.

c. 1384. — "A traveller states that the
country from Sindábur to Hanávar to-
ward its eastern extremity joins with
Malabar." — Abu'dusa, Fr. ii. II. ii. 115.
Further on in his Table he jumbles up
(as Edris has done) Sindábur with Sindán
(see ST. JOHN).

"The heat is great at Aden. This
is the port frequented by the people
of India; great ships arrive there from
Cambay, Tana, Kaulam, Calicut, Fandarkina,
Sháliyát, Manjarur, Fákánur, Hanaur,
Sandábur, et cetera." — Ibn Batuta, ii. 177.

c. 1343-4. — "Three days after setting sail
we arrived at the Island of Sindábur,
within which there are 36 villages. It is
summoned by an inlet, and at the time of
tide the water of this is fresh and pleasant,
whilst at low tide 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, among
other things, a grove, and a tank of water. . . ." — Ibn
Batuta, iv. 61-62.

1350. 1375. — In the Medicoen and the
Catalan maps of those dates we find on
the coast of India Chintabor and Chintábor
respectively, on the west coast of India.

c. 1564. — "24th Voyage: from Guvah-
Sindábur to Aden. If you start from
Guvah-Sindábur at the end of the season,
take care not to fall on Cape Fal," etc.—
Mohit, in J. A. S. B. v. 564.

The last quotation shows that Goa was
known in the middle of the 16th century to
Oriental seamen as Goa-Sindábur,
whatever Indian name the last part repre-
semed; probably, from the use of the name
by the earlier Arab writers, and from the
Chintabor of the European maps, Chamá-
ber rather than Sindábur. 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 different, is Goa, and what 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 Tinnábi, a name
signifying "Thirty villages." (See BAL-
SETSE.) Its vicinity to the island where
Ibn Batuta proceeded to anchor, which we
shall have shown to be Anechdiva (q.v.), is
another proof. Turning to Rashiduddin,
the order in which he places Sindábur,
Faknur (Bacanore), Manjarur (Mangalore),
Hill (Mt. D'Elly), is perfectly correct, if for
Sindábur we substitute Goa. The passage
from Edrisi and one indicated from Abu'dusa
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 Singhala,
'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 ex-
planation 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 (Chijr) were
masters of the Choromandel Coast, of part
of Malabar, and of this Island of Ceylon,
we have not only the assertion of the Natives
of the latter, but also evidence in the build-
ings, 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

1583. — "(The Cachin Chinese) are of the
race of the Chingalays, which they say are
the best kind of all the Malabars." — Hück,
in Hakl. ii. 397.

1598. — " . . . inhabited with people called
Cingalas, . . . " — Lisachotus, 24; [Hak.
Soc. i. 77; in i. 81, Cingalas].

c. 1610. — "Ils tiennent donc que . . . les
premiers qui y allèrent, et qui les ont com-
mandés (dits les Malaves) furent . . . les Cingalas
de l'Isle de Ceylan." — Payard de Laval, i. 185;
[Hak. Soc. i. 105, and see i. 265].

1612. — Couto, after giving the same ex-
planation of the word as Barros, says: "And
as they spring from the Chins, who are the
falsest heathen of the East . . . so are they
of this island the weakest, falsest, and most tricky people in all India, insomuch that, to this day, you never find faith or truth in a Chingalia."—V. i. 5.

1681.—"The Chingalies are naturally a people given to sloth and laziness: if they can but anyways live, they abhor to work."—Knor, 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 Sumatra, probably in the 14th century, and to which Baram refers. His etymology of Singalese quoted in the preceding article. The words on which his etymology of Singalese is founded are no doubt Malay: singah, 'to tarry, halt, or lodge,' and paura, 'to pretend'; and these were probably supposed to refer to the temporary occupation of Sinhapura, before the chiefs who founded it passed on to Malacca.

It may be noted that Denny's (Desc. Dict. s.v.) derives the word from singha, 'a place of call,' and paura, '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 Hinduized people on the site, if not the name, is probably as old as the 4th century, A.D., for inscriptions have been found there in a very old character. One of these, on a rock at the mouth of the little river on which the town stands, was destroyed some 40 or 50 years ago for the accommodation of some wretched bungalow.

The modern Singapore and its prosperity form a monument to the patriotism, sagacity, and fervid spirit of the founder. According to an article in the Geogr. Magazine (i. 107) derived from Mr. Archibald Ritchie, who was present with the expedition which founded the colony, Raffles, after consultation with Lord Hastings, was about to establish a settlement for the protection and encouragement of our Eastern trade, in the Nicobar Islands, when his attention was drawn to the superior advantages of Singapore by Captains Ross and Crawford of the Bombay Marine, who had been engaged in the survey of those seas. Its great adaptation for a mercantile settlement had been discerned by the shrewd, if somewhat vulgar, Scot, Alexander Hamilton, 120 years earlier. It seems hardly possible, we must however observe, to reconcile the details in the article cited, with the letters and facts contained in the Life of Raffles; though probably the latter had, at some time or other, received information from the officers named by Mr. Ritchie.

1512.—"And as the enterprise was one to make good booty, everybody was delighted to go on it, so that they were more than 1200 men, the soundest and best armed of the garrison, and so they were ready incontinent, and started for the Strait of Sincapura, where they were to wait for the junkes."—Correa, ii. 284-5.


1555.—"Anciently the most celebrated settlement in this region of Malacca was one called Cingapura, a name which in their tongue means 'pretended halt' (falsa dorma); 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 Malacca, 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.
Verôa, onde o caminho as naos se estreita;
Daqui, tornando a costa & Cynosura,
Se incurva, e para a Aurora se entrega."—Candes, x. 125.

By Burton :

"But on her Lands-end throneed see Cingaputr,
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."—Viggo di Carletti, ii. 269-9.

1606.—"The 5th May came there 2 Prows from the King of Johore, with the Shabander [Shahbunder] of Singapora, 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 Singapora."—Sainsbury, i. 468.

1727.—"In anno 1708 I called at Johore on my Way to China, and he treated me very kindly, and made me a Present of the Island of Sincapura, 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. singhârd, Skt. singadatta, singa, 'a horn.' The caltrop or water-chestnut; Trapa bipolaris, Roxb. (N.O. Haloragaceae).

[c. 1590. — The Ais (ed. Jarrett, ii. 65) mentions it as one of the crops on which revenue was levied in cash.

1789.—In Kashmir "many of them ... were obliged to live on the Kernel of the singera, or water-nut. ..."—Forster, Travels, ii. 29.

[1809.—Buchanan-Hamilton writes singhara.—Eastern India, i. 241.]

1835.—"Here, as in most other parts of India, the tank is spoiled by the water-chestnut, singhara (Trapa bipolaris), 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."—Shenwan, Rambles, &c. (1844), i. 101; [ed. Smith, i. 94.]

1859.—"The nuts of the Trapa bipolaris, called Sincapura, 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 12,000/. of revenue; and Mr. Moorcroft mentions nearly the same sum as Ranjeet Sing's share, from 96,000 to 128,000 ass-loads of this nut, yielded by the Lake of Oaller."—Royle, Hist. Plants, i. 211.

SIPAESELAR, a. A General-in-chief; Pers. sipah-salâr, 'army-leader,' the last word being the same as in the title of the late famous Minister-Regent of Hyderabad, Sir Sâlâr Jang, i.e. 'the leader in war.'

C. 1000-1100.—"Voici quelle étroit alors la loisir et la puissance des Orphéens dans le royaume. Ils possédent la charge de sâb-mâlar, ou de généralissime de toute la Georgie. Tous les officiers du palais étaient de leur dependance."—Hist. of the Orphéens, in St. Martin, Mem. sur l'Arménie, ii. 77.

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 Jaggat and the Berlas family. The dignity of (Sipah Salâr) Commander-in-Chief has now descended to me, but as I am tired of this world ... I mean therefore to resign my public office. ...'—Awb. Mem. of Timour, E.T. p. 22.

1712.—"Omnibus illis superior est ... Sipah Salâr, sive Imperator Generalis Regni, Praesidium dignitatum expiciens. ..."—Kempfer, Amoen. Exot. 73.


1755.—"After the Sipahsalâr Hydur, by his prudence and courage, had defeated the Mahrattas, and recovered the country taken by them, he placed the government of Seringaputtam on a sure and established basis. ..."—Murr Huscain, Ali Khan, H. of Hydur Nuiik, O. T. F. p. 61.

C. 1803.—In a collection of native letters, the titles of Lord Lake are given as follows: "Aska-ul-Mulk Khâja Durâs, General Gerard Lake Bahâdur, Sipahsalâr-i-kishwar-i-Hind," "Valiant of the Kingdom, Lord of the Cycle, Commander-in-chief of the Territories of Hindustan."—North Indian Notes and Queries, iv. 17.]

SIRCAR, a. Hind. from Pers. surkdr, 'head (of affairs).' This word has very diverse applications; but its senses may fall under three heads.
a. The State, the Government, the Supreme authority; also 'the Master' or head of the domestic government. Thus a servant, if asked 'Whose are those horses?' in replying 'They are the sarkār's', may mean according to circumstances, that they are Government horses, or that they belong to his own master.

b. In Bengal the word is applied to a domestic servant who is a kind of house-steward, and keeps the accounts of household expenditure, and makes miscellaneous purchases for the family; also, in merchants' offices, to any native accountant or native employed in making purchases, &c.

c. Under the Mahommedan Governments, as in the time of the Mogul Empire, and more recently in the Deccan, the word was applied to certain extensive administrative divisions of territory. In its application in the Deccan it has been in English generally spelt Circar (q.v.).

1759.—"... there is no separation between your Honour ... and this Sircar. ..."—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 Sircar Buhadoor gives me four rupees a month. ..."—Confessions of an Orderly, 43.

1777.—"There is not in any country in the world, of which I have any knowledge, a more pernicious race of vermin in human shape than are the numerous cast of people known in Bengal by the appellation of Sircars; they are educated and trained to deceive."—Price’s Tracts, i. 24.

1810.—"The Sircar is a genius whose whole study is to handle money, whether receivable or payable, and who contrives either to confuse accounts, when they are acceptable to his view, or to render them most expressively intelligible, when such should suit his purpose."—Williamson, V.M. i. 200.

1822.—"One morning our Sircar, in answer to my having observed that the articles purchased were highly priced, said, ‘You are my father and my mother, and I am your poor little child. I have only taken 2 annas in the rupee dustoorie’" (dustoor).—Wanderings of a Pilgrim, i. 21-22.

1834.—"… And how the deuce,’ asked his companion, ‘do you manage to pay for them?’ ‘Nothing so easy,—I say to my Sircar: 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.

c. 1580.—"In the fortieth year of his majesty’s reign, his dominions consisted of 105 Sircaras, subdivided into 2737 kusbas (cuaba), ‘the revenue of which he settled for ten years at 3 Arrebs, 62 Crores, 97 Lackhs, 55,246 Dams’ (q.v.)—Gladwin, 1800, ii. 1; [ed. Jarrett, ii. 115.]

SIRDAR. s. Hind. from Pers. sar-dar, and less correctly sir-dār, ‘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 BEAREE). [Sirdār is now the official title of the Commander-in-Chief of the Egyptian army; Sirdār Bahaddur is an Indian military distinction.]

[c. 1610.—"... a captain of a company, or, as they call it, a Sardar."—Pyrrard de Laval, Hak. Soc. i. 254.

1875.—"Sardar."—Life of Leyden.

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).—Mrs. Sherwood, Last Days of Booby, 63.

1826.—"... Gopee’s father had been a Sirdar of some consequence."—Pandurang Hari, 174; [ed. 1873, i. 252.]

SIRDĀRS. 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 (q.v.). A common bearer’s pronunciation is sirdrīj; as a chest of drawers is also called ‘Drāj kt almaird’ (see ALMYRA).

SIRKY. s. Hind. sirkī. A kind of unplatted 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
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 Royce, Hindu Medicine, 128.) Royce notices the resemblance of the Biblical shittim wood to shisham.

c. A.D. 80.—". . . Thither they are wont to despatch from Barygaza (Brouch) to both these ports of Persia, great vessels with brass, and timbers, and beams of teak (ξυλα σαγαλίων καὶ δοξών) . . . and logs of shisham (φαλάγγις σαμαίμων) . . ."—Periplus, Maria Bryktr., cap 36.

c. 545.—". . . These again are passed on from Sileshidiba to the marts on this side, such as Malé, where the pepper is grown, and Kalliana, whence are exported brass, and shisham logs (σάμαμα τοία), and other wares."—Cosmas, lib. xi.

I before 1200.—

There are the wolf and the parrot, and the peacock, and the dove.
And the plant of Zinz, and al-sa'irm, and pepper . . . .

Verbes on India by Abu'l-qali', the Sindi, quoted by Karri, in Gildemeister, p. 215.

1810.—". . . Sissoo grows in most of the great forests, intermixed with saal . . . This wood is extraordinarily hard and heavy, of a dark brown, inclining to a purple tint when polished."—Williamson, V. M. ii. 71.

1839.—". . . As I rode through the city one day I saw a considerable quantity of timber lying in an obscure street. On examining it I found it was shisham, a wood of the most valuable kind, being not liable to the attacks of white ants."—Dry Leaves from Young Egypt, ed. 1851, p. 102.

SITTING-UP. A curious custom, in vogue at the Presidency towns more than a century ago, and the nature of which is indicated by the quotations. Was it of Dutch origin?

1777.—"Lady Impey sits up with Mrs. Hastings; sulgo toad-eating."—Ph. Francis' Diary, quoted in Busted, Echoes of Old Calcula, 124; [3rd ed. 125].

1780.—"When a young lady arrives at Madras, she must, in a few days afterwards sit up to receive company, attended by some beau or master of the ceremonies, which perhaps continues for a week, or until she has seen all the fair sex and gentlemen of the settlement."—Mauro's Narr., 56.

1795.—"You see how many good reasons there are against your scheme of my taking horse instantly, and hastening to throw myself at the lady's feet; as to the other, of proxy, I can only agree to it under certain conditions. . . . I am not to be forced to sit up, and receive male or female
visitors. I am not to be obliged to deliver my opinion on patterns for capes or petticoats for any lady. — T. Muir to his Sister, in Life, i. 109.

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.” — William-son, V.M. i. 113.

SITTINGY, s. Hind. from Ar. šatranj, šatrañj, and that from Pers. šatranj, ‘chess,’ which is again of Skt. origin, chaturanga, ‘quadripartite’ (see SADRAS). A carpet of coloured cotton, now usually made in stripes, but no doubt originally, as the name implies, in chequers.

1648. — “... Een andere soorte van alechte Tapijtten die mē noemt Chitrangaa.” — Van Twast, 68.

1673. — “They pull off their Slipper, and after the usual Salama, seat themselves in Ghoultries, open to some Tank of purifying Water; commonly spread with Carpets or Sittingeess.” — Fryer, 93.

[1688. — “2 sittingeess.” — In Yule, Hedges’ Diary, Hak. Soc. ii. 1161.] 1785.—“To be sold by public auction ... the valuable effects of Warren Hastings, Esquire ... carpets and sittingeess.” — 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 düns (see DEHOM). 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 Mandawar the predecessor of modern Jodhpur, and in the vicinity of that city. This application is denoted by (a).

In one or two passages we find the application of the name (Siwalik) extending a good deal further south, as if reaching to the vicinity of Málwa. 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 Chereffeddin (Shariffuddin ‘Ali of Yezd) and from Baber; sometimes with a possible limitation to that part of the mountains which overlooks the Punjab; or, as the quotation from Rennell indicates, with a distinction between the less lofty region nearest the plains, and the Alpine summits beyond, Siwalik applying to the former only.

The true Indian form of the name is, we doubt not, to be gathered from the occurrence, in a list of Indian national names, in the Vishnu Purāna, of the Saivālas. But of the position of these we can only say that the nations, with whom the context immediately associates them, seem to lie towards the western part of Upper India. (See Wilson’s Works, Vishnu Purāna, ii. 175.) The popular derivation of Siwalik as given in several of the quotations below, is from savalkh, ‘One lakh and a quarter’; but this is of no more value than most popular etymologies.

We give numerous quotations to establish the old application of the term, because this has been somewhat confused in Elliot’s extracts by the interpolated phrase ‘Siwalik Hills,’ where it is evident from Raverty’s version of the Tabakdī-i-Nādirī that there is no such word as Hills in the original.

We have said that the special application of the term to the detached sub-Himalayan range is quite modern. It seems in fact due to that very eminent investigator in many branches of natural science, Dr. Hugh Falconer; at least we can find no trace of it before the use of the term by him in papers presented to the Asiatic Society of Bengal. It is not previously used, so far as we can discover, even by Royle; nor is it known to Jacquemont, who was intimately associated with Royle and Cautley, at Sahāranpur, very shortly before Falconer’s arrival there. Jacquemont (Journal, ii. 11) calls the range: ‘la première chaine de montagnes que j’appellerai les montagnes de Dekhā.’ The first occurrence that we can find 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 Siwalik formation, by Falconer and Cautley, in the As. Researches, we have a fuller explanation of the use of the term Siwalik, and its alleged etymology.

It is probable that there may have been some real legendary connection of the hills in the vicinity with the name of Siva. For in some of the old maps, such as that in Bernier’s Travels, we find Siva given as the name of a province about Hurdwar; and the same name occurs in the same connection in the Mem. of the Emperor Jahangir (Elliot, vi. 382). [On the connection of Siva worship with the lower Himalaya, see Atkinson, Himalayan Gazetteer, ii. 743.]

a.—
1118.—“Again he rebelled, and founded the fortress of Nágawr, in the territory of Siwalik, in the neighbourhood of Bhráh(l)”.—Tašabdi-i-Násir, E.T. by Raverty, 110.

1192.—“The seat of government, Ajnár, with the whole of the Siwalik (territory), such as (i) Hánisí, Sursutti, and other tracts, were subdued.”—Ibid. 468-469.

1227.—“A year subsequent to this, in 624 H., he (Sultan Ilyas-timin) marched against the fort of Mandawar within the limits of the Siwalik [territory], and its capture, likewise the Almighty God facilitated for him.”—Ibid. 611.

c. 1247.—“... When the Sultan of Islam, Násir-ud Dún,’ wa-ud-Din, ascended the throne of sovereignty after Malik Balban had come [to Court], he, on several occasions made a request for Uchchah together with Multan. This was acquiesced in, under the understanding that the Siwalik [territory] and Nágawr should be relinquished by him to other Malikas ...”—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 Khán-i-’A’gam ... to proceed to his fiefs, the territory of Siwalik and Hánisí.”—Ibid. 693.

1257.—“Malik Balban ... withdrew (from Dehli), and by way of the Siwalik [country], and with a slight retinue, less than 200 or 300 in number, returned to Uchchah again.”—Ibid. 786.

1255.—“When the royal tent was pitched at Talh-pat, the [contingent] forces of the Siwalik [districts], which were the fiefs of Ulugh Khán-i-’A’gam, had been delayed ... (he) set out for Hánisí ... (and there) issued his mandate, so that, in the space of 14 days, the troops of the Siwalik,
1528.—"The northern range of hills has been mentioned . . . after leaving Kashmir, these hills contain innumerable tribes and states, pargannahs and countries, and extend all the way to Bengal and the shores of the Great Ocean. . . . The chief trade of the inhabitants of these hills is in musk, beeswax, saffron, safflower, lead, and copper. The natives of Hind call these hills Sewālik-Parbat. In the language of Hind Sewālik means a lak and a quarter (or 125,000), and Parbat means a hill, that is, the 125,000 hills. On these hills the snow never melts, and from mme these hills below Nindūna as far as the Sewālik.-Tārikh-Khān Jahān Lodī, in Elliot, iv. 107-8. Nindūna was on Bālnāth, a hill over the Jelam (Siwalik).—Babar, p. 313.

1545.—"Shēr Shāh's dying regrets.

"On being remonstrated with for giving way to low spirits, when he had done so much for the good of the people during his short reign, after earnest solicitation, he said, 'I have had three or four desires on my heart, which still remain without accomplishment. . . . One is, I wished to have depopulated the country of Roh, and to have inhabited it by the people of the tract between the Nilāb and Lahore, including the hills below Nindūna as far as the Sewālik.'_—Tārikh-i-Dāddā, in Elliot, iv. 493-4.

1547-8.—"After their defeat the Nāsīs took refuge with the Ghakkars, in the hill-country bordering on Kashmir. Islām Shāh . . . 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 Mārin (I.), and all the Rājās of the Sewālik presented themselves. . . . Parwarān, the Rājā of Gwāilor, became a staetman of the Rājā of Sewālik, he was a hill, which is on the right hand side the hill towards the north, amongst the hills, as you go to Kāngra and Nagarkot." (See NUGGUGH-OCOTE).—Tārikh-i-Dāddā, in Elliot, iv. 493-4.

1555.—"The Imperial forces encountered the Afghans near the Sewālik mountains, and gained a victory which elicited gracious marks of approval from the Emperor. Sikandar took refuge in the mountains and jungles. . . . Rājā Rām Chand, Rājā of Nagarkot, was the most renowned of all the Rājās of the hills, and he came and made his submission. —Tābakhti-i-Akbar, in Elliot, v. 248.

1560.—"The Emperor (Akbar) then marched onwards towards the Sewālik hills, in pursuit of the Khān-Khānān. He reached the neighbourhood of Tailwār, a district in the Sewālik, belonging to Rājā Girdār 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.

1570.—"Husain Khān . . . set forth from Lucknow with the design of destroying down the idols, and demolishing the idol temples. For false reports of their unbounded treasures had come to his ears. He proceeded through Oudh, towards the Sewālik hills. . . . He then ravaged the whole country, as far as the Kudhāh of Wajrāl, in the country of Rājā Ranksa, a powerful zamīndār, and from that town to Ajmīr which is his capital."—Bādānī, in Elliot, iv. 497.

1594-5.—"The force marched to the Sewālik hills, and the Bakhshī resolved to begin by attacking Jamāli, one of the strongest forts of that country."—Akbār Nāma, in Elliot, v. 125.

". . . returned to Kanauj . . . after that he marched into the Sewālik hills, and made all the zamīndāris tributary. The Rājā of Kamān. . . . came out against Rām Deo and gave him battle."—Firuzkhā's Introduction, in Elliot, vi. 561.

1739.—"Mr. Daniel, with a party, also visited Sirinagar the same year [1789]: . . . It is situated in an exceedingly deep and very narrow valley; formed by Mount Sewālik, the northern boundary of Hindostan, on the one side; and the vast range of snowy mountains of Himālāh or Imāus, 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 Sirinagar town.

"In crossing the mountains of Sewālik, they met with vegetable productions, proper to the temperate climates."—Rennell's Mem., ed. 1793, pp. [368-369].

1834.—"On the flank of the great range there is a line of low hills, the Sewālik, which commence at Roopur, on the Satīej, and run down a low way to the south, skirting the great chain. In some places they run up to, and rise upon, the Himalayas; in others, as in this neighbourhood (Saharanpur), they are separated by an intermediate valley. Between the Jumna and Ganges they attain their greatest height, which Capt. Herbert estimates at 2,000 feet above the plains at their foot, or 3,000 above the sea. Saharanpur is about 1,000 feet above the sea. About 25 miles north are the Sewālik hills."—Falconer, in J.A.S.B. iii. 182.

1835.—"We have named the fossil Sivatherium from Siva the Hindu god, and Θυπλος, bellua. The Sivālik, or Sub-Himalayan range of hills, is considered, in the Hindu mythology, as the Lāt in or edge of the roof of Siva's dwelling on the Himalayas, and hence they are called the Sivālika or Sītalā, which by an easy transition of sound became the Sewālik of the English.

"The fossil has been discovered in a tract which may be included in the Sewālik
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 Mahars, or High Priest at Dehra, is as follows:—

"Seewalik, a corruption of Siva-vadu, a name given to the tract of mountains between the Jumna and Gangetic, from having been the residence of Iswara Siva and his son Ganesh."—Falconer and Hauley, in As. Res., xix. p. 2.

1879.—"Those ranging fringes 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 Dina, but frequently employed in a wider sense."—Medlicott and Blanford, Man. of the Geology of India, Intro. p. x.

[1890. — Even so late as this year the old inaccurate etymology of the word appears:

"The term Seewalik is stated by one of the native historians to be a combination of two Hindoo words 'swa' and 'lai' (sic), the word 'swa' signifying one and a quarter, and the word 'lai' being the term which expresses the number of one hundred thousand."—Thornhill, Haunts and Haubiis, 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.

1876.—"Of three Thieves, 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.

1882.—"... 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. 88].

[... "There being a great number of Slaves yearly exported from this place, to ye great grievance of many persons whose Children at Dehra, is as commonly stolen away from them, by those who are constant traders in this way, the Agent, &c., considering the Scandal that might accrue to ye Government, &c., the great losse that many parents may undergo by such actions, have order'd that noe more Slaves be sent off the shores again."—Pringle, Diary, Ft. St. Geo., 1st ser. i. 70.]

1752.—"Sale of Slaves ... Rs. 10 : 1 : 3."—Among Items of Revenue. In Long, 34.

1837.—"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, 283.

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. £5. 4d. a head to the Commander, and £5. 8d. to the Chief Mate, also for every one delivered at Fort Marlborough the Commander to be allowed the further sum of £5. 8d. and the Chief Mate 3s. The Surgeon is likewise to be allowed 10s. for each Slave landed at Fort Marlborough."—Court's Letter, Feb. 22. In Long, 366.

1778.—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.]

1872.—"On Monday the 29th inst. will be sold by auction ... a bay Buggy Horse, a Buggy and Harness ... some cut Diamonds, a quantity of China Sugar candy ... a quantity of the best Danish Clare ... 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 Europe, proposes himself to the ladies of the settlement to dress hair daily, at two gold mohurs per month, in the latest fashion, with garnet flowers, &c. He will also instruct the slaves at a moderate price."—In Serow-Kurr, 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 mortar in the direction of
China which supplies various articles of trade. Its occurrence in Trade Returns at one time caused some discussion as to its identity, but there can be no doubt that it is Si-ning (Fu) in Kan-su. The name Sling is also applied, in Ladak and the Punjab, to a stuff of goat's wool made at the place so called.

c. 1790.—"Kokenor is also called Togom博, which means blue lake. . . . The Tibetans pretend that this lake belongs to them, and that the limits of Tibet adjoin those of the towns of Shilim or Shillingh."—P. Orazio della Penna, E.T. in Markham's Tibet, 2d ed. 314.

1774.—"The natives of Kashmir, who like the Jews of Europe, or the Armenians in the Turkish Empire, scatter themselves over the Eastern kingdoms of Asia . . . have formed extensive establishments at Lhasa and all the principal towns in the country. Their agents, stationed on the coast of Coromandel, in Bengal, Benares, Nepal, and Kashmir, furnish them with the commodities of these different countries, which they dispose of in Tibet, or forward to their associates at Seling, a town on the borders of China."—Bogle's Narrative, in Markham's Tibet, 124.

1793.—". . . it is certain that the product of their looms (i.e. of Tibet and Nepal) is as inconsiderable in quantity as it is insignificant in quality. The Joos (read TOOS) or flannel procured from the former, were it really a fabric of Tibet, would perhaps be admitted as an exception to the latter part of this observation; but the fact is that it is made at a Siling, a place situated on the western borders of China."—Kirkpatrick's Acc. of Nepal (1811), p. 134.


1862.—"Siling is a 'Pushmina' (fine wool) cloth, manufactured of goat-wool, taken from Karashnihr and Urumchi, and other districts of Turkish China, in a Chinese town called Siling."—Punjab Trade Report, App. p. cxix.

1871.—"There were two Calmucks at Yarkand, who had belonged to the suite of the Chinese Amban. . . . Their own home they say is Zilm" (qu. Zilm 3) "a country and town distant 1 month's journey from either Aksoor or Khoten, and at an equal distance in point of time from Lhasa . . . Zilm possesses manufactures of carpets, horse-trappings, pen-holders, &c. . . . This account is confirmed by the fact that articles such as those described are imported occasionally into Ladak, under the name of Zilm or Zirm goods." Now if the town of Zilm is six weeks journey from either Lhasa or Aksoor, its position may be guessed at."—Shaw, Visits to High Tartary, 33.

SLOTH, a. In the usual way of transferring names which belong to other regions, this name is sometimes applied in S. India to the Lemur (Loris gracilis, Jerdon).

SNAKE-STONE, s. This is a term applied to a substance, the application of which to the part where a snake-bite has taken effect, is supposed to draw out the poison and render it innocuous. Such applications are made in various parts of the Old and New Worlds. The substances which have this reputation are usually of a porous kind, and when they have been chemically examined have proved to be made of charred bone, or the like. There is an article in the 13th vol. of the Asiatic Researches by Dr. J. Davy, entitled An Analysis of the Snake-Stone, in which the results of the examination of three different kinds, all obtained from Sir Alex. Johnstone, Chief Justice of Ceylon, is given. (1) The first kind was of round or oval form, black or brown in the middle, white towards the circumference, polished and somewhat lustrous, and pretty enough to be sometimes worn as a neck ornament; easily cut with a knife, but not scratched by the nail. When breathed on it emitted an earthy smell, and when applied to the tongue, or other moist surface, it adhered firmly. This kind proved to be of bone partially calcined. (2) We give below a quotation regarding the second kind. (3) The third was apparently a bezoar, (q.v.), rather than a snake-stone. There is another article in the As. Res. xvi. 382 seqq. by Captain J. D. Herbert, on Zehr 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.

c. 1666.—"C'est dans cette Ville de Dieu que se font les Pierres de Cobra si renommées: elles sont composées de racines qu'on brûle, et dont on amasse les cendres pour les mettre avec une sorte de terre qu'ils ont, et les brûler encore une fois avec cette terre: et après cela on en fait la pâte dont ces Pierres sont formées. . . . Il faut faire sortir avec une équille, un peu de sang de la plaise, y appliquer la Pierre, et l'y laisser jusqu'à ce qu'elle tombe d'elle même."—Thermot, v. 97.
1673.—"Here are also those Elephant Legged St. Thomas, which the unbiassed Enquirers will tell you chances to them two ways: By the Venom of a certain Snake, by which the Jaugiu (see JOSEE) or Pilgrim furnishes a Stone (which we call a snake-stone), and is a Counter-poison of all Deadly Bites; if it stick, it attracts the Poyson; and put into Milk it recovers itself again, leaving its virulence therein, discovered by its Greenness."—Fryer, 58.

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 appli'd there, the poison shall 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 sharp smart to the Part of the Tongue. The other is by putting it in a glass full of water; if the Stone be true, the water will fall a boiling, and rise in little bubbles .... —Taernier, E.T., Pt. ii. 155; [ed. Ball, ii. 152]. Taernier 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 Serpents ... 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. ..."—Orvington, 260-261.

1712.—"Pedra de Cobra: its dictus lapis, vocabulo a Lusitanis imposito, adversus viperae morsus praestat auxilius, externe applicatus. In serpente, quod vulgo credunt, non inventur, sed arte secretis fabricatur a Brahmanis. Pro duxtro et felici usu, oportet adesse admanum, aduersus vulnera nonnulla, suspicium, alter arrogari illico in locum posse. ... Quo ipso feror, ut istis lapidibus nihil efficaciam inesse credam, nisi quam actuali factum testatur qui vel absoluit praestant."—Kemper, Amoen. Ecst. 395-7.

1772.—"Being returned to Ruode-Zand, the much celebrated Snake-stone (Snake-stones) 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 which has been bitten by a serpent, it sticks fast to the wound, and extracts the poison; as soon as it is saturated, it falls off of itself. ..."—Thomson, Travels, E.T. i. 155 (A Journey into Caffraria).

1796.—"Of the remedies to which ours 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 earthly smell when breathed on, and had no absorptive or adhesive power. By the person who presented it to Sir Alexander Johnstone it was much prized, and for adequate reason if true, 'it had saved the lives of four men.'"—Dr. Dary, in At. Res. xiii. 318.

1860.—"The use of the Pumoo-Kaoo, or snake-stone, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhalees 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 mass of charred wood, which, perhaps several times, and then charred again.' ... The probability is, that the animal charcoal, when instantaneously applied, may be sufficiently porous and absorbent to extract the venom from the recent wound, together with a portion of the blood, before it has had time to be carried into the system ...."—Tennent, Ceylon, i. 197-200.

1861.—"'Have you been bitten?' 'Yes, Sahib,' he replied, calmly; 'the last snake was a vicious one, and it has bitten me. But there is no danger,' he added, extracting from the recesses of his mysterious bag a small piece of white stone. This he wetted, and applied to the wound, to which it seemed to adhere ... he apparently suffered no ... material hurt. I was thus effectively convinced that snake-charming is a real art, and not merely clever conjuring, as I had previously imagined. These so-called snake stones are well known throughout 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,
... I have only to say that I believe they are perfectly powerless to produce any such effect ... when we reflect on the quantity of poison, and the force and depth with and to which it is injected ... and the extreme rapidity with which it is hurried along in the vascular system to the nerve centres, I think it is obvious that the application of one of these stones can be of little use in a real bite of a deadly snake, and that a belief in their efficacy is a dangerous delusion. "—Fayerer, Thanatophidia of India, pp. 38, 40.

[1880.]—"It is stated that in the pouch-like throat appendages of the older birds (adjutants), the fang of a snake is sometimes to be found. This, if rubbed above the place where a poisonous snake has bitten a man, is supposed to prevent the venom spreading to the vital parts of the body. Again, it is believed that a so-called 'snake' stone is contained within the head of the adjutant. This, if applied to a snake-bite, attaches itself to the punctures, and extracts all the venom. . . ."—Ball, Jungle Life, 82.

SNEAKER, s. A large cup (or small basin) with a saucer and cover. The native servants call it simigar. We had guessed that it was perhaps formed in some way from simi 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 Balatronicum, with the explanation 'a small bowl,' but is also in Todd: 'A small vessel of drink.' A sneaker of punch is a term still used in several places for a small bowl; and in fact it occurs in the Spectator and other works of the 18th century. So the word is of genuine English origin; no doubt of a semi-slang kind.

1714.—"Our little burlesque authors, who are the delight of ordinary readers, generally abound in these sort 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. . . .

"Past 2 o'clock and

'DEAR JACK,

'a frosty morning,

'I have just left the Right Worshipful and his myrmidons about a sneaker of 5 gallons. The whole magistracy was pretty well disguised before I gave them the slip.'

The Spectator, No. 616.

1715.—

'Hugh Peters is making

A sneaker within

For Luther, Buchanan, John Knox, and Calvin; And when they have tense'd off A brace of full bowls,

3 H

You'll swear you ne'er met

With honeeter 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. teanaunu, 'authority, currency.]

SOFALA, n.p. Ar. Sufâla, 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. . . . Sofâlit gold is well-known among the Zenj merchants."—Yâkût, Mu'amal al-Buldan, a.v.

In his article on the gold country, Yâkût describes the kind of dumb trade in which the natives decline to come face to face with the merchants at greater length. It is a practice that has been ascribed to a
great variety of uncivilised races; e.g. in various parts of Africa; in the extreme north of Europe and of Asia; in theCLOSE Islands; to the Veddas of Ceylon, 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. Prinsep, in J. R. As. Soc., xviii. 948 (in which several references are erroneously printed); Tenney's Ceylon, l. 593 seqq.; Rawlinson's Harrold, under Bk. iv. ch. 198.

c. 1580.—"Sofala is situated in the country of the Zenj. According to the authority of the K作业, the inhabitants are Muelim. Ibn Sayd says that their chief means of subsistence are the extraction of gold and of iron, and that their clothes are of leopardskin."—Abufeda, Fr. Tr. i. 222.

"A merchant told me that the town of Sofala is a half month's march distant from Culina (Quiloa), and that from Sofala to Yaff (Nufi) ... is a month's march. From Yaff they bring gold-dust to Sofala."—Ibn Batuta, i. 192-3.

1499.—"Coming to Mozambique (i.e. Vasco and his squadron on their return) they did not desire to go in because there was no need, so they kept their course, and being off the coast of Sofala, 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 Coffala, 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 xvi. leagues from them there is a river, which is not very large, whereon is a town of the Moors called Sofala, close to which town the King of Portugal has a fort. These Moors establish the fact, that there was a river belonging to a place called Coffala, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea. . . ."—Barros, 4.

1523.—"Item—that as regards all the ships and goods of the said Realm of Urmuz, 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 Sofala and the ports of that coast, as that is forbidden by the King our lord. . . ."—Treaty of Dom Duarte de Meneses, with the King of Ormus, in Botelho, Tombo, 80.

1558.—"Vasco da Gama . . . was afraid that there was some gulf running far inland, from which he would not be able to get out. And this apprehension made him so careful to keep well from the shore that he passed without even seeing the town of Coffala, so famous in these parts for the quantity of gold which the Moors procured there from the Blacks of the country by trade. . . ."—Barros, I. iv. 8.

1572.—"... Fizemos desta costa algum desvio Deitando para o pégo toda a armada: Porque, ventando Noto mando e frio, Não nos espanhase 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 keelsons lay; for frigid Notus, in his fainty mood, was fain to drive us leeward to the Bay made in that quarter by the crooked shore, whence rich Sofala sendeth golden ore."

1665.—"Mombasa and Quiloa and Melind, And Sofala, thought Ophir, to the realm Of Congo, and Angola farthest south."—Paradise Lost, xi. 399 seqq.

Milton, it may be noticed, misplaced the accent, reading Sofala.

1727.—"Between Delagoa and Mizambiqu is a dangerous Sea-coast, it was formerly known by the names of Buffa and Gama, but now by the Portuguese, who knew that country best, is called Sena."—A. Hamilton, i. 8 (ed. 1744).

SOLA, vulg. 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. Leguminozae), and is particularly applied to the light pith of that plant, from which the light thick Sola toppes, 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, neiti, ["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 Tomas in has given me a plaited hat of elder-pith." (Mrs. Heaton, Life of Albrecht Dürer, 289). 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, 186 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 sholls, tied together by the ends. . . . When the 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 soló; the sulphur match was applied; and an earthen lamp. . . ."—Govinda Samanta, i. 10.

1878.—"My solar toepee (pith hat) was whisked away during the struggle."—Life in the Moghul, i. 164.

1885.—"I have slipped a pair of galoshes over my ordinary walking-boots; and, with my solar toepee (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 sombahan.

(1814.—"Sombay or presents."—Foster, Letters, ii. 112.

(1815.—". . . concluded rather than pay the great Somba of eight hundred reals."—Ibíd. 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.

1563.—"And the next day the Captain-Major before daylight embarked armed with all his people in the boats, and the King (of Cochín) 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. These are used for state ceremonial, showing that the King is there in person, as it were his pennon or royal banner, for no other lord in his realm may carry the like."—Correa, i. 378.

1516.—"And besides the page I speak of who carries the sword, they take another page who carries a sombreiro with a stand to shade his master, and keep the rain off him; and some of these are of silk stuff finely wrought, with many fringes of gold, and set with stones and seed pearl. . . ."—Barboez, Lisbon ed. 296.

1553.—"At this time Dom Jorge discerned a great body of men coming towards where he was standing, and amid them a sombreiro on a lofty staff, covering the head of a man on horseback, by which token he knew it to be some noble person. This sombreiro is a fashion in India coming from China, and among the Chinese no one may use it but a gentleman, for it is a token of nobility, which we may describe as a one-handed pallium (having regard to those which we use to see carried by four, at the reception of some great King or Prince on his entrance into a city) . . . —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 (Staf. 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 (f), 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 (BOY).

—Couto, Dec. VII. Bk. i. ch. 12.)

(1630.—"Betwixt towns men usually travel in Chariots drawn by Oxen, but in Towns upon Palamkeens, and with Sombreiros de Sol over them."—Sir T. Herbert, ed. 1665, p. 46.

1657.—"A costé du cheval il y a un homme qui s'entête Wistnow, afin qu'il ne recevoit point d'incommodité soit par les mouches, ou par la chaleur; et à chaque costé on porte deux Zombreiros, afin que le Soleil ne les laisse pas sur luy."—Abr. Roger, Fr. Tr. ed. 1670, p. 228.

1673.—"None but the Emperor have a Sombreiro 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 sombreal, or sunshade, of state."—Stavorinus, E.T. i. 87.

(1846.—"No open umbrellas or summerheads allowed to pass through the gates."—Public Notice on Gates of Bombay Town, in Douglas, Glimpses of Old Bombay, 56.)
SOMBRERO, CHANNEL OF

SOMBRERO, CHANNEL OF
THE, n.p. The channel between the northern part of the Nicobar group, and the southern part embracing the Great and Little Nicobar, has had this name since the early Portuguese days. The origin of the name is given by A. Hamilton below. The indications in C. Federici and Hamilton are probably not 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 Rambusio, iii. 391.

1727.—"The Islands off this Part of the Coast are the Nicobars... The northernmost Cluster is low, and are called the Carnicubas... The middle Cluster is fine champain Ground, and all but one, well inhabited. They are called the Somere Islands, because on the South End of the largest Island, is an Hill that resembleth the top of an Umbrella or Someresa."—A. Hamilton, ii. 68 [ed. 1744].

1843.—"Sombrero Channel, bounded on the north by the Islands of Katchull and Noncouwy, and by Morve 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 Son) pránta (or perhaps aparánta), '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 Chrysea of the Greeks. And it is notable, that the same series of titles embraces Tambarida ('Copper Island' or Region) which is also represented by the Chalciots of Ptolemy. [Also see J. G. Scott, Upper Burma Gazetteer, i. pt. i. 103.]

(Ancient).—"There were two brothers resident in the country called Sunaparanta, merchants who went to trade with 500 wagons..."—Legends of Gotama Buddha, in Hardy's Manual of Buddhism, 269.

1636.—"All comprised within the great districts of Tha-Koo, TsaIan, Legyain, Phuang-Ior, Lyid, and Thamung-thot is constituted the Kingdom of Thuna-paranta. All within the great districts of Pagun, Ava, Pinya, and Myen-Zain, is constituted the Kingdom of Tampa-paranta..." (etc.)—From an Inscription at the Great Pagoda of Khung-Mhoo-dau, near Ava; from the MS. Journal of Major H. Burney, accompanying a Letter from him, dated 11th September, 1830, 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 Tampa-dowa all to the southward. But this inscription shows that the Ministers themselves do not exactly understand what countries are comprised in Thunaparanta and Tampa-dowa."

1787.—"The King despotick; of great Merit, of great Power, Lord of the Countries Thomasprandah, Tompevah, and Gambola, Sovereign of the Kingdom of Burugmhae (Burm), the Kingdom of Siam and Hughen (!), and the Kingdom of Cassay."—Letter from the King of Burma, in Dalrymple, Or. Rep. i. 106.

1795.—"The Lord of Earth and Air, the Monarch of extensive Countries, the Sovereign of the Kingdoms of Sonahparinadi, Tombadava... etc..."—Letter from the King to Sir John Shore, in Smyth, 487.

1855.—"His great, glorious and most excellent Majesty, who reigns over the Kingdoms 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, Deor. 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 Bhagalpur, from which they extended to Balasore at interval, sometimes in considerable masses, but more generally much scattered. The territory in which they are chiefly settled is now formed into a separate district called Santal Parganas, and sometimes Santals. 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 Bhagalpur and its Hill people the Santals are not mentioned. The earliest mention of this tribe that we have found is in Mr. Sutherland's Report on the Hill People, which is printed in the Appendix to Long. No date is given there, but we learn from Mr. Man's book, quoted below, that the date is 1817. 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 Soountar.

[1798.—"... amongst a wild and unlettered tribe, denominated Soountar, who have reduced the detection and trial of persons suspected of witchcraft to a system."—As. Res. iv. 359.]

1817.—"For several years many of the industrious tribes called Sonthurs have established themselves in these forests, and have been clearing and bringing into cultivation large tracts of lands. . . ."—Sutherland's Report, quoted in Long, 569.

1887.—"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 pettifogging Mooktars, were abolished, and in their place a Number of active English gentlemen, termed Assistant Commissioners, and nominated by Mr. Yule, were set down among the Sonthals, with a Code of Regulations drawn up by that gentleman, the pith of which may be summed up as follows:—

"To have no medium between the Sonthal and the Hakim, i.e. Assistant Commissioner.

"To patiently hear any complaint made by the Sonthal from his own mouth, without any written petition or charge whatever, and without any Amlah or Court at the time.

"To carry out all criminal work by the aid of the villagers themselves, who were to bring in the accused, with the witnesses, to the Hakim, who should immediately attend to their statements, and punish them, if found guilty, according to the tenor of the law."

"These were some of the most important of the golden rules carried out by men who recognised the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing hearts, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. . . ."—Sonthalia and the Sonthals, by R. G. Man, Barrister-at-Law, &c. Calcutta, 1887, pp. 125-127.

SOODRA, SOOJER, s. Skt. sūdra, [usually derived from root sūc, '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) Sūdras come next after the Brahmans in social rank, and sūdra is a note of respect, not of the contrary as in Northern India.

1630.—"The third Tribe or Cast, called the Shudderries."—Lord, Display, &c., ch. xii.

1651.—"La quatrième ligne est celle des Soudras; elle est composée du commun peuple: cette ligne a sous soy beaucoup et diverses familles, dont une chacune prétend surpasser l'autre. . . ."—Abr. Roiger, Fr. ed. 1670, p. 8.

[c. 1665. — "The fourth caste is called Charadors or Soudra."—Tawerner, ed. Ball, ii. 194.

1867.—"... and fourthly, the tribe of Soudra, or artisans and labourers."—Bernier, ed. Constable, 325.

1874.—"The . . . Chudrer (these are the Nayaros)."—Faria y Souza, ii. 710.

1717.—"The Brahmans and the Tsuddhrers are the proper persons to satisfy your Enquiries."—Phillips, An Account of the Religion, &c., 14.

1858.—"Such of the Aborigines as yet remained were formed into a fourth class, the Cudra, a class which has no rights, but only duties."—Whitney, Or. and Ling. Studies, ii. 6.

1867.—"A Brahman does not stand aloof from a Soudra with a keener pride than a Greek Christian shows towards a Copt."—Dixon, New America, 7th ed. i. 276.

SOOJEE, SOOJA, s. Hind. sūji, [which comes probably from Skt. sūc, 'pure'; a word curiously misinterpreted ('the coarser part of pounded wheat') by the usually accurate Shakespeare. It is, in fact, the fine flour, made from the heart of the wheat, used in India to make bread for European tables. It is prepared by grinding between two millstones which are not in close contact. [Sūj] is a granular meal obtained by moistening the grain overnight, then grinding it. The fine flour passes through a coarse sieve, leaving the Sūji and bran above. The latter is got rid of by winnowing, and the round, granular meal or Sūji, composed of the harder pieces of the grain, remains" (Watt. Econ. Dict. VI. pt. iv. 167).] It is the semolina of Italy. Bread made from this was called in Low Latin simella; Germ. Semmelbrüdchen, and old English simmel-cakes. A kind of porridge made with soojes
SOORKY. a. Pounded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. surkhā, ‘red-stuff.’

c. 1770.—“The terrace roofs and floors of the rooms are laid with fine pulverized stones, which they call surkhe; these are mixed up with lime-water, and an inferior kind of molasses, and in a short time grow as hard and as smooth, as if the whole were one large stone.”—Stavorinus, E.T. i. 514.

1777.—“The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so; some under sentence from him to beat Balkhey.”—Report of Impex and others, quoted in Stephen’s Nuncornar and Impex, ii. 201.

1784.—“One lack of 9-inch bricks, and about 1400 maunds of soorky.”—Notifs. 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.”—Solyna, Les Hindou, iii. The word is misspelled as well as misswritten. The substance in question is khoa (q.v.).

SOORMA. a. Hind. from Pers. surma. Sulphuret of antimony, used for the purpose of darkening the eyes, kubl of the Arabs, the stimus 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 soorme (es 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 maren a feminâ’” (Royle, on Ant. of Hindu Medicine, 100). [See Watt’s Econ. Dict. i. 271.]

[1822.—“Soorna, or the oxide of antimony, is found on the western frontier.”—Tod, Annals, Calcutta reprint, i. 13.

1832.—“Sulmab—A prepared permanent black dye, from antimony...”—Mrs. Meer Hossan Ali, Observations, ii. 72.]

SOOSIE. a. Hind. from Pers. sīrī, Some kind of silk cloth, but we know not what kind. [Sir G. Birdwood (Industr. Arts, 246) defines sīsī as “fine-coloured clothes, made chiefly at Battala and Sialkote, striped in the direction of the warp with silk, or cotton lines of a different colour, the cloth being called dokkānī [dohkhānī], ‘in two stripes’ if the stripe has two lines, if three, tinkānī [tunkhānī], and so on.” In the Punjab it is a striped stuff used for women’s trousers. This is made of fine thread, and is one of the fabrics in which English thread is now largely used’ (Francis, Mon. on Cotton Manufactures, 7). A silk fabric of the same name is made in the N.W.P., where it is classed as a variety of chakhānī, or check (Yusuf Ali, Mon. on Silk, 93). Forbes Watson (Textile Manufactures, 85) speaks of soossas as chiefly employed for trousering, being a mixture of cotton and silk. The word seems to derive its origin from Sussa, the Biblical Shushan, the capital of Susiana or Elam, and from the time of Darius I. the chief residence of the Achaemenian kings. There is ample evidence to show that fabrics from Babylon were largely exported in early times. Such was perhaps the “Babylonish garment” found at Ai (Josh. vii. 21), which the R.V. marg. translates as a “mantle of Shinar”). This a writer in Smith’s Dict. of the Bible calls “robes trimmed with valuable furs, or the skins themselves ornamented with embroidery” (i. 452). These Babylonian fabrics have been often described (see Layard, Nineveh and Babylon, 537; Maspero, Dawn of Civ., 470, 758; Encycl. Bibl. ii. 1926 seq.; Fraser, Pashamia, iii. 545 seq.). An early reference to this old trade in costly cloths will be found in the quotation from the Periplus under CHINA, which has been discussed by Sir H. Yule (Introduct. to Gill, River of Golden Sand, ed. 1883, p. 88 seq.). This Sās cloth appears in a log of 1746 as Soacla, and was known to the Portuguese in 1550 as Sojjes (J. R. As. Soc. Jan. 1900, p. 158.).]
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 (1449-1723, nominally to 1736). The first king of the family was Isma'il, claiming descent from 'Ali and the name indeed is assumed by Isma'il the most famous of the dynasty was Shah Abbas (1585-1629).

c. 1524.—"Susiana, quae est Shushan Palatium illud regni Sophli."—Abraham Perissol, in Hyde, Synagoga Disertri, i. 76.

1560.—"De quo Sophi frons est, et mandou gente suu suaua."—Terebro, ch. i.

"Quae regiones nomine Persiae et regnatur quem Turcian Chosiba, nos Sophli vocamus."—Busby, Epist. iii. (171).

1661.—"The Queenes Maiesties Letters to the great Sophy of Persia, sent by M. Anthonie Jenkinson."

"Elizabitha Dei gratia Angliae Franciae et Hiberniae Regina, &c. Potestissimo et inuictissimo Principi, Magno Sophli Persasum, Medorum, Hiraneorum, Caaranorum, Margianorum, popolarum cie et vitra Tygrim fluimium, et omnium intra Mare Caspium et Persicum Sinum nationum atque Gentium Imperatoris salutem et rerum prosperarum foecissimas incrementum."—In Hakl. i. 381.

[1668.—"The King of Persia (whom here we call the great Sophy) is not there so called, but is called the Shaugh. It were dangerous to call him by the name of Sophy, because that Sophy in the Persian tongue is a beggar, and it were as much as to call him the great beggar."—Jeffrey Ducket, ibid. i. 447.]

1598.—"And all the Kings continued so with the name of Xa, which in Persia is a King, and Ismael is a proper name, whereby Xa Ismael, and Xa Thomas are as much as to say King Ismael, and King Thomas, and of the Turkes and Rumes are called Suffy or Sophy, which signifies a great Captain."—Limachotus, ch. xxvii; [Hak. Soc. i. 173].

1601.—"Sir Toby. Why, man, he's a very devil: I have not seen such a figure . . . They say, he has been fencer to the Sophy."—Twelfth Night, III. iv.

[1610.—"This King or Sophy, who is called the Great Chaa."—Pyrrard de Laval, Hak. Soc. ii. 263.]

1619.—"Alia porta di Sciah Safii, si sonarono nascere tutto il giorno: ed insomma tutta la città e tutto il popolo andò in allegrezza, concorrendo infinita gente alla meschita di Scia Sophy, a far Gratiarum actionem."—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."


c. 1630.—"Ismail at his Coronation proclaimed himself King of Persia by the name of Pot-shaw (Padahaw)-Ismael-Sophy. Whence that word Sophy was borrowed is much controverted. Whether it be from the Armenian idiom, signifying Wool], of which the Shahees are made that ennobled his new order. Whether the name was from Sophy his grandsire, or from the Greek word Sophos imposed upon Aydar at his 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 Soffe, but casual."—Sir T. Herbert, ed. 1638, 286.

1643.—"Y avoit vn Ambassadeur Persien qui avoit esté enuyé en Europe de la part du Grand Sophy Roy de Perse."—Moquet, Voyages, 269.

1665.—"As when the Tartar from his Russian foe, By Astracon, over the snowy plains Retires; or Bactrian Sophy, from the horns Of Turkish crescent, leaves all waste beyond The realm of Aladule, in his retreat To Tauris or Cazbeen. . . ."

Paradise Lost, x. 431 seqq.

1873.—"But the Saffee's Vice-Geineral is by his Place the Second Person in the Empire, and always the first Minister of State."—Dryer 338.
1831. — "La quarta parte comprende el Reyno de Persia, cuyo Señor se llama en estos tiempos, el Gran Solh. "— Martines, Compendio, 6.

1777. — "The whole Reign of the last Solh or King, was managed by such Vermin, that the Balloonies and Macrens... threw off the Yoke of Obedience first, and in full Bodies fall upon their Neighbors in Carmansia." — A. Hamilton, i. 108; ed. 1744, i. 105.

1815. — "The Sufwans monarchs were revered and deemed holy on account of their descent from a saint." — Malcolm, Hist. Pers. ii. 427.

1828. — "It is thy happy destiny to follow in the train of that brilliant star whose light shall shed a lustre on Persia, unknown since the days of the earlier Soofees." — J. B. Fraser, The Kuzzibash, i. 192.

SOUBA, SOOBAB, s. Hind. from Pers. sabā. A large Division or Province of the Mogul Empire (e.g. the Sūbah of the Deccan, the Sābāh of Bengal). The word is also frequently used as short for Sūbadār (see SOUBADAR), 'the Viceroy' (over a sabā). It is also "among the Marathas sometimes applied to a smaller division comprising from 5 to 8 tarafā (Wilson).

1594. — "In the fortieth year of his majesty's reign, his dominions consisted of 106 Sīcoras... The empire was then parcelled into 12 grand divisions, and each was committed to the government of a Sūbadār... upon which occasion the Sovereign of the world distributed 12 Lack's of beetle. The names of the Sūbahs were Allahabad, Agra, Owdb, Ajmer, Ahmedabad, Bahar, Bengal, Deby, Kabul, Lahoor, Multan, and Malwa: when his majesty conquered Berar, Khandees, and Ahmednagur, they were formed into three Sūbahs, increasing the number to 15." — Ayen, ed. Gladwin, ii. 1-5; ed. Jarrett, ii. 115.

1758. — "Princes of this rank are called Subahs. Nizam al muttek was Subah of the Deccan (or Southern) provinces... The Nabobs of Condanore, Cudapah, Carnatic, Yalore, &c., the Kings of Trichinopoly, Myore, 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, 308-309.

1760. — "Those Emirs or Nabobs, who govern great Provinces, are styled Subahs, which imports the same as Lord-Lieutenants or Vice-roys." — Memoirs of the Revolution in Bengal, p. 6.

1769. — "From the word Soubah, signifying a province, the Viceroy of this vast territory (the Deccan) is called Soubahdar, and by the Europeans improperly Soubah." — Orme, i. 35.

1785. — "Let us have done with this ringing of changes upon Soubahs; there's no end to it. Let us boldly dare to be Soubahs ourselves." — Holwell, Hist. Events, &c., i. 183.

1783. — "They broke their treaty with him, in which they stipulated to pay 400,000 a year to the Subah of Bengal." — Burke's Speech on Fox's India Bill, Works, iii. 408.

1804. — "It is impossible for persons to have behaved in a more shuffling manner than the Soubah's servants have..." — Wellington, ed. 1837, iii. 11.

1809. — "These (pillars) had been removed from a sacred building by Monsieur Dupieux, when he assumed the rank of Soubah." — Lord Valentia, i. 373.

1820. — "The Delhi Sovereigns whose vast empire was divided into Soubahs, or Governments, each of which was ruled by a Soubahdar or Viceroy." — Malcolm, Cent. India, i. 2.

SOUBADAR, SUBADAR, a Hind. from Pers. sabadar, 'one holding a sabā' (see SOUBA).

a. The Viceroy, or Governor of a sabā.

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. —

1683. — "The Sūbadar of the Town being a Person of Quality... he (the Ambassador) thought good to give him a Visit." — Fryer, 77.

1805. — "The first thing that the Subdar of Vire Rajendra Patah 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 Subdar with 129 more Sepoys to our assistance." — MS. Consultations at Fort St. David, in India Office.

1760. — "One was the Subdar, equivalent to the Captain of a Company." — Orme, iii. 610.

c. 1785. — "... the Subdards or commanding officers of the black troops." — Currawchoi, L. of Clive, iii. 174.
Soudagur.

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 Naiques (naik), 1 Trumpeter, 1 Farrier, and 68 Privates."—Regna, for the Hon. Comp.'s Black Troops on the Coast of Coromandel, &c., p. 6.

[Soudagur, s. P.—H. sauddgar, Pers. saudd, 'goods for sale'; a merchant, trader; now very often applied to those who sell European goods in civil stations and cantonments.

[1808.—"... and kill the merchants (sodagares mercadores)."—Livres des Mon- cots, i. 183.

[c. 1809.—"The term Soudagur, which implies merely a principal merchant, is here (Behar) usually given to those who keep what the English of India call Europe shops; that is, shops where all sorts of goods imported from Europe, and chiefly consumed by Europeans, are retailed."—Buchanan, Eastern India, i. 275.

[c. 1817.—"This sahib was a very rich man, a Soudagur. ..."—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 soursop and sweetsop are, we believe, West Indian.

b. In a note to the passage quoted below, Granger identifies the soursop with the swarack 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- signed."—Granger, 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."—G. A. Saar, ed. 1672, p. 84.

1841.—Walter Schutz says that the famous fruit Jaka was called by the Netherlands in the Indies Soursack.—p. 286.

1675.—"The whole is planted for the most part with coco-palms, mangoes, and sunracks."—Ryklof van Goens, in Valentin, Ceylon, 223.

1768-71.—"The Sursack-tree has a fruit of a similar kind with the duricon (duriow), but it is not accompanied by such a fatid smell."—Staverinus, E.T. i. 238.

1778.—"The one which yields smaller fruit, without seed, I found at Columbo, Gale, and several other places. The name by which it is properly known here is the Maldivian Sour Sack, and its use here is less universal than that of the other sort, which ... weighs 30 or 40 lbs."—Thunberg, E.T. iv. 255.

[1824.—"... The sowars who accom- panyed him."—Heber, Orig. i. 404.

1827.—"Hartley had therefore no re- source save to keep his eye steadily fixed on the lighted match of the sowar ... who rode before him."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

[1830.—"... Meera, an Asawar well known on the Collector's establishment."—Or. Sport. Mag. reprint 1873, i. 390.]

Sowar, Shooter, s. Hind. from Pers. shatur-sawdar, 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 mis-used by the Great Duke in the passage below, for a camel-driver, a sense it never has. The word written, or intended, may however have been surwaar (q.v.).

[1815.—"As we approached the camp his cont-sawars (camel-riders) went ahead of us."

1834.—I found a fresh horse at Suffer Jung's tomb, and at the Kutub (sotub) a couple of riding camels and an attendant Shurvar Sowar."—Mem. of Col. Mountain, 129.

[1837.—"There are twenty Shooter Su- war (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. 81."

1840.—"Sent a Shuttar 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 Lord Wellington, in Indian Administration of Lat. Ellenborough, 228.

1857.—"I have given general notice of the Shuttar Sowar going into Meerut to all the Meerut men."—H. Greathead's Letters during Siege of Delhi, 42.

**SOWARRY, SUWARREE.** s. Hind. from Pers. saワdリ, a cavalcade, a cortège of mounted attendants.

1803.—"They must have tents, elephants, and other sаワdリs; and must have with them a sufficient body of troops to guard their persons."—A. Welsley, in Life of Nana, i. 846.

1809.—"He had no саWalリ."—Ed. Varletius, i. 388.

1814.—"I was often reprimanded by the Zemindars and native officers, for leaving the саWalリs, 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 саWalリ, or suite of Trimhuckie, 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 SаWalリs, a grand procession, when the Prince was to receive the Begum as an honoured guest."—Sir Walter Scott, The Surgeon's Daughter, ch. xiv.

1831.—"Je tâcherai d'éviter toute la pousière de ces immenses саWalリs."—Jacquemont, Corresp. ii. 121.

1837.—"The Raja of Benares came with a very magnificent саWalリes of elephants and camels."—Miss Eden, Up the Country, i. 35.

**SOWARRY CAMEL.** s. A swift or riding camel. See SOWAB, SHOOTER.

1856.—"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 саWalリ camel.' This was flattering me on a very weak point: there is but one thing in the world that I perfectly understand, and that is how to dress a camel."—Wanderings of a Pilgrim, ii. 86.

**SOWCAR.** s. Hind. сaワdリar; alleged to be from Skt. сaハa, 'right,' with the Hind. affix kar, 'doer'; Guj. Mahr. саWalリdr. A native banker; corresponding to the Chetty of S. India.

1803.—"You should not confine your dealings to one саWalリ. Open a communication with every саWalリ in Poona, and take money from any man who will give it you for bills."—Wellington, Desp., ed. 1857, ii. 1.

1826.—"We were also саWalリs, and granted bills of exchange upon Bombay and Madras, and we advanced money upon interest."—Pandurang Hari, 174; [ed. 1873, i. 261].

[In the following the word is compounded with Sowar:]

1877.—"It was the habit of the саWalリs, 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 so-yu (a young Japanese fellow-passenger gave the pronunciation clearly as shо-у.)—A. B.), Chin. shi-уu. [Mr. Platts (9 ser. N. & Q. iv. 475) points out that in Japanese as written with the native character so would not be сиyу, but сиyу-уу; in the Romanised Japanese this is simplified to shоу (colloquially this is still further reduced, by dropping the final vowel, to shо or soу). Of this monosyllable only the so represents the classical сиyу; the final consonant (у) is a relic of the termination -у. The Japanese word is itself derived from the Chinese, which at Shanghai is се-yu, at Amoy, сi-уu, at Canton, shи-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 Himalayas and E. Asia, and much cultivated, viz. Glycine Soja, Sieb. and Zucc. (Soja hispida, Moench.), boiled down and fermented. [In India the bean is eaten in places where it is cultivated, as in Chutia Nagpur (Watt, Econ. Dict. iii. 510 seq.).]

1679.—"... Mango and Sala, two sorts of sauce brought from the East Indies."—Journal of John Locke, in Ed. King's Life of L., i. 249.

1688.—"I have been told that soy is made with a fishy composition, and it seems most likely by the Taste; tho' a Gentleman of my Acquaintance who was very intimate with one that sailed often from Tonquin to Japan, from whence the true Soy comes, told me that it was made..."
on1 with Wheat and a sort of Beans mixt with Water and Salt."—Dampier, ii. 28.

1690.—". . . Sony, the choicest of all Sawees."—Ovington, 377.


1778.—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.

[1800.—"Mushrooms shed into small pieces, flavoured with soap."—Mrs. Fraser, A Diplomatist's Wife in Japan, i. 238.]

**SPIN, s.** An unmarried lady; popular abbreviation of "Spinster." [The Port. equivalent soúlera (súlier) was used in a derogatory sense (Gray, note on Pyrard de Laval, Hak. Soc. ii. 128).]

**SPONGE-CAKE, s.** This well-known form of cake is called throughout Italy pane di Spagna, a fact that suggested to us the possibility that the English name is really a corruption of Spanish-cake. The name in Japan tends to confirm this, and must be our excuse for introducing the term here.

1880.—"There is a cake called kaseieira resembling sponge-cake. . . . It is said to have been introduced by the Spaniards, and that its name is a corruption of Castilla."—Miss Bird's Japan, i. 235.

**SPOTTED-DEER, a.** Axis maculatus of Gray; [Cervus axis of Blanford (Mammalia, 548)]; Hind. chital, Skt. chitra, 'spotted.'

1673.—"The same Night we travelled easily to Megatana, using our Fowling- Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, Chittén, or Spotted Deer."—Fryer, 71.

[1677.—"Spotted Deer we shall send home, some by ye Europe ships, if they touch here."—Forrest, Bombay Letters, i. 140.]

1679.—"There being convenience in this place for ye breeding up of Spotted Deer, which the Hon'ble Company doe every year order to be sent home for His Majesty, it is ordered that care be taken to breed them up in this Factory (Madapollam), to be sent home accordingly."—Pt. N. George Council (on Tour), 16th April, in Notes and Eats., Madras, 1871.

1682.—"This is a fine pleasant situation, full of great shady trees, most of them Tamarins, well stored with peacocks and Spotted Deer like our fallow-deer."—Hedges, Diary, Oct. 16; [Hak. Soc. i. 39].

**SQUEEZE, a.** This is used in Anglo-Chinese talk for an illegal extraction. It is, we suppose, the translation of a Chinese expression. It corresponds to the malatolta of the Middle Ages, and to many other slang phrases in many tongues.

1682.—"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 'squeeses' for contributions to public works . . . for the relief of districts suffering from scarcity . . . as well as for the often imaginary . . . damage caused by the overflowing of the Yangtse Kiang or the Yellow River."—The Fanevra at Canton, p. 36.

**STATION, s.** A word of constant recurrence in Anglo-Indian colloquial. It is the usual designation of the place where the English officials of a district, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

[1882.—"The nobles and gentlemen are frequently invited to witness a 'Station' bail."—Mrs. Meer Hassan Ali, Observations, i. 196.]

1886.—"And if I told how much I ate at one Mofussil station, I'm sure twould cause at home a most extraordinary sensation."—Trendley, The Dak Bungalow, in Fraser, lxxiii. p. 391.

"Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—Ibid. 231.

**STEVEDORE, s.** One employed to stow the cargo of a ship and to unload it. The verb estivar [Lat. stipare] is used both in Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. Estivador in the sense of a wool-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 animal Stalk, of which there are different kinds. Some appear like dried straws tied together, others like grass. . . ." — *Ivs*, 20.

1860. — "The Stick-insect. — The Phasmidae or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congener do to green leaves. . . ." — *Bail*, Jungle Life, 308.

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." — *Bail*, Jungle Life, 308.

STINK-WOOD, s. Fodidia 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 stick-wood into the pockets of respectable persons." — *Birdwood* (MS.).

STRIDhana, STREEdHANA, s. Skt. sth-dhana, 'women's property.'

A term of Hindu Law, applied to certain property belonging to a woman, which follows a law of succession different from that which regulates other property. The term is first to be found in the works of Jones and Colebrooke (1790-1800), but has recently been introduced into European scientific treatises. [See *Mayne, Hindu Law*, 541 seqq.]

1875. — "The settled property of a married woman . . . is well known to the Hindoos under the name of stridhan." — *Maine, Early Institutions*, 321.

STUPA. See TOPE.

SUÁKIN, n.p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation. Arab. Sawakin.

c. 1381. — "This very day we arrived at the island of Sawakin. It is about 6 miles from the mainland, and has neither drinkable water, nor corn, nor trees. Water is brought in boats, and there are cisterns to collect rain water. . . ." — *Ibn Batuta*, ii. 161-2.

1598. — "The Ptolemaic continued speaking with our people, and said to Don Rodrigo that he would have great pleasure and complete contentment, if he saw a fort of ours erected in Macuha, or in Guaquemac, or in Zylla." — *Correa*, iii. 42; [see *Dalboquesty: Comm.* ii. 229.]

[c. 1590. — ". . . thence it (the sea) washes both Persia and Ethiopia where are Dakhank and Suwarun, and is called the Gulf of Omán and the Persian Sea." — *Ais*, 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 Sikkak on the right bank of the Indus, and the island fortress of Bakkar or Bhakkar in the river. An alternative name is Roroe-Bucker, from Rohri, a town opposite Bakkar, on the left bank, the name of which is probably a relic of the ancient town of Atr or Alor, though the site has been changed since the Indus adopted its present bed. [See *McGrindle, Invasion of India*, 352 seqq.]

c. 1388. — "I passed 5 days at Lahari . . . and quitted it to proceed to Bakkar. 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 several days' marching arrived at the plain surrounding Bakkar." — *Turkda Nama*, in *Hickt*, i. 311.

1554. — "After a thousand sufferings we arrived at the end of some days' journey, at Siawan (Sokara), and then, passing by Patara and Darija, we entered the fortress of Bakr." — *Sidä Aït*, p. 136.

[c. 1590. — "Bhakkar (Bhukkar) is a notable fortress; in ancient chronicles it is called Mansuhr." — *Aïs*, ed. *Jarrett*, ii. 327.]

1616. — "Bucor, the Chiefie City, is called Bucor Sucor." — *Terry*, [ed. 1777, p. 75.]

1758. — "Vient ensuite Bucor, ou comme il est écrit dans la Géographie Turque, Paker, ville située sur une colline, entre deux bras de l'Indus, qui en font une île . . . la géographie . . . ajoute que Louchk (i.e. Ror) est une autre ville située vis-à-vis de cette île du côté meridional, et que Sakor, autrement Bucor, est en même position du côté septentrional." — *D'Anville*, p. 37.

SUCKET, s. Old English. Wright explains the word as 'dried sweetmeats or sugar-plums.' Does it not in the quotations rather mean loof-sugar? [Palmer (*Folk Etymology*, 378) says that the original meaning was a 'slice of melon or gourd.' Ital. sucetta, 'a kind of meat made of Pumphions or
Gourdes' (Florio) from succa, 'a gourd or pumpkin,' which is a shortened form of cucumis, a corruption of Lat. cucurbito (Diaz). This is perhaps the same word which appears in the quotation from Linschoten below, where the editor suggests that it is derived from Mahr sukata, 'slightly dried, desiccated,' and Sir H. Yule suggests a corruption of H. sonth, 'dried ginger.'

[1587. — "... packed in a friaze, two little barrels of suckat..." — Letters and Papers of the Reign of Henry VIII. xii. pt. i. 451.]

1584. — "White sucket from Zindi" (i.e. Sind) "Cambais, and China." — Barret, in Hakl. ii. 412.

[1589. — "Ginger by the Arabians, Persians and Turkes is called Gengibil (see GINGER), in Gusurate, Decan, and Bengal, 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 merchants were undone;
These suckets brake as many more."
Beaum. and Fletch., The Little French Lawyer, i. 1.

**SUCLAT, SACKCLOTH, &c., s.** Pers. sakallet, sakallat, saklatin, saklatun, applied to certain woollen stuffs, and particularly now to European broadcloth. It is sometimes defined as scarlet broad cloth; but though this colour is frequent, it does not seem to be essential to the name. [Scarlet was the name of a material long before it denoted a colour. In the Liberale Roll of 14 Hen. III. (1290, quoted in N. & Q. 8 ser. i. 129) we read of sangvine scarlet, brown, red, white and scarlet coloris de Marbl.] It has, however, been supposed that our word scarlet comes from some form of the present word (see Skeat, s.v. Scarlet).* But the fact that the Arab dictionaries give a form saklalt must not be trusted to. It is a modern form, probably taken from the European word, [as according to Skeat, the Turkish iskerlat is merely borrowed from the Ital. scarlatto].

The word is found in the medieval literature of Europe in the form sicla-
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. sahl, 'polishing' (see SICLEGUE); from Sicily (Ar. Sakhiliya); and from the Lat. ciclas, ciclada. In the Arabic Vocabulary of the 13th century (Florence, 1871), siklatun is translated by ciclas. The conclusion come to in the note on Marco Polo, based, partly but not entirely, on the modern meaning of sakallet, was that siklatun was probably a light woollen texture. But Dozy and De Jong give it as "etoffe de soie, broche d'or," and the passage from Edrisi supports this undoubtedly. To the north of India the name siklat 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. ..." — Batbati, in Bittot, ii. 148.

c. 1160. — "Almeria (Almaria) was a Musulman city at the time of the Moravidae. It was then a place of great industry, and reckoned, among others, 800 silk lookes, where they manufactored costly robes, brocades, the stuffs known as Slatun Isfahani ... and various other silk tissues."

— Edrisi (Joubert), ii. 40.

c. 1220. — "Tabriz. The chief city of Azarbaijan. ... They make there the stuffs called 'udabbi (see TABBY), Slatin, Kh Atbi, fine satins and other textures which are exported everywhere." — Yafuti, in Barbier de Meynard, i. 193.

c. 1370. —

"... His hear, his berr, was lyk saffronn
That to his girdel raughte adoun
Hise shoes of Cordewane,
Of Brugges were his hosen broun
His Robe was of Syklatoun
That coeste many a Jane."
Chaucer, Sir Thopas, 4 (Furnival, Ellesmere Text).

c. 1590. —

"Suklat-i-Rami o Farangi o Portogaldi"
(Broadcloth of Turkey, of Europe, and of Portugal). ... — Aita (orig.) i. 110. Blochmann renders 'Scarlet Broadcloth' (see above). [The same word, suclat, is used later on of 'woollen stuffs' made in Kashmir (Jarrett, Aita, ii. 355)].

1673. — "Suftahaim is already full of London Cloath, or Sackcloth Londre, as they call it." — Fryer, 224.

"... His Hose of London Sackcloth of any Colour." — Ibid. 391.

[1840. — "... his simple dress of sock- last and flat black woollen cap."
— Lloyd, Gerard, Narr. i. 167.]
SUDDEN DEATH. Anglo-Indian slang for a fowl served as a spatchcock, the standing dish at a dawk-bungalow in former days. The bird was caught in the yard, as the traveller entered, and was on the table by the time he had bathed and dressed.

[c. 1848.—"'Sudden death' means a young chicken about a month old, caught, killed, and grilled at the shortest notice."—Berncastle, Voyage to China, i. 193.]

Sudder, adj., but used as s. Literally 'chief,' being Ar. sdr. 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 'addadal). This was till 1863, in Calcutta and in the N.W.P., the chief court of appeal from the Mofussil or District Courts, the Judges being members of the Bengal Civil Service. In the year named the Calcutta Sudder Court was amalgamated with the Supreme Court (in which English Law had been administered by English Barrister-Judges), the amalgamated Court being entitled the High Court of 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, Moonisff. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grade, and Munsifs (see MOONISFF) 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 Munsifs 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. 1840.—"The Sadr-Judah ('Chief of the Word') i.e. the Kadi-al-Kuda (Judge of Judges) (GAZEE) . . . possesses ten townships, producing a revenue of about 60,000 tankas. He is also called Sadr-al-Islam."—Shahabuddin Dinnish, in Notes et Extra. xiii. 185.

SUFEENA, s. Hind. safina. This is the native corr. of subpoena. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word safina for 'a blank-book, a note-book.'

SUGAR. a. This familiar word is of Skt. origin. Sarkara originally signifies 'grit or gravel,' hence crystallised sugar, and through a Prakrit form sakara gave the Pura. shakkar, the Greek ζάχαρα and ζάχαρε, and the late Latin saccharum. The Ar. is sukkar, or with the article as-suukkar, and it is probable that our modern forms, It. zucchero and zucchere, Fr. sucre, Germ. Zucker, Eng. sugar, came as well as the Sp. azucar, and Port. açucar, from the Arabic direct, and not through Latin or Greek. The Russian is sakhar; Polish cukier; Hung. cukor. In fact the ancient knowledge of the product was slight and vague, and it was by the Arabs that the cultivation of the sugar-cane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, and not improbable, that palm-sugar (see JAGGERY) is a much older product than that of the cane. [This is disputed by Watt (Econ. Dict. vi. pt. i. p. 31), who is inclined to fix the home of the cane in E. India.] The original habitat of the cane is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the words.
SUGAR. 863  SUGAR.

"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 under cultivation, in that country. De Cochín-China.

The ancient idch the ancients 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 tabasheer at all sweet. On the contrary it is slightly bitter and physically in taste, with no approach to sweetness. It is a hydrate of silica. It could never have been called "honey" (see Dioscorides and Pliny below); and the name of bamboo-sugar appears to have been given to it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. [The same view is taken in the Encycl. Brit. 9th ed. xxii. 625, quoting Not. et Estr., xxv. 267.] All the erroneous notices of sārāqāp seem to be easily accounted for by lack of knowledge; and they are exactly paralleled by the loose and inaccurate stories about the origin of camphor, of lac, and what-not, that may be found within the boards of this book.

In the absence or scarcity of sugar, honey was the type of sweetness, and hence the name of honey applied to sugar in several of these early extracts. This phraseology continued down to the Middle Ages, at least in its application to uncrystallised products of the sugar-cane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention shi-mi or 'stone-honey' as a product of India and Persia. In the reign of Taitsung (627-650) a man was sent to Gangetic India to learn the art of sugar-making; and Marco Polo below mentions the introduction from Egypt of the further art of refining it. In India now, Chini (Cheeny) (Chinese) is applied to the whiter kinds of common sugar; Muri (Miskro) or Egyptian, to sugar-candy; jow sugar is called lund.

c. A.D. 60.——

"Quaque ferens rapidum diviso gurgite fontem
Vastis Indus aquis mixtum non sentit.
Hydaspen:
Quos bibunt tenera dulcis ab arundine succos.

Lucas, III. 285.

"Aiunt inventri apud Indos mel in arundinum folia, quod aut nos illius coli, aut ipsius arundinis humor dulcis et pinguis gignat."—Seneca, Epist. lxxxiv.

C. A.D. 66.——"It is called odkxyapem, and is a kind of honey which solidifies in India, and in Arabia Felix; and is found upon canes, in its substance resembling salt, and crunched by the teeth as salt is. Mixed with water and drunk, it is good for the belly and stomach, and for affections of the bladder and kidneys."—Dioscorides, Mat. Med. ii. c. 104.


c. 170.——"But all these articles are hotter than is desirable, and so they aggravate fevers, much as wine would. But oxymel alone does not aggravate fever, whilst it is an active purgative. . . . Not undeservedly, I think, that saccharum may also be counted among things of this quality."—Galen, Methodus Medendi, viii.

c. 636.——"In Indiis stagnis nasi arundinis calamisque dicuntur, ex quorum radicibus expressum surrexiium succum bibunt. Wade et Varro ait:
Indica non magno in arbore crescit arundo; illius et lentis premittur radicibus humor.
Dulcia qui nequeant succo concedere molla."—Isidori Hispaniensis Originae, Lib. xvii. cap. vii.

c. 1220.—"Sunt inuper in Terra (Sancta) canamellae de quibus sucohara ex compressione eiliquatur."—Jacobi Vitriaci, Hist. Jheropolim. cap. lxxvi.

c. 1298.—"Bengala est une provence vers midi. . . . Il font grant merchandie, car il ont espi e galanga e gingerie e suocares et
de maintes autres choses espoires." — Marco Polo, Geog. Text, ch. xxxvi.

1298. — "Je vous di que en ceste provençes" (Quinsae or Chelkian) "naist et se fait plus sucre 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-chau) "came under the Great Can these people knew not how to make fine sugar (zuccherio); 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." — Idem. in Ramusio, ii. 49.

C. 1343. — "In Cyprus the following articles are sold by the hundred-weight (cattara di peso) and at a price in besants: Round pepper, sugar in powder (polvere di suocherio) . . . sugars in loaves (suoccheri in pane), bees' honey, sugar-cane honey, and carob-honey (mele di apé, mele di cannameli, mele di carobab). . ." — Pegolotti, 64.

"Loaf sugars are of several sorts, viz. suoccherio muzzcherio, caffettino, and bambillonia; and of musciatto, and dammaschino; and the muzzcherio 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 muzzcherio kind but little comes to the west, because nearly the whole is kept for the mouth and for the use of the Sudan himself. "Zuccherio caffettino is the next best after the muzzcherio . . ." "Zuccherio Bambillonia is the next best after the best caffettino. "Zuccherio musciatto is the best after that of Bambillonia.

"Zuccherio chandi, the bigger the pieces are, and the whiter, and the brighter, so much 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 Cranio 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. 362-365. We cannot interpret most of the names in the preceding extract. Bambillonia is 'Sugar of Babylon,' i.e. of Cairo, and Dammaschino of Damascus. Muscheria (see CANDY [SUGAR]), the sugar-oat (zuccherio), 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 riki (roti) de sucre (al-sukkar), poids de Dihily, pour quatre drachmes." — Ibn Batuta, iv. 211.

1516. — "Moreover they make in this city (Bengala, i.e. probably Chittagong) much and good white cane sugar (zuccherio branco de cana), but they do not know how to consolidate it and make leaves of it, so they wrap up the powder in certain wrappers of raw hide, very well stitched up; and make great loads of it, which are dispatched for sale to many parts, for it is a great traffic." — Barboas, Lisbon ed. 382.

[1630. — "Let us have a word or two of the prices of sugar and sugar candy." — Forrot, Bombay Letters, i. 3.] 1507. — "Chacun sait que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de Schahar gosaj, 'tresor de sucre' qui lui a ete donne." — Arâșk-î-Mahbî, quoted by Garcin de Tassy, Ref. Mus. 95. (This is the saint, Farid-uddin Shâhârândi (d. A.D. 1338) whose shrine is at Pîk Paktan in the Punjab.) [See Crooke, Popular Religion, &c. i. 214 sqq.]

1810. — "Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent. . . Strange to say, the only sugar-candy used until that time" (20 years before the date of the book) "was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe that it is at least admitted that the raw sugars from that quarter are eminently good." — Williamson, V. M. ii. 133.

SULTAN. S. Ar. sulṭān, '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 Araamic have, as usual, š and s. Thus šoklān in Daniel (e.g. vi. 26—"in the whole dominion of my kingdom") is exactly the same word. The concrete word, corresponding to sulṭān in its post-classical sense, is šaltī, which is applied to Joseph in Gen. xlii. 6—"governor." So Saladin (Yūsuf Salāḥ-ad-dīn) was not the first Joseph who was sulṭān of Egypt. ['In Arabia it is a not uncommon proper name; and as a title it is taken by a host of petty kingslets. The Abbaside Caliphs (as Al-Wāsik . . .) formerly created these Sultans as their regents. Al Tā'ir bīlīlah (A.D. 974) invested the famous Sabukturin with the office . . . Sabukturin's son, the famous Mahmūd of the Ghaznavite dynasty in 1003, was the first to adopt 'Sultān' as an independent title some 200 years after the death of Harîn-al-Rashid" (Burton, Arab. Nights, i. 188.)]
c. 960.—"En de la laudis Mihajl

tov vnoi Theoflou anbeion apo 'Arabikut
ostos le' kompare, exon kerallin ton te
Soldanuni kai ton Saman kai ton Kaloufis,
kal oferwanto diaphorouis ides tis Dal-
matias." —Constant, Porphyrog., De Themaa-
libus, ii. Thessa xi.

c. 1075 (written c. 1130).—"... o kai
kabedose PIPras te kai Saraxeydous aoto
koria tis Peridos gegovasi soultanov
ston Stratagomitad * doumbaiantai, theo
oomaiate par aotoi Baveilein kai panto-
kratwr." —Nicephorus Brvennius, Com-
der, i. 9.

c. 1124.—"De divitii Soldant mira re-
ferunt, et de incogniti specibus quas in
oriente viderunt. Soldanuni dicitur quasi
anus dominus, quia cunctis praeest Orientis

1165.—"Both parties faithfully adhered
to this arrangement, until it was interrupted
by the interference of Sanjag-Shah ben
Shah, who governs all Persia, and holds
supreme power over 45 of its Kings. This
prince is called in Arabic Sultan ul-Fars.
al-Khabir (supreme commander of Persia)."
—R. Benjamin, in Wright, 105-106.

c. 1200.—"Endememts que ces choses
concerne sami en Antioche, le message qui
par Aussiens estoient als au soudan de
Perse por demander aide s'en retournoient." —Guillaume de Tyr, Old Fr. Tr. i. 174.

1209.—"Et quanf il furent la vens,
adone Bondocaire que soldan estoit do
Babelone vent en Armenie con grande
host, et fait grand domajes por la contre." —Marco Polo, Geog. Text, ch. xiii.

1307.—"Post quam vero Turchi oom-
parerunt terris illis et habitarerit ibidem,
elegerunt dominum super eum, et illum vocaverunt Solda quondam idem est mod rex
in idiomate Latinort." —Hainon Arme. de Tur-
tarls Liber, cap. xiii. in Novus Orbis.

1309.—"En icelle grant paisor de mort
ou nous estions, viendraent a nous jusques
treize ou quarzor dou conseil dou soudan,
trop richement appareille de dras d'or et
de soie, et nour furent demander (par un
frere de l'ospital qui savoit sarrazinois), de
par le soudan, se nous vorriensetre delier,
et nous deimes que oil, et ce poientoit
il bien savoir." —Joinville, Croto. Joinville
often has soudanc, and sometimes soudanc.

1498.—"En estre lugar e ilha a que
chamau Monobiquy estava hum senhor
a que elles chamavam Colytyam que era

c. 1586.—"Now Tamburlaine the mighty Soldan
comes,
And leads with him the great Arabian
King." —Marlowe, Tamb. the Great, iv. 3.

[1596.—"... this soldner
That slew the Sophy and a Persian prince
That won three fields of Sultan Solymar." —Merchant of Venice, II. i. 26.]

SUMATRA.
a. n.p. This name has been applied
to the great island since about A.D.
1400. There can be no reasonable
doubt that it was taken from the very
similar name of one of the maritime
principalities upon the north coast of
the island, which seems to have origin-
ated in the 13th century. The seat of
this principality, a town called Samu-
dra, was certainly not far from Pasei,
the Pacem of the early Portuguese
writers, the Passir of some modern
charts, and probably lay near the
inner end of the Bay of Telo Samawe
(see notes to Marco Polo, 2nd ed. ii.
276 seqq.). This view is corroborated
by a letter from C. W. J. 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 Nether-
lands India, who was visiting Pasei,
not far from that place, and on the
left bank of the river (we presume the
river which is shown in maps as
entering the Bay of Telo Samawe near
Pasei) came upon a 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 can be recognised in
Samar, the name given in the text of Marco
Polo to one of the kingdoms of this
cost, intervening between Baorma,
Pacem, and Dagroian or Dragoian,
which last seems to correspond with
Pedir. This must have been the position
of Samudra, and it is probable that it
d has disappeared accidentally from
Polo's Samara. Malay legends give
trivial stories to account for the ety-
mony of the name, and others have
been suggested; but in all probability
it was the Stk. Samudra, the 'sea.' [See
Miscellaneous Papers relating to Indo-
China, 2nd ser. ii. 50; Leyden, Malay
Annals, 65.] At the very time of the
alleged foundation of the town a king-
dom was flourishing at Dwara Samudra
in S. India (see Door Summumd).

The first authentic occurrence of the
name is probably in the Chinese annals,
which mention, among the Indian
kingdoms which were prevailed on to
send tribute to Kublai Khan, that of Sumutala. The chief of this State is called in the Chinese record Tu-han-pa-ti (Pauthier, Marc Pol, 605), which seems to exactly represent the Malay words Tuan-Pati, 'Lord Ruler.'

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of Sumutra, as he calls it, had become important and powerful in the Archipelago; and no doubt it was about that time or soon after, that the name began to be applied by foreigners to the whole of the great island, just as Lamori had been applied to the same island some centuries earlier, from Lombrì, 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 Shamuthra. Fra Mauro, who derived much information from Conti, in his famous World-Map, calls the island Isola Siamotra or Taprobane. The confusion with Taprobane lasted long.

When the Portuguese first reached those regions Pedir was the leading State upon the coast, and certainly no State known as Samudra or Sumatra then continued to exist. Whether the city continued to exist, even in decay, is obscure. The Ain, quoted below, refers to the "port of Sumatra," but this may have been based on old information. Valentijn seems to recognise the existence of a place called Samudra or Samotadara, 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 Shamuddin Shamatrarti, which seems to point to a place called Shamatrai 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 Barbeois. This man, on leaving Pedir and going down the coast, says: "I drew towards the south and south-east direction, and reached to another country and city which is called Samatra," and so on. Now this indicates the position in which the city of Sumatra must really have been, if it continued to exist. But, though this passage is not, all the rest of the narrative seems to be mere plunder from Varthema. Unless, indeed, the plunder was the other way; for there is reason to believe that Varthema never went east of Malabar.

There is, however, a like intimation in a curious letter respecting the Portuguese discoveries, written from Lisbon in 1515, by a German, Valentino Moravia (the same probably who published a Portuguese version of Marco Polo, at Lisbon, in 1502) and who shows an extremely accurate conception of Indian geography. He says: "The greatest island is that called by Marco Polo the Venetian Java Minor, and at present it is called Sumotra from a port of the said island." (see in De Gubernatis, Viagg. 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 Tulu-mangkin (qu. Telu-Samawe?). A curious passage also will be found below, extracted by the late M. Pauthier from the great Chinese Imperial Geography, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the Bijdragen).
a dependency of Java."—Rashiduddin, in Elliot, i. 71.

2. 1328. —"In this same island, towards the south, is another Kingdom by name Sumolata, in which is a singular generation of people."—OdoRic, in Cathay, &c., i. 277.

3. 1346. —"... after a voyage of 25 days we arrived at the island of Jaw" (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 Sumatra. It is large and handsome, and is encompassed with a wall and towers of timber."—Ibn Batuta, iv. 229-230.

1416. —"SUMATRA [Su-men-tala]. 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-lu-man; and anchoring here and going south-east for about 10 li (3 miles) one arrives at the said place.

... the city has no walled city. There is a large brook running out into the sea, with two tides every day; the waves at the mouth of it are very high, and ships continually founder there. ..."—Chinese work, quoted by Groeneveldt, p. 85.

4. 1430. —"He afterwards went to a fine city of the island Taprobana, which island is called by the natives Siamuthera."—Conti, in India in Xvth. Cent., 9.

1458. —"Isola Siamotra."—Fra Mauro.

1498. —... CAMATARA is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—Roteiro, 108.

1510. —"Wherefore we took a junk and went towards Sumatra to a city called Parer."—Farthenus, 228.

1529. —... We left the island of Timor, and entered upon the great sea called Lant Chidol, and taking a south-west course, we left to the right and the north, for fear of the Portuguese, the island of ZUMATRA, anciently called Taprobana; also Pegu, Bengal, Urisza, Chelmin (see KLING) where are the Malabars, subjects of the King of NARINGA."—Pigafetta, Hak. Soc. 159.

1572.

"Disem, que desta terra, co' as possantes Ondas o mar intrando, dividió A nobre ilha Sumatra, que já d'antes Juntas ambas a gente antigua via: Chersonesos foi dita, o das prestantes Vezas d'ouro, que a terra produzio, Aureas por epitatho li aumtaram Alguns que fosse Ophir imaginariam."—Camões, x. 124.

By Burton:

"From this Peninsula, they say, the sea parted with puissant waves, and entering there SUMATRA's noble island, went to be joined to the Main as seen by men of yore. This island is of very great extent, 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."
[SUMJAO, v. This is properly the imp. of the H. verb samjända, 'to cause to know, warn, correct,' usually with the implication of physical coercion. Other examples of a similar formation will be found under PUCKEROW.

[1826. — "... in this case they apply themselves to sumjao, the defendant."—Pandurang Hari, ed. 1878, i. 170.]

[SUMPITAN, s. The Malay blowing-tube, by means of which arrows, often poisoned, are discharged. The weapon is discussed under SARRATANE. The word is Malay sumpitan, properly 'a narrow thing,' from sumpi, 'narrow, strait.' There is an elaborate account of it, with illustrations, in Ling Roth, Natives of Sarawak and Br. N. Borneo, ii. 184 seqq. Also see Scott, Malayan Words, 104 seqq.

[c. 1630. — "Sempitana." See under UPAS.

[1841. — "In advancing, the sumpitan is carried at the mouth and elevated, and they will discharge at least five arrows to one compared with a musket."—Brooks, in Narrative of Events in Borneo and Celebes, i. 281.

[1883. — "Their (the Samangs') weapon is the sumpitan, a blow-gun, from which poisoned arrows are expelled."—Miss Bird, The Golden Chersonese, 18.]

SUNDA, n.p. The western and most mountainous part of the island of Java, in which a language different from the proper Javanese is spoken, and the people have many differences of manners, indicating distinction of race. In the 16th century, Java and Sunda being often distinguished, a common impression grew up that they were separate islands; and they are so represented in some maps of the 16th century, just as some medieval maps, including that of Fra Mauro (1459), show a like separation between England and Scotland. The name Sunda is more properly indeed that of the people than of their country. The Dutch call them Sundanese (Soendanezen). The Sunda country is considered to extend from the extreme western point of the island to Cheribon, i.e. embracing about one-third of the whole island of Java. Hinduism appears to have prevailed in the Sunda country, and held its ground longer than in "Java," a name which the proper Javanese restrict to their own part of the island. From this country the sea between Sumatra and Java got from Europeans the name of the Straits of Sunda. Geographers have also called the great chain of islands from Sumatra to Timor "the Sunda Islands."

[Mr. Whiteway adds: "There was another Sunda near Goa, but above the Ghâts, where an offspring of the Vijâyanagara 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 Tippeo Sultân absorbed it, and the ruler became a Portuguese pensioner."]

1516. — "And having passed Sumatera 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."—Barboa, 1528.

1528. — "Duarte Coelho in a ship, along with the galeas and a xoan, went into the port of Sunda, 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 thence. The country is very abundant in provisions, and rich in groves of trees, and has excellent water, and is peopled with Moors who have a Moorish king over them."—Correia, iii. 92.

1553. — "Of the land of Jâia we make two islands, one before the other, lying west and east as if both on one parallel. ... But the Jaes themselves do not reckon two islands of Jâia, 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 name of that part we consider their country to be an island divided from Jâia 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 Jâia 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 Bali, and that on the north they have the island of Madura, and on the south the unexplored sea."—Barroa, i. 12.

1554.—"The information we have of this port of Calapa, which is the same as Quenda, and of another port called Bocas, these two being 16 leagues one from the other, and..."
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-bandi, ‘moon-forest’ or ‘moon-embankment’; Chandra-bhanda, the name of an old tribe of salt-makers; Chandra-dhip-ban from a large zemindar called Chandra-dip in the Bakerganj district at the eastern extremity of the Sunderbunds; these are all suggestions that have been made. Whatever be the true etymology, we doubt if it is to be sought in sundara or sundari. [As to the derivation from the Sundari tree which is perhaps most usually accepted, Mr. Beveridge (Man. of Bakarganj, 24, 167, 39) 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 sandara or chandra, not sundara. And going back to what we conjecture may be an early occurrence of the name in two Dutch writers, we find this confirmed. These two writers, it will be seen, both speak of a famous Sandery, or Santry, Forest in Lower Bengal, and we should be more positive in our identification were it not that in Van der Broucke’s map (1660) which was published in Valentijn’s East Indies (1726) this Sandery Forest is shown on the west side of the Hoogly R., in fact about due west of the site of Calcutta, and a little above a place marked as Basanderi, located near the exit into the Hooghly of what represents the old Saraswati R., which enters the former at Sankral, not far below Fort William. This has led Mr. Blochmann to identify the Sanderi Bosch with the old Mahall Basandhari which appears in the Ain as belonging to the Sirkār of Sultānābād (Gladiwin’s Ayeen, ii. 207, orig. i. 407; Jarrett, ii. 140; Blochm. in J.A.S.B. xili. pt. i. p. 232), and which formed one of the original “xxiv. Pergunnas.”

Un-doubtedly this is the Basanderi of V. den Broucke’s map; but it seems possible that some confusion between Basandari 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 approve.

* Basandhari is also mentioned by Mr. James Grant (1766) in his View of the Resources of Bengal, as the Perguma of Balsa-basmandy; and by A. Hamilton as a place on the Damûdar, producing much good sugar (P. & R. Report, p. 405; J. R. A. iii. 4). It would seem to have been the present Perguma of Balsa, some 12 or 14 miles west of the northern part of Calcutta. See Hunter’s Bengal Gaz. i. 965.

† So called in the German version which we use; but in the Dutch original he is Sokouts.
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. 166).

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 Schultz, 155.

c. 1666.—"And thence it is" (from piratical raids of the Mugs, &c.) "that at present there are seen in the mouth of the Ganges, so many fine isles quite deserted, which were formerly well peopled, and where no other inhabitants are found but wild Beasts, and especially Pygers."—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, Sulthaan Iskender, and in their historians Iskender Dowlcarnan, was . . . they can show you the exact place where King Purus held his court. The natives will prate much of this matter; for example, that in front of the SANDER BUND (Sunder Boch, which we show in the map, and which they call properly after him Iskenderic) he was stopped by the great and rushing streams."—Valentijn, v. 179.

1728.—"But your petitioners did not arrive off Sunderbund Wood till four in the evening, where they rowed backward and forward for six days; with which labour and want of provisions three of the people died."—Pelham of Sherpur Mahal, of Amur and others, to Govr. of Ft. St. Geo., in Wheeler, ii. 41.

1764.—"On the 11th Bhaudan, whilst the Boats were at Kerma in Sunderbund Wood, 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 Cree. 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.

1788.—"If the Jelinghy be navigable we shall soon be in Calcutta; if not, we must pass a second time through the Sunderbunds."—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 offering of the moon."—James Grant, in App. to Fifth Report, p. 260. In a note Mr. Grant notices the derivation from "Sunder- dery wood," and "Sunder-ban," "beautiful wood," and proceeds: 'But we adhere to our own etymology rather . . . above all, because the richest and greatest part of the Sunderbunds is still comprised in the ancient Zemindarry pergunnah of Chander deep, or lunar territory.'

1792.—"Many of these lands, what is called the Sundra bunds, and others at the mouth of the Ganges, if we may believe the history of Bengal, was formerly well inhabited."—Forrest, V. to Mergui, Pref. p. 5.

1793.—"That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks, . . . this tract known by the name of the Woods, or Sunderbunds, is in extent equal to the principality of Wales."—Kerrell, Mem. of Map of Hind., 3rd ed., p. 359.

1853.—"The scenery, too, exceeded his expectations; the terrible forest solitude of the Sunderbunds was full of interest to an European imagination."—Oakfield, i. 38.

[SUNGBAR, s. Pers. sanga, sang, 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.


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 sanga, or mountain bridge of pines."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 117.

1871.—"A sanga bridge is formed as follows: on either side the river piers of rubble masonry, laced with mahogany beams of timber, are built up; and into these are inserted stout poles, one above the other in successively projecting tiers, the interstices between the latter being filled up with cross-beams, &c."—Harcourt, Himalayan Districts of Kooloo, p. 57 seq.]

SUNGTARA, s. Pers. sângtâra. The name of a kind of orange, probably from Cîntra. See under ORANGE a quotation regarding the fruit of Cîntra, from Albulfedâ.

c. 1526.—"The Sangtârah . . . is another fruit . . . In colour and appearance it is like the citron (Târawî), but the skin of the fruit is smooth."—Baker, 328.

c. 1590.—"Sîkar Sihet is yet more mountainous . . . Here grows a delicious fruit called Soontara (stâtaru) in colour like an orange, but of an oblong form."—Ayens, by
Gladwin, ii. 10; [Jarrett (ii. 124) writes Suntarrah].

1793.—"The people of this country have infinitely more reason to be proud of their oranges, which appear to me to be very superior to those of Silhet, and probably indeed are not surpassed by any in the world. They are here called Suntilla, which I take to be a corruption of Sengtrerrah, the name by which a similar species of orange is known in the Upper Provinces of India."—Kirpatrick's Nepal, i. 129.

1835.—"The most delicious oranges have been procured here. The rind is fine and thin, the flavour excellent; the natives call them 'cinta.'—Wanderings of a Pilgrim, ii. 99.

SUNN, s. Beng. and Hind. san, from Skt. sana; the fibre of the Crotalaria juncea, L. (N.O. Leguminosae); often called Bengal, or Country, hemp. It is of course in no way kindred to true hemp, except in its economic use. In the following passage from the Ain the reference is to the Hibiscus canabinus (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-paut. It makes a very soft rope."—Ayen, by Gladwin, i. 89; in Blochmann (i. 57) Pfaisan.

1833.—"Sunn . . . a plant the bark of which is used as hemp, and is usually sown around cotton fields. —Playfair, Taleef-i-Shereef, 96.

[SUNNEE, SOONNEE, s. Ar. sinni, which is really a Pers. form and stands for that which is expressed by the Ar. Akhi's-Sunnah, 'the people of the Path,' a 'Traditionist.' The term applied to the large Mahomedan sect who acknowledge the first four Khalifahs to have been the rightful descendants of the Prophet, and are thus opposed to the Sheehahs. The latter are much less numerous than the former, the proportion being, according to Mr. Wilfrid Blunt's estimate, 15 millions Shiiahs to 145 millions of Sunnis.

[c. 1590.—"The Mahomedans (of Kashmir) are partly Sunnis, and others of the sects of Aly and Noorbukshy; and they are frequently engaged in wars with each other."—Ayen, by Gladwin, ii. 125; ed. Jarrett, ii. 352.

[1628.—"The other two . . . are Sonn, as the Turks and Moghol."—P. della Valle, Hak. Soc. i. 132.

[1812.—"A fellow told me with the gravest face, that a lion of their own country would never hurt a Shyayah . . . but would always devour a Sunn."—Morier, Journey through Persia, 62.]

SUNNUD, s. Hind. from Ar. sanad. A diploma, patent, or deed of grant by the government of office, privilege, or right. The corresponding Skt.—H. is ksana.

[c. 1590.—"A paper authenticated by proper signatures is called a sunudd . . ."—Ayen, by Gladwin, i. 214; ed. Blochmann, i. 259.]

1758.—"They likewise brought sunnuds, or the commission for the nabolicship."—Orme, Hist., ed. 1803, ii. 284.

1793.—"That your Petitioners, being the Brahins, &c. . . . were permitted by Sunnuud from the president and council to collect daily alms from each shop or doocan (Doocauu) of this place, at 5 cowries per diem."—In Long, 184.

1778.—"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 Sunnuud thereof, shall not have Authority to cause him any Let or Molestation."—Hales, Code, 100-101.

1778.—"I enclose you sunnuda for pension for the Killadar of Chittisdroog."—Wellington, i. 45.

1800.—"I wished to have traced the nature of landed property in Soondaah . . . by a chain of Sunnuds up to the 9th century."—Sir T. Munro, in Life, i. 249.

1809.—"This sunnud is the foundation of all the rights and privileges annexed to a jagoeer (Jagbeer)."—Harrington's Analysis, ii. 410.

SUNYASEE, s. Skt. sannyasa, lit. 'one who resigns, or abandons, scil. 'worldly affairs'; a Hindu religious mendicant. The name of Sunyasee 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 Kasim Ali (1760-64) they were bold enough to plunder the city of Dacca; and in 1786 the great geographer James
Rennell, in an encounter with a large body of them in the territory of Koch (see COOCHE) Bihar, was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

[c. 200 A.D. — "Having thus performed religious acts in a forest during the third portion of his life, let him become a Sannyasi for the fourth portion of it, abandoning all sensual affections." — Manus, vi. 33.

[c. 1500. — "The fourth period is Sannyasa, which is an extraordinary state of austerity that nothing can surpass. ... Such a person His Majesty calls Sannyasi." — Ait, ed. Jarrett, iii. 278.]


1626. — "Some (an unlearned kind) are called Sannases." — Purchas, Pilgrimage, 549.

1651. — "The Sanyays are people who set the world and worldly joys, as they say, on one side. These are indeed more precise and strict in their lives than the foregoing." — Rogerius, 21.

1674. — "Sanidade, or Santsi, is a dignity greater than that of Kings." — Faria y Sousa, Asia Port. ii. 711.

1726. — "The Sansyas are men who, forsaking the world and all its fruits, betake themselves to a very simple and retired manner of life." — Valentin, Chor. 75.

1746. — "The Sanyaas are men who, in pursuit of 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.

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 Sannases, the gypsies of Hindostan." — Do., do., August 26, in Gleig, 303-4. See the same vol. also pp. 294, 291-7-8, 305.

1826. — "Being looked upon with an evil eye by many persons in society, I pretended to bewail my brother's loss, and gave out my intention of becoming a Sannyase, and retiring from the world." — Pandurang Hati, 394; [ed. 1873, iii. 267; also i. 189].

SUPHRA, n.p. The name of a very ancient port and city of western India; in Skt. Sāḍārakā, popularly Suphā. It was near Wasā (Baquin 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

* This affair is alluded to in one of the extracts in Long (p. 842): "Agreed ... that the Fakirs who were made prisoners at the relating of Dacca may be employed as Cookies in the repair of the Factory." — Proos. of Council of St. Williams, Dec. 6, 1769.

* Williams (Skt. Dict. a.v.) gives Sāḍārakā as "the name of a mythical country"; but it was real enough. There is some ground for believing that there was another Sāḍārakā on the coast of Orissa, Zawrdo of Polasny.
it from the sea being now dry. The city is mentioned in the Mahabharata as a very holy place, and in other old Sanskrit works, as well as in cave inscriptions at Karli and Nasik, 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 Indrajit Bhagwanlal. The name of Supara is one of those which have been plausibly connected, through Sophir, the Coptic name of India, with the Ophir of Scripture. Some Arab writers call it the Shefala of India.

c. A.D. 80-90.—"Тотикé ðé ἐμπύρια κατά τó ἑξῆς κεῖμενα ἀπό Βαρνάγων, Σοῦτ-παρα, καὶ Καλλίνα πόλεως..."—Periplus, § 52, ed. Fabriici.

c. 150.—

"Ἀρακης Σαλβίων Ἑντάρα...
Γοῦροι ποταμοῦ ἐκβολαί...
Δοῦγγα...
Βήθος ποταμοῦ ἐκβολαί...
Σιμύλλα ἐμπύριοι καὶ ἀκρα..."

Ptolemy, VII, i. f. § 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 Supparaka..."—The Mahabharat, by Turnour, p. 46.

c. 500.—"Σοφέριο, χωρὶς, εἰν ώ ό πολύτιμου λίθου, καὶ ό χρυσός, εἰν 'Ινδία."—Hesychius, s.v.

c. 951.—"Cities of Hind... Kambya, Subara, Sindan..."—Istakhri, in Elliot, i. 27.

A.D. 1095.—"The Mahamandalka, the illustrious Anantadeva, the Emperor of the Kokan (Concan), has released the toll mentioned in this copper-grant given by the Stharas, in respect of every cart belonging to two persons... which may come into any of the ports, Sri Sthanaka (Tana), as well as Nagaapur, Suparaka, Chenuli (Chaul) and others, included within the Kokan Fourteen Hundred..."—Copper-Plate Grant, in Ind. Antq. ix. 38.

c. 1150.—"Súbára is situated ½ mile from the sea. It is a populous busy town, and is considered one of the entrepôts of India."—Edrisi, in Elliot, i. 85.

1521.—"There are three places where the Friars might reap a great harvest, and where they could live in common. One of these is Supara, where two friars might be stationed; and a second is in the district of Paroco (Broach), where two or three might abide; and the third is Columbus (Queenam)."


c. 1330.—"Sufalah Indica. Biranio nominatur Síífah... De eo nihil commentandum inveni."—Abufida, in Gildemeister, 189.

1588.—"Rent of the caçâe (Cusabah), of Çupara... 14,123 fœdias."—S. Bootho, Tombo, 175.

1803.—Extract from a letter dated Camp Soopara, March 26, 1808.

"We have just been paying a formal visit to his highness the peishwa," &c.—In Asiatic Annual Reg. for 1808, Chron. p. 99.

1846.—"Supara is a large place in the Agasee mahal, and contains a considerable Musalman 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."—Descriptive Notes, by John Vavell, Reg., 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 1683 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 1787, 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, a. 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. Narcit, or nargoola, or coco-nut) "is at first full of very sweet water, which the Indians drink, using it instead of wine. This drink is called Romoco-sura," and is exceedingly pleasant."—Cosmas, in Cathay, &c., clxxvi.

[1564. — "Cura." See under ARBAC.]

1683. — "They grow two qualities of palm-tree, one kind for the fruit, and the other to give cura."—Garcia, f. 67.

1578. — "Sura, which is, as it were, vino mosto."—Acosta, 100.

1598. — "... in that sort the pot in short space is full of water, which they call sura, and is very pleasant to drink, like sweet wine, 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 Tarree (Toddy) or Sura. ..."—W. Finch, in Purchas, i. 436.

1643. — "La je fis boire mes mariniers de telle sorte que peu s'en sortant qu'il ne rennemmen notre amadis ou batteau: Ce breuvage estoit du sura, qui est du vin fait de palmes."—Mercuet, Voyages, 252.

c. 1550. — "Nor could they drink either Wine, or Sury, or Strong Water, by reason of the great Imposta which be laid upon them."—Tavernier, E. T. ii. 86; [ed. Ball, i. 343].

1653. — "Les Portugais appellent ce tari ou vin des Indes, Soure ... de cette liqueur le singe, et la grande chauss-souris ... sont extremement amateurs, aussi bien que les Indiens Musulmans (sic), Parsis, et quelque tribus d'Indou. ..."—De la Boullaye-le-Gouz, ed. 1667, 293.

SURAT, n.p. In English use the name of this city is accented Suratt; but the name is in native writing and parlance generally Sôrôt. In the Aśa, however (see below), it is written Sôrat;

also in Saddik Isafahani (p. 106). Surat was taken by Akbar in 1573, having till then remained a part of the falling Mahomedean 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 Saurashtra was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This latter name and country is represented by the differently spelt and pronounced Sârath (see SURATH). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus: "The names 'Surat' and 'Sûrath' are identical, both being derived from the Sankrit Saurasthāra; but as they belong to different places a distinctness in spelling has been maintained. 'Surat' is the city; 'Sûrath' is a prânt or district of Kattiwar, of which Junâgarh is the chief town" (Elliot, v. 350; see also 197). Also: "The Sanskrit Sûrasthâra and Gúrjâra 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 Surâstâra nor Guzerat in Gurjâra. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's Sûrastre or Surastra comprises Surat. ..." (Dowson (b) ibid. i. 369). This last statement seems distinctly erroneous. Surat is in Ptolemy's Σουραστη, not in Σουραστρη, which represents, like Saurashtra, 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 Saurashtra or Sorath.

Surat is not a place of any antiquity. There are some traces of the existence of the name ascribed to the 14th century, in passages of uncertain value in certain native writers. But it only
1510.—"Don Afonso" (de Noronha, nephew of Alboquerque) "in the storm not knowing whither they went, entered the Gulf of Cambay, and struck upon a shoal in front of **Surat**. 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 in which they call **Surate**, 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."—Barnhe, Lisbon ed. 260.

1525.—"The sari (Corga) or flower cotton cloths of **Caryolate**, of 14 yards each, is worth ... 250 fides."—Lembrança, 45.

1528.—"Heytor da Silveira put to sea again, scouring the Gulf, and making war everywhere with fire and sword, by sea and land; and he made an onslaught on **Currete** and Reynel, great cities on the sea-coast, and sacked them, and burnt part of them, for all the people fled, they being traders and without a garrison."—Correa, iii. 277.

1553.—"Thence he proceeded to the bar of the river Tapty, above which stood two cities the most notable on that gulf. The first they call **Surat**, 3 leagues from the mouth, and the other Reiner, on the opposite side of the river and half a league from the bank. ... The latter was the most sumptuous in buildings and 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 ofCambay's fleet were furnished. **Surat** again was inhabited by an unwarlike people whom they call Banyans, folk given to mechanic crafts, chiefly to the business of weaving cotton cloths."—Barros, IV, iv. 8.

1554.—"So saying they quitted their rowing-benches, got ashore, and started for **Surat**."—Sidi 'Ali, p. 83.

1573.—"Next day the Emperor went to inspect the fortress ... During his inspection some large mortars and guns attracted his attention. Those mortars bore the name of Sulaimán, from the name of Sulaimán Sultan 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 Khudáwán Kháin 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 Junaghar by the ruler of that country."—Tabar Kal-i-Albar, in Elliot, v. 350.

1610.—"**Surat** is among famous ports. The river Tapty runs hard by, and at seven o'clock distance joins the salt sea. Rántí on the other side of the river is now a port dependent on **Surat**, but was formerly a big city. The ports of Khándevl and Bálár are also annexed to **Surat**. Fruit, and especially the **ananas**, is abundant. ... The sectaries of Zardasht, emigrant from Persia, have made their dwelling here; they reverence the Zond and Pazhán and erect their **dakhmas** (or places for exposing the dead). ... Through the carelessness of the agents of Government and the commanding officers of the troops (shipah-salátrán, Shipah Bélár), a considerable tract of this Sírkár is at present in the hands of the Frank, e.g. Daman, Sanján (St. John's), Társphir, Mábim, and Bázílé (see (1) Bassail), that are both cities and ports."—Ains, orig. i. 488; [ed. Jarrett, ii. 243].

1615.—"To the Right Honourable Sir Thomas Roe ... these in **Surat**."—Foster, Letters, iii. 196.

1638.—"Within a League of the Road we entred into the River upon which **Surat** is seated, and which hath on both sides a very fertile soil, and many fair gardens, with pleasant Country-houses, which being all white, a colour which it seems the Indians are much in love with, afford a noble prospect amidst the greenness whereby they are encompassed. But the River, which is the Tapte ... is so shallow at the mouth of it, that Barks of 70 or 80 Tun can hardly come into it."—Mandelslo, p. 12.

1690.—"**Suart** is reckon'd 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 Boats and Yachts, and Country Boats."—Ovington, 218.

1779.—"There is some report that he (Gen. Goddard) is gone to Bender-Bougot ... but the truth of this God knows."—Sei'r Mútaq, iii. 328.
Sūrath, more properly Sūrath, and Sōreth, n.p. This name is the legitimate modern form and representative of the ancient Indian Saurashtra and Greek Svarasthêa, names which applied to what we now call the Kathyrwar Peninsula, but especially to the fertile plains on the sea-coast. ["Saurashtra, the land of the Sun, afterwards Sanskritized into Saurāśṭra the Goody Land, preserves its name in Sūrath, the southern part of Kāthiavāda. The name appears as Surasthira in the Mahābhārata and Pāṇini's Gānaptidha, in Rudrādāna's (A.D. 150) and Skandagupta's (A.D. 466) Gīmnār inscriptions, and in several Valabhi copper-plates. Its Pārākṛta form appears as Sūratha in the Nāśik inscription of Gotamiputra (A.D. 150) and in later Pārākṛta as Sūrathā in the Tirthakalpa of Jinaprabha of the 13th or 14th century. Its earliest foreign mention is perhaps Strabo's Sōraēstos and Pliny's Orature (Bombay Gazetteer, i. pt. i. 6). The remarkable discovery of one of the great inscriptions of Śaka (B.C. 250) on a rock at Gīmnār, near Jūnāgarh in Saurashtra, shows that the dominion, whose capital was at Pataliputra (Pālīmūḍhra) or Pātana, extended to this distant shore. The application of the modern form Sūrath or Sōrath has varied in extent. It is now the name of one of the four prānī or districts into which the peninsula is divided for political purposes, each of these prānī containing a number of small States, and being partly managed, partly controlled by a Political Assistant. Sūrath occupies the south-western portion, embracing an area of 5,220 sq. miles.

O. A.D. 80–90.—"Σωρός τὰ μὲν μεσόγεια τῷ Σκύλῳ συνφωνεῖ τstaking ᾧ Καιλαίνη, τά δὲ παραβαλασία Συραστρήνη."—Ptolemy, § 41.

O. 150.—"Σωράστρηνη, * * *
Βαρδέμια κόλο... Σωράστρηνα κόλο... Μονολυσονον εύμορφον..."

Ptolemy, VII. i. 2-8.

"Πάλαι ἡ μὲν παρὰ τὸ λεωφόρου μέρος τοῦ Ἰράνδου κάλεσται κοινώς μὲν... Ἰρανδοκεῖα
* * * * *
καὶ ἡ περὶ τῶν Κάκαθε κόλων... Σωραστρήνη".—Iβīd. 55.

O. 545.—"Διότι σύν ὑπὸ μετρῖα ἐμπάρον τῷ Ἰνδίατα ταῖς, 'Ερυθρῶν, Καλ- λίνα, Σιζουρῷ, ἢ Μαλέ, πέτω ἐμπάρον ἔσωσον βάλλοντα τῷ ἱππεῖ."—Cosmas, lib. xi. These names may be interpreted as Sind, Sūrath, Cylene, Choul (?) Malabar.

O. 840.—"In quittant le royaume de Fal-la-pi (Vallabhi), il fit 500 li à l'ouest, et arriva au royaume de Sou-la-teck's (Saurāśṭra). . . . Comme ce royaume se trouve sur le chemin de la mer orientale, tous les habitants profitent des avantages qu'offre la mer; ils se livrent au négoces, et à un commerce d'échange."—Hieron-Taisny, in Poul. Boudia, 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 Cūrati Mangalor," and here, as at the other, put in many vessels of Malabar for horses, grain, cloths, and cotton, and for vegetables and other goods prized in Indes, and they bring hither coco-nuts, Jaggery, (Jaggery), which is sugar that they make drink of, smery, wax, cardamoms, and every other kind of spice, a trade in which great gain is made in a short time."—Barboes, in Ramuuro, l. i. 296.

1578.—See quotation of this date under preceding article, in which both the names Sūrath and Sūrashtra, occur.

1584.—"After his second defeat Mūsamār Gujarāṭi retroceded by way of Champānīr, Bīrāp, and Jhālāwar, to the country of Sūrath, and rested at the town of Gondal, 12 kos from the fort of Jūnāgarh . . . He gave a lac of Mahānāīs and a jewelled dagger to Amin Khan Ghori, ruler of Sūrath, and so won his support."—Tabākhi-i-Aḥkār, in Elliot, v. 437-438.

O. 1590.—Sīrār Sūrat (Sūrāshṭra) was formerly an independent territory; the chief was of the Ghelalo tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Gōgha (Gogo) to the port of Aramōy (Ārāmāti) measures 125 kos; and the breadth from Sindhār (Sīrāshtrā), to the port of Dīs, is a distance of 72 kos."—Āqea, by Gīmāra, ii. 78; [ed. Jarrett, ii. 243].

1616.—"Sūrāth, the chief city, is called Jānapagor; it is but a little Province, yet very rich; it lies upon Guzarat; it hath the Ocean to the South."—Terry, ed. 1665, p. 554.

Sūrkunda, a. Hind. sarkand, [Skt. sara, 'reed-grass,' kand, 'joint, section']. The name of a very tall reed-grass, Saccharum Sōra, Roxb., perhaps also applied to Saccharum procercum, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a

* Mangalore (q.v.) on this coast, no doubt called Sūrāth Mangalor to distinguish it from the well-known Mangalor of Canara.
howda on the back of a tall elephant. It is from the upper part of the flower-bearing stalk of surkunda that surky (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 a saccharum, but am not quite sure. 'No,' he said, 'but the people in the neighbourhood call it Sikander's Grass, as they still call the main branch of a river 'Sikander's channel.' Strange, is it not!—how that great individuality looms through history."—Grant Duff, Notes of an Indian Journey, 105.

**Surooose.** s. Pers. sur-posh, 'head-cover,' [which again becomes corrupted into our Tarboosh (tarbush), and Tarbrush of the wandering Briton]. A cover, as of a basin, dish, hooka-bowl, &c.

1829.—"Tugging away at your hookah, find no smoke; a thief having unloosed your silver chelam (see CHILLUM) and suroose."—Mem. of John Shipp, ii. 169.

**Surrapurda.** s. Pers. sardpura. 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, interwoven in many ways, with battlements at the top, and with cords to strain it outside and inside, and with poles inside to hold it up. . . . And there was a gateway of great height forming an arch, with doors within and without made in the same fashion as the wall . . . and above the gateway a square tower with battlements: however fine the said wall was with its many devices and artifices, the said gateway, arch and tower, was of much more exquisite work still. And this enclosure they call Zalaparda."—Clavijo, s. cxi.

c. 1590.—"The Sarapardah was made in former times of coarse canvass, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness."—Asa, i. 54.

1889.—"The camp contained numerous enclosures of surrapurdahs or canvas screens. . . ."—Elphinstone, Cabul, 2nd ed. i. 101.

**Surrinjaum,** s. Pers. saranjam, lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Mahratta provinces it has a special application to grants of land, or rather assignments of revenue, for special objects, such as keeping up a contingent of troops for service; to civil officers for the maintenance of their state; or for charitable purposes.

[1823.—"It was by accident I discovered the deed for this tenure (for the support of troops), which is termed sarrajam. 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. 108.]

[1877.—"Government . . . did not accede to the recommendation of the political agent immediately to confiscate his sarinatingam, or territories."—Mrs. Guthrie, My Year in an Indian Fort, i. 106.]

**Surrinjaumber, Gram,** s. Hind. grám-saranjam; Skt. grāma, 'a village;' and saranjam (see SURREINJAUM); explained in the quotation.

1767.—"Gram-saranjamme, 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 villages they belong to . . . (Ra.) 1,54,521 : 14."—Revenue Accounts of Burdwan. In Long, 507.

**Surbow, Srobow, &c.,** s. Hind. sardo. 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 Jordan. It is Nemorhoes bubalina, Jordan; [N. bubalina, Blanford (Mammalia, 513)].

**Surwaun, s.** Hind. from Pers. sirdarn, sdrdân, from sdr in the sense of camel, a camel-man.

[1828.—". . . camels roaring and blubbering, and resisting every effort, soothing or forcible, of their servans to induce them to embark."—Mundy, Pen and Pencil Sketches, ed. 1855, p. 185.]

1844.—". . . armed Surwans, or camel-drivers."—G. O. of Sir C. Napier, 98.

**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. Satadru, 'flowing in a hundred channels,' Sutadru, Sutadri, Satadru, &c., and is the Sut, Zapat, or Zadaphos, or Zaddarpos of Ptolemy, the Sydrus (or Hesudrus) of Pliny (vi. 21).

c. 1020.—"The Sultán ... crossed in safety the Sihán (Indus), Jelám, Chandrá, Ubra (Rávi), Bah (Biyáh), and Satadur. . . ."—Al-Úbi, in Elliot, ii. 41.

c. 1080.—"They all combine with the Sutadri below Múthán, at a place called Panjnad, or 'the junction of the five rivers.'—Al-Birrinc, in Elliot, i. 48. The same writer says: "(The name) should be written Shatauld. It is the name of a province in Hind. But I have ascertained from well-informed people that it should be Sutadur, not Shatauld." (sic.)—Ibid. p. 52.

c. 1310.—"After crossing the Panjáb, or five rivers, namely, Sind, Jelám, the river of Lohár, Satúl, and Biyáh. . . ."—Wasséf, in Elliot, iii. 38.

c. 1380.—"The Sultán (Firoz Sháh) . . . conducted two streams into the city from two rivers, one from the river Jumna, the other from the Sutlég. . . ."—Táríkh-i-Firoz Sháh, in Elliot, iii. 300.

c. 1450.—"In the year 756 H. (1355 A.D.) the Sultán proceeded to Dálippládr, and conducted a stream from the river Sutlág, for a distance of 40 kos as far as Jusásár."—Táríkh-i-Mádhrúk Sháhí, in Elliot, iv. 8.

c. 1562.—"Letters came from Lahore with the intelligence that Ibrahim Husain Mirzá had crossed the Sutadi, and was marching upon Dálippládr. . . ."—Tabárát-i-Al-bari, in Elliot, v. 358.

c. 1590.—"Súbah Dáli. In the 3rd climate. The length (of this Súbah) from Púlwar to Lodhánas, which is on the bank of the river Sutlág, is 165 Károh.—Atá, orig. i. 513; [ed. Jarrett, p. 278].

c. 1793.—"Near Moulan they unite again, and bear the name of Sétla, until both the substance and name are lost in the Indus."—Rennell, Memoir, 102.

In the following passage the great French geographer has missed the Sutlég:

1753.—"Les cartes qui ont précédé celles que j'ai composées de l'Arie, ou de l'Inde . . . ne marquaient aucune rivière entre l'Hypasie, ou Hypasie, dernier des fleuves qui se rendent dans l'Indus, et le Gémé, qui est le Jomanes de l'Antiquité . . . Mais la marche de Timur a indiqué dans cette intervalle deux rivieres, celle de Kéké, et celle de Pamit. Dans un ancien itinéraire de l'Inde, que Pline nous a conservé, on trouve entre l'Hypasie et le Jomanes une rivière sous le nom d'Hyphasis de à égale distance d'Hyphasis et de Jomanes, et qu'on a tout lieu de prendre pour Kéké."—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 Râjpûtas.

The word is properly Skt. sati, 'a good woman,' 'a true wife,' and thence specially applied, in modern vernaculars of Sanskrit parentage, to the wife who was considered to accomplish the supreme act of fidelity by sacrificing herself on the funeral pile of her husband. The application of this substantive to the suicidal act, instead of the person, is European. The proper Skt. term for the act is sahagamana, or 'keeping company;' [sahamaru, 'dying together']. A very long series of quotations in illustrations of practice, from classical times downwards, might be given.

We shall present a selection.

We should remark that the word (sati or sutter) does not occur, so far as we know, in any European work older than the 17th century. And then it only occurs in a disguised form (see quotation from P. Della Valle). The term masti which he uses is probably madh-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. Whitworth's Dictionary of a word Masti-kalla used in Canara for a monument commemorating a sati. Kalla is stone and masti=madh-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 Tanjors MSS., p. 135a). It was introduced into Southern India with the Brahman civilization, and was prevalent there chiefly in the Brahmanical Kingdom of Vijayanagar, and among the Maharrattas. 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 Satta (Skt. sati, 'truth;' from sati, whence also sati). See Crawford, B. of Ind. Archip. ii. 243, and Friedrich, in Verhandlungen von Act Balm. Gesellschaft, xxii. 10.
of S. India, the rite is forbidden (Anudhranyaya, v. 26). The cases mentioned by Teixeira below, and in the Lettres Édissantes, occurred at Tanjore and Madura. A (Mahatta) 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 Magi and Ibn Fognán. 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, Pauwamm, iii. 198 seqq.]

In Diodorus we have a long account of the rivalry as to which of the two wives of Keteus, a leader of the Indian contingent in the army of Eumenes, should perform Suttee. One is rejected as with child. The history of the other terminates thus:

Β. C. 317.—"Finally, having taken leave of those of the household, she was set upon the pyre by her own brother, and was regarded with wonder by the crowd that had run together to the spectacle, and heroically ended her life; the whole force with their arms thrice marching round the pyre before it was kindled. But she, laying herself beside her husband, and even at the violence of the flame giving utterance to no unbecoming cry, stirred pity indeed in others of the spectators, and in some excess of eulogy; not but what there were some of the Greeks present who reproached such rites as barbarous and cruel...."—Diod. Sic. Biblioth. xix. 33-34.

c. 320.
"Felix Eois lex funeris una maritis
Quos Aurora suos rubra colorat equis;
Namque ubi mortifero jacta est fax ultima lecto
Uxorum fuis stat pia turbae comis;
Et certamen habet ietis, quae viva sequatur
Conjugium; pudor est non licuisse mori,

Ardent victories; et flammes pectora praebent,
Impununtque suis ora perusta viris."

Proprietis* Lib. iii. xiii. 16-22.

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 men 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 farthest out of the islands dependent upon India. Sometimes when they burn the body of a King, his wives cast themselves on the pile, and burn with him; but it is at their choice to abstain."—Reinaud, Relation, &c. i. 50.

c. 1200.—"Hearing the Raja was dead, the Parmarí became a sati:—dying she said—
The son of the Jadavanl 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.

1298.—"Many of the women also, when their husbands die and are placed on the pile to be burnt, do burn themselves along with the bodies."—Marco Polo, Bk. iii. ch. 17.

c. 1322.—"The idolaters of this realm have one detestable custom (that I must mention). For when any man dies they burn him; and if he leave a wife they burn her alive with him, saying that she ought to go and keep her husband company in the other world. But if the woman have sons by her husband she may abide with them, as she will."—Odoric, 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 she their wives follow them alive to the fire, and for the sake of worldly glory, and for the love of their husbands, and for eternal life, burn along with them, with as much joy as if they were going to be wedded. And those

* The same poet speaks of Evadne, who threw herself at Thebes on the burning pile of her husband Cephalus (I. 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."—
Pr. 242, 20.

C. 1843.—"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 Batuta, ii. 138.


C. 1590.—"There are in this Kingdom (the Deccan) many heathen, natives of the country, whose custom is that when they die they are burnt, and their wives along with them; and if these will not do it they remain in disgrace with all their kindred. And as it happens oft times that they are unwilling to do it, their Brahmin kinsfolk persuade them thereto, and this in order that such a fine custom should not be broken and fall into oblivion."—Summario de Genii, in Ramusio, i. f. 329.

C. 1586.—"In this country of Camboja . . . when the King dies, the lords voluntarily bathe with him, and so do the King's wives at the same time, and so also do other women on the death of their husbands."—Ibid. f. 386.

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 honest woman, nor as a faithful wife.

C. 1586.—Cesare Federici notices the rite as peculiar to the Kingdom of Benares (see BIBNAGAR): 'vidi cose strane e bestiali di quella gentilità; vanno primamente abbruscire i corpi morti con d'huomini come di donne nobili; e se l'huomo è maritato, la moglie è obbligata ad abbrucirsi vivi col corpo del marito.'
—Orig. ed. p. 36. This traveller gives a good account of a Suttee.

1588.—"In the interior of Hindustan it is the custom when a husband dies, for his widow willingly and cheerfully to cast herself into the flames (of the funeral pile), although she may have 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 Namah, in Elliot, vi. 99.

1588.—"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. Babbi, f. 82r. 83.

1588.—"The custom of the country (Java) is, that whencesoever 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 issue 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 accompt, hath a ball in her hand, and throweth it from her, and the place where the ball resteth, thither they goe all, and turn their faces to the south, every one with a dagger in their hand (which dagger they call a crixe (see CREASE), and as sharpe as a razor), stab themselves in their owne blood, and fall a-grouelling on their faces, and so end their dayes."—T. Candish, in Halk. iv. 388. This passage refers to Blambangan at the east end of Java, which till a late date was subject to Bali, in which such practices have continued to our day. It seems probable that the Hindu 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 1833, 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 may we 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 wide-spread heap of corpses on the battlefield, stabs herself by his side with a dagger."—Kawi-Sprache, i. 89 (and see the whole section, pp. 97-105).
SUTTEE. 881 SUTTEE.

[c. 1590.—"When he (the Rajah of Asham) dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave."—Asa, ed. Darrett, ii. 118.]

1598.—The usual account is given by Linckelh, ch. xxxvi., with a plate; [Hak. Soc. i. 249].

[c. 1610.—See an account in Pyrard de Laval, Hak. Soc. i. 394.]

1611.—"When I was in India, on the death of the Naique (see NAIEK) of Madure, a countrywoman opposed that of Choromandel, 400 wives led his burned themselves along with him."—Teixira, i. 9.

1620.—"The author . . . when in the territory of the Karnatik . . . arrived with company with his father at the city of Southern Mathura (Madurs), 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 Hanafi, in Elliot, vii. 139.

1623.—"When I asked further if force was ever used in these cases, they told me that usually it was not among persons of quality, when 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 misuse. In such cases 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 Giacamma, no one exercised either compulsion or persuasion; and she did the thing of her own free choice; both her kindred and herself exulting in it, as in an act magnificent (which in sooth it was) and held in high honour among them. And when I asked about the ornaments and flowers that she wore, they told me this was customary as a sign of the joyousness of the MASTI. (MASTI is what they call a woman who gives herself up to be burnt upon her husband).”—P. della Valle, ii. 471; [Hak. Soc. ii. 275, and see ii. 296 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 Craswold, H. of Ind. Arch., ii. 244-283, from Precoc. It is very interesting, but too long for extract.

1650.—"They say that when a woman becomes a SUTTEE, that is burns herself with the deceased, the Almighty 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 SUTTEE, in a future birth, returns not to the female sex . . . but she who becomes not a SUTTEE, 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."—Daboist, ii. 75-76.

1650-60.—Tavernier gives a full account of the different manners of SUTTEE, which he had witnessed often, and in various parts of India, but does not use the word. We extract the following:

1648.—". . . there fell of a sudden so violent a Shower, that the Priests, willing to get out of the Rain, thrust the Woman all along into the Fire. But the Shower was so vehement, and endured so long, that the Fire was quench'd, and the Woman was not burn'd. About midnight she arose, and went and knock'd at one of her Kinsman's Houses, where were many Hollander saw her, looking so gaily and grimly, that it was enough to have scared them; however the pain she endured did not so far terrify 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 burnt with their deceased Husbands, but they are buried alive with them in holes, where the Bramins make a foot deeper than the tallness of the man and woman. Usually they choose a Sandy place; so that when the man and woman are both let down together, all the Company with Basketts 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 stif't."—Ibid. 171; [ed. Ball, ii. 216].

1667.—Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelan, sent from Chiraz 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; yes it was said, that she had been heard to pronounce with great force these two words, Fire, Twice, to signify, according to the Opinion of those who hold the Souls Transmigration, that this was the 5th time she had burnt herself with the same Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some prophetical Spirit."—E.T. p. 99; [ed. Constable, 303 seq.].
1677.—Suttee, described by A. Basset, in "Valentijn 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 beckoned him to come to her. When he came, she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Flames in her Arms, where they were both consumed with the Corpse of her Husband."—A. Hamilton, i. 278; [ed. 1744, i. 280].

"The Country about (Calcutta) being overspread with Paganism, 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 tragic Catastrophe, but he was so smitten with the Widow's Beauty, that he sent his Guards to take her by Force from her Executors, 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 Froslyte to Paganism, and the only part of Christianity that was remarkable in him, was burying her decently, and he built a Tomb over her, where all his Life after her Death, he kept the anniversary Day of her Death by sacrificing a 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" (6 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. Guinea, 170.

1787.—"Soon after I and my conductor had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed..."—Sir C. Macle, in Partly Papers of 1821, p. 1 ("Hindoo Widows ").

"..."My Father, said he (Pundit Rhadacaut), died at the age of one hundred years, and my mother, who was eighty years old, became a nun, 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. Macle, in Forbes, Or. Mem. ii. 394; [2nd ed. i. 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."—Kohama, i. 12.

In all the poem and its copious notes, the word suttee does not occur.

[1815.—"In reference to this mark of strong attachment (of Sati for Siva), a Hindoo widow burning with her husband on the funeral pile is called suttee."—Ward, Hindoos, 2nd ed. ii. 25.]

1828.—"After having bathed in the river, the widow lighted a brand, walked round the pile, set it on fire, and then mounted cheerfully: the flame caught and blazed up instantly; she sat down, placing the head of the corpse on her lap, and repeated several times the usual form, "Ram, Ram, Suttee; Ram, Ram, Suttee."—"Wanderings of a Pilgrim," i. 91-92.

1829.—"Regulation XVII.
"A Regulation for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoes, illegal, and punishable by the Criminal Courts."—Passed by the G.-G. in C., Dec. 4.

1839.—"Have you yet heard in England of the horrors that took place at the funeral of that wretched old Runjest Singh? Four wives, and seven slave-girls were burnt with him; not a word of remonstrance from the British Government."—Letters from Madras, 278.

1843.—"It is lamentable to think how long after our power was firmly established in Bengal, we, grossly neglecting the first and plainest duty of the civil magistrate, suffered the practices of infanticide and suttee to continue unchecked."—Macaulay's Speech on Gates of Somnauth.
1872.—"La coutume du suicide de la Satî n’en est pas moins fort ancienne, puisque déjà les Grecs d’Alexandria la trouveront en usage chez un peuple au moins du Penjâb. Le premier témoignage brahmanique qu’on en trouve est celui que le Cens, le Brikaddevâlî qui, peut-être, remonte tout aussi haut. A l’origine elle parait avoir été propre à l’aristocratie militaire."—Cornhill Mag. vol. xxiv. 675.

1873.—"I have been told by several Suggestees that they sail in their Paduakans to the northern parts of New Holland... to gather Swallow (Biche de Mer), which they sell to the annual China junk at Macassar."—Forrest, V. to Mergui, 83.

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, swalâl (see Crawford’s Malay Dict.; [Scott, Malayans Words, 107]).

1874.—"The gold might for us as well have been worshipped in the shape of a Swamy at Juggernaut."—The Indian Observer, p. 167.

SWALLY, SWALLY ROADS, SWALLY MARINE, SWALLY HOLE, n.p. Swalâl, 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. swalâlî, ‘the shores’ (?). [Others suggest Skt. śvīdâlās, ‘abode of Siva.’]

SWAMY, SAMMY, s. This word is a corruption of Skt. sudhâmin, ‘Lord.’ It is especially used in S. India, in two senses: (a) a Hindu idol, especially applied to those of Siva or Subramaniam; especially, as Sammy, in the dialect of the British soldier. This comes from the usual Tamil pronunciation adî. (b) The Skt. word is used by Hindus as a term of respectful address, especially to Brahmins.

1875.—"The Franks have houses there for the goods which they continually despatch for embarkation."—P. della Valle, ii. 668.

1876.—"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.

1877.—"The 22d of February 1671, from Swally hole the Ship was despatched alone."—Ibid. 217.

1890.—"In a little time we happily arrived at Swallybar, and the Tide serving, came to an Anchor very near the Shore."—Ovington, 163.

1878.—"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. 163; [ed. 1744].

1881.—"These are sometimes called the inner and outer sands of Swallow, and are both dry at low water."—Horsburgh’s India Directory, ed. 1841, i. 474.

SWAMY-HOUSE, s. An idol-temple, or
pagoda. The Sammy-house of the Delhi ridge in 1857 will not soon be forgotten.

1780.—"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 Sammy-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 Jumma Musjid and Palace are beautiful objects, though held by infidels."—Letters written during the Siege of Delhi, by Hervey Grewall, 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, 122.]

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 swámi pagoda" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam Swámi (a title of Krishna) and on the reverse Lakshimi 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 Valentinjn's first map of Bengal, though no name is applied there is a space marked "no ground with 80 ram (fathoms) of line."
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 Spagnuola 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. Alū is properly an esculent Arum, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. Raktalū, more commonly rat-dālū, 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-dāl means simply ‘red potato’: a name which might also be well applied to the batatas, as it is indeed, according to Forbes Watson, in the Deccan. There can be little doubt that this vegetable, or fruit as Oviedo calls it, having become known in Europe many years before the potato, the latter robbed it of its name, as has happened in the case of brazil-wood (q.v.). The batata is clearly the ‘potato’ of the fourth and others of the following quotations. [See Watt, Econ. Dict. iii. 117 seqq.]

1519.—"At this place (in Brazil) we had refreshment of victuals, like fowls and meat of calves, also a variety of fruits, called batata, 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 Spagnuola Island is called Batata, the negroes of St. Thomé (C. Verde group) called Ignane, and they plant it as the chief staple of their maintenance; it is of a black colour, i.e. the outer skin is so, but inside it is white, and as big as a large turnip, with many branchlets; it has the taste of a chestnut, but much better."—Voyage to the I. of St. Thomé under the Equinocital, Ramosuro, 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."—Gicrol. Benzoni, Hak. Soc. 86.

1588.—"Wee met with sixe or seventeene sayles of Canoes full of Sauages, who came off to Sea unto vs, and brought with them in their Boates, Plantans, Cocos, Potato-roots, and fresh fish."—Voyage of Master Thomas Candolle, Purchas, i. 65.

1600.—"The Batatas are somewhat redder of colour, and in forme almost like Iniamas (see YAM), and taste like Earth-nuts."—In Purchas, ii. 967.

1615.—"I took a garden this day, and planted it with Potatos brought from the Liques, a thing not yet planted in Japan. I must pay a tax, or 5 shillings sterling, per annum for the garden."—Cocks’s Diary, i. 11.

1645.—"... pattato; c’est une racine comme nœueux, mais plus longue et de couleur rouge et jaune: cela est de tresbon goût, mais si l’on en mange beaucoup, elle degoute fort, et est assez ventueuse."—Mocquet, Voyages, 83.

1764.—"There let Potatoes mantle o’er the ground, Sweet as the cane-juice is the root they bear."—Grainger, Bk. iv.

SYCE, s. Hind. from Ar. sdīs. 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. ghordīwāl (see GORA-WALLAH). The Ar. verb, of which sdīs is the participle, seems to be a loan-word from Syriac, saus, ‘to coax.’

[1759.—In list of servants’ wages: "Syce, Rs. 2."—In Long, 182.]

1779.—"The bearer and soffe, when they returned, came to the place where I was, and laid hold of Mr. Ducarel. I took hold of Mr. Shie and carried him up. The bearer and soffe took Mr. Ducarel out. Mr. Keable was standing on his own house looking, and asked, ‘What is the matter?’
The bearer and seise said to Mr. Keeble, "These gentlemen came into the house when my master was out."—Evidence on Trial of Grand v. Francis, in Echoes of Old Calcutta, 230.

1810.—"The Syce, or groom, attends but one horse."—Williamson, V.M. i. 254.

1806.—"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 Martaban, Tavoy, Tenasserim, and Juncalon. . . . Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortress of Serian."—Bocarro, 185.

SYCER, s. In China applied to pure silver bullion in ingots, or shoes (q.v.). The origin of the name is said to be $x$ (pron. at Canton sai and sei)= sy, 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: "Pieces of cut silver, in which sort they pay and receive all their money" (Hak. Soc. i. 132).]

1711.—"Formerly they used to sell for Sises, 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 Peguon 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-tyeng, but probably the Talain 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 strang or string, "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 woolen Cloth, Scarlets, Veltets, Opium, and such like."—R. Fitch, in Habi. ii. 393.

1600.—"I went thither with Philip Brito, and in fifteene dayes arrived at Sirian the chiefe Port in Pegu. It is a lamentable spectacle to see the bankes of the Riuers set with infinite fruit-bearing trees, now over-welmed with ruines of gilded Temples, and noble edifices; the wayes 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 carcasses prohibiteth the way and passage of ships."—The Jesuit Andrew Bore, in Purchas ii. 1748.

SYUD, s. Ar. saiyyid, 'a lord.' The designation in India of those who claim to be descendants of Mahommed. But the usage of Saiyyid and Sharif varies in different parts of Mahommedan Asia. ["As a rule (much disputed) the Sayyid is a descendant from Mahommed through his grand-child Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword" (Burton, Ar. Nights, iv. 209).]

1404.—"On this day the Lord played at chess, for a great while, with certain Zaytes; and Zaytes they call certain men who come of the lineage of Mahommed."—Clarija, § 4xv. (Markham, p. 141-2).

1869.—"Il y a dans l'Inde quatre classes de musulmans: les Saiyids ou descendants de Mahomet par Huçain, les Sikhâhs ou Arabes, nommés vulgairement Maures, les Pathans ou Afgans, et les Mogols. Ces quatre classes ont chacune fourni à la religion de saints personnages, qui sont souvent désignés par ces dénominations, et par d'autres spécialement consacrés à la couronne de Mîr pour les Saiyids, Kâhs pour les Pathans, Mîr-A, Beg, Agh, et Kârds pour les Mogols."—Garci de Tavay, Religion Mus. dans l'Inde, 22.
TABASHEER, a. "Sugar of Bamboo." A siliceous substance sometimes found in the joints of the bamboo, formerly prized as medicine, [also known in India as Bānsalochar or Bānskāpār]. The word is Pers. tabāshir, but that is from the Skt. name of the article, tvakhāshīra, and tvakhāshīra. The substance is often confounded, in name at least, by the old Materia Medica writers, with spōdium and is sometimes called tepōdio di canna. See Ces. Federici below. Garcia De Orta goes at length into this subject (f. 193 seqq.). [See SUGAR.]

c. 1150. — "Thanah (miswritten Bunah) est une jolie ville située sur un grand golfe. . . . Dans les montagnes environnantes croissent le . . . kana et le . . . tabāshīr . . . Quand au tabāshīr, on le fait liser en le mêlant avec de la cendre d'ivoire; mais le véritable est celui qu'on extrait des racines du roseau dit . . . al Shariki." — Edinr, i. 179.

c. 1583. — "And much less are the roots of the cane tabāshīr; so that according to both the translations Arion is wrong; and Averrois says it that 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. 185a.


c. 1578. — "The Spōdium or Tabāsīr of the Persians . . . was not known to the Greeks." — Accts, 285.


1588. — " . . . these Mambus have a certain Matter within them, which is as much as to say, as Sugar of Mambu, and is a very deep Medicinable thing much esteemed, and much sought for by the Arabian, Persians, and Moors, that call it Tabāshīr." — Lin- schoten, p. 104; [Hak. Soc. ii. 56].

1837. — "Allied to these in a botanical point of view is Saccharum officinarum, which has needlessly been supposed not to have yielded saccharum, or the substance known by this name to the ancients; the same authors conjecturing this to be Tabasheer . . . Considering that this substance is pureicism, it is not likely to have been arranged with the honeys and described under the head of τινι ξαγχανοα μελισσων." — 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. tabi, Ital. tabino, Fr. tabis, from Ar. 'attabī, the name said to have been given to such stuffs from their being manufactured in early times in a quarter of Baghdad called al-'attabīya; and this derived its name from a prince of the 'Omaysi family called Attāb. [See Burton, Ar. Nights, ii. 371.]

12th cent. — "The 'Attabīya . . . here are made the stuffs, called 'Attābīya, which are silks and cottons of divers colours." — Ibn Jabair, p. 227.

[c. 1220. — "Attabi." See under SU- 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 Herkottis, 2nd ed. 119 seqq., and Garcin de Tassy, Rel. Musulm. dans l'Inde, 36). [The word is Ar. tabūd, 'a wooden box, coffin.' The term used in N. India is ta'zīya (see TAZEEA).]

1856. — "There is generally over the vault in which the corpse is deposited an oblong monument of stone or brick (called 'tarkkebeh') or wood (in which case it is called taboot')." — Lane, Mod. Egypt., 5th ed. i. 298.

TACK-RAVAN, s. A litter carried on men's shoulders, used only by royal personages. It is Pers. takhi-ravan, 'travelling-throne.' In the Hindi of
Behar the word is corrupted into tartarwan.

[平安 1690.—"... several articles of Chinese and Japan workmanship; among which were a processy and a taunt ravan, or travelling throne, of exquisite beauty, and much admired."—Barnier, ed. Constable, 128; in 370, taunt ravan.

[1758.—"Mohammed Shah, emperor of Hindostan, seated in a royal litter (tahk ravan, which signifies a moving throne) issued from his camp. ..."—Harvey, iv. 168.]

TAEL, s. This is the trade-name of the Chinese ounce, viz., ½ of a catty (q.v.); and also of the Chinese money of account, often called "the ounce of silver," but in Chinese called liang. The standard liang or tael is, according to Dr. Wells Williams,=579.84 grs. troy. It was formerly equivalent to a string of 1000 tim, or (according to the trade-name) cash (q.v.). The China tael used to be reckoned as worth 6s. 8d., but the rate really varied with the price of silver. In 1879 an article in the Fortnightly Review put it at 5s. 7½d. (Sept. p. 369); 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 tahle (see below), tales (plural in Fryer's New Account, p. 210, sub Machanw), Taye (see quotation below from Saris), tayes (see quotation below from Moquet), or tasey, and taeys (Philip's translation of Linschoten, Hak. Soc. i. 149). These probably come through the medium of the Portuguese, in which the final l of the singular tael is changed into s in the plural. Such a form as taes might easily suggest a singular wanting the final s, and from such a singular French and English plurals of the ordinary type would in turn be fashioned." (Diary F. St. Geo., 1st ser. ii. 126.).] The Chinese scale of weight, with their trade-names, runs: 16 taels=1 catty, 100 catties=1 pecul=133¼ lbs. avoird. Milburn gives the weights of Achin as 4 copangs (see Kopang)=1 mace, 5 mace=1 mayam, 16 mayam=

1 tael (see TAEL), 5 tales=1 buncal, 20 buncals=1 catty, 200 catties=1 bahar; and the catty of Achin as=2 lbs. 1 oz. 13 dr. Of these names, mace, tale and bahar (qq.v.) seem to be of Indian origin, mayam, bangkal, and kats Malayan.

1540. — "And those three junkes which were then taken, according to the assertion of those who were aboard, had contained in silver alone 200,000 taels (taeis), which are in our money 300,000 cruzados, besides much else of value with which they were freighted."—Pinto, cap. xxxv.

1598. — "A Tael is a full ounce and a half Portingale weight."—Linschoten, 44; [Hak. Soc. i. 149].

1599. — "Est et ponderis genus, quod Tael vocant in Malacca. Tael unum in Malacca pendet 16 massas."—De Bry, ii. 64.

"... Four hundred coppers make a coupang (see KOBANG). Four coupang are one mai. Four massas make a Perdaw (see PARDAO). Four Perdaws make a Tael."—Capt. T. Davis, in Purchas, i. 123.

c. 1608. — "Bezar stones are thus bought by the Tale ... which is one Ounce, and the third part English."—Siris, in do., 392.

1613. — "A Taye is five shillinge sterling."—Siris, in do. 389.

1643. — "Les Portugais sont fort desirous de ces Chinois pour esclaves ... il y a des Chinois faicts a ce mestier ... quand ils voyent quelque beau petit garçon ou fille ... les enleuent par force et les cachent ... puis viennent sur la rive de la mer, ou ils açoient que sont les trafiquans à qui ils les vendent 12 et 15 sous chacun, qui est environ 25 escus."—Moquet, 342.

c. 1656.—"Vn Religieux Chinois qui a esté surpris avec des femmes de debauche ... l'on a perçu le col avec vn fer chaud; à ce fer est attaché vne chaîne de fer d'environ dix brasses qu'il est obligé de traiiner jusques à ce qu'il ait apporté au Courant trente theys d'argent qu'il faut qu'il amasse en demandant l'amonisme."—In Theroenot, Divers Voyages, ii. 67.

[1683.—"The above-aided Musk wayes Cattes 10: take 14: Mas 08. ..."—Pringle, Diary F. St. Geo., 1st ser. ii. 94.]

TAHSEELDAR, s. The chief (native) revenue officer of a subdivision (taheel, conf. Pergunnah, Talook) of a district (see ZILLAH). Hind. from Pers. tahsiddr, and, that from Ar. tahsil, '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.
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. Drymocinacea).

[1813.—"Equally curious in the structure of its nest, and far superior to the bayna 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-wheel, to-wheel, to-wheel 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 durree, 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, 145.

TALAIING, n.p. The name by which the chief race inhabiting Pegu (or the Delta of the Irawadi) is known to the Burmese. The Talaiings 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 Talaiing language is now nearly extinct in Pegu proper, though it is still spoken in Martaban, and among the descendants of emigrants into Siamese territory. We have adopted the name from the Burmese to designate the race, but their own name for their people is Môn or Mûn (see MONE).

Sir Arthur Phayre has regarded the name Talaiing as almost undoubtedly a form of Telinga. The reasons given

1663.—"I shall not stay to discourse of the Monument of Etbar, 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 Hindustan; but I must needs say, that I believe it ought to be reckoned amongst the Wonders of the World..."—Berner, E.T. 94-96; [ed. Constable, 298].

1665.—"All of the Monuments that are to be seen at Agra, that of the Wife of Chah,Jahan is the most magnificent: she caus'd it to be set up on purpose near the Turi-macan, to which all strangers must come, that they should admire it. The Turmacan [Taj-i-mulka, 'Place of the Taj'] is a great Bazar, or Market-place, comprised of six great courts, all encompass'd with Portico's; under which there are Warehouses for Merchants. The monument of this Begum or Sultaness, stands on the East side of the City... I saw the beginning and completion of this great work, that cost two and twenty years labour, and 20,000 men always at work."—Tavernier, E.T. ii. 50; [ed. Bail, 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 queenéd maiden, veiled in dainty lace, And waiting for her bridegroom, stately, pale, But yet transcendent in her loveliness."—The Banyan Tree.
are plausible, and may be briefly stated in two extracts from his Essay
given in the histories of Thahtun and Pegu to the first Kings of those
cities are Indian; but they cannot be accepted as historically true. The
countries from which the Kings are said to have derived their origin . . .
may be recognised as Karnā, Kalinga, Venga and Vizianagaram . . . probably
mistaken for the more famous Vijayanagar. . . . The word Talingāna 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
Burmees and all peoples of the west. But the Peguans call themselves by
a different name . . . Mun, Mun, 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 appella-
tion 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 stigma-
tized 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 substit-
tuting 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 con-
necting 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. 198.)]

1795.—"The present King of the Birmans
. . . has abrogated some severe penal laws
imposed by his predecessors on the Talaing,
or native Peguans. Justice is now imper-
tially distributed, and the only distinction
at present between a Birman and a Talaing
consists in the exclusion of the latter from
places of public trust and power."—Symes,
183.

TALAPOIN, a. 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. Mon-
seigneur Pallegoix, in his Desc. du
Royalme Thai ou Siam (ii. 23) says:
"Les Européens les ont appelés tala-
poins, probablement du nom de "l'éventail qu'ils tiennent à la main,
lequel s'appelle talapat, qui signifie
feuille de palmier." Childers gives
Talapannam, Pali, 'a leaf used in
writing, &c.' This at first sight seems
to have nothing to support it except
similarity of sound; but the quota-
tions from Pinto throw some possible
light, and afford probability to this
origin, which is also accepted by
Koeppen (Rel. des Buddhas, i. 331 note), and by Bishop Bigandet (J. Ind. Archip. iv. 220). [Others, however, derive it from Peguan Talapoin, tala (not tala), 'lord,' 'pover, 'wealth.]

c. 1564.—"... ha processio... na qual se affirman... que hixo quarenta mil Sacerdotes... dos quases muitos tinham diferentes dignidades, como erão Gregos (!), Talagrepas, Rolinas, Neepols, Bicos, Sacerdotes e Chanforges, os quases titulavam pelas vestes, curdas, de que hiao ornados, e pelas divinas, e insignias, que levavam nas mãos, se conhecido, quase erão huns, e quase erão outros."—F. M. Pinto, ch. clix. Thus rendered by Cogan: "A Procession... it was the common opinion of all, that in this Procession were 40,000 Priests... most of them were of different dignities, and called Gregos, Talagrepas &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. 218.

"O Chabainha lhe mandou húa carta por hum seu Grego Talapoi, religioso já de idade de oitenta annos."—Pinto, ch. clx. By Cogan: "The Chabainha sent the King a Letter by one of his Priests that was fourscore years of age."—Cogan, 159.

[1666.—"Talapoins." See under COB-MIN.]

c. 1583.—"... Si veggono le case di legno tutte decorate et ornate di bellissimi giardini fatti alla loro vanza, nelle quali habitan tutti i Talapoi, che sono i loro Frati, che stanno a governo del Pagado."—Gasparo Balbi, f. 96.

1586.—"There are... many good houses for the Talapoins to preach in."—R. Fitch, in Hakl. ii. 98.

1597.—"The Talapoi persuaded the Iangoman, brother to the King of Pegu, to usurpe the Kingdom, which he refused, pretending his Oath. They replied that no Religion had given him, if he placed his brother in the Ykut, that is, a Golden Throne, to be adored of the people for a God."—Nicolas Pimenta, in Purchas, ii. 1747.

1612.—"There are in all those Kingdoms many persons belonging to different Religious Orders; one of which in Pegu they call Talapois."—Conto, V. vi. 1.

1659.—"Whilst we looked on these temples, wherein those idol gods sat, there came the Arocan Talapoys, or Priests, and fell down before the idols."—Walter Schultze, Reisen, 77.

1689.—"S'il vous arrive de fermer la bouche aux Talapoins et de mettre en évidence leurs erreurs, ne vous attendez qu'à les avoir pour ennemis impluscables."—Lett. Edif. xxv. 64.

1699.—"Their Religious they call Talapoi, who are not unlike mendicant Fryers, living upon the Alms of the People, and so highly venerated by them that they would be glad to drink the Water wherein they wash their Hands."—Orington, 592.

1696.—"... à permettre l'entrée de son royaume aux Talapoin."—La Bruyère, Caractères, ed. Jonast, 1881, ii. 305.

1725.—"This great train is usually closed by the Priests or Talapois and Musicians."—Valerijin, v. 142.

1727.—"The other Sects are taught by the Talapoin, 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. 162].

"The great God, whose Adoration is left to their Talapoins or Priests."—Ibid. ii.; [ed. 1744, ii. 54].

1759.—"When asked if they believed the existence of any Superior Being, they (the Curious men) replied that the Burghmamns and Pegu Talapoin 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 Phonggyes (Poongases), or Buddhist Monks, sometimes called Talapoin, a name given to them, and introduced into Europe by the Portuguese, from their carrying a fan formed of ida-pat, or palm-leaves."—Saty. Ren., Feb. 21, p. 266, quoting Bp. Bigandet.

TALAPIN. 381 TALEE.

TALOE, s. Tam. tali. A small trinket of gold which is fastened by a string round the neck of a married woman in S. India. It may be a curious question whether the word may not be an adaptation from the Ar. tahili, "qui signifie proprement: prononcer la formule la ilaha illa illah. ... Cette formule, écrite sur un morceau de papier, servait d'amulette... le tout était renfermé dans un étui auquel on donnait le nom de tahili!" (Dozy & Engelmann, 346). These Mahomedan tahili were worn by a band, and were the origin of the Span. word tali, 'a baldric.' [But the tali is a Hindu, not a Mahommedan ornament, and there seems no
doubt that it takes its name from Skt. tala, ‘the palmya’ (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 Rogersius, but the custom is alluded to by early writers, e.g. Gouvea, Synodo, f. 43v.

1651. — "So the Bridegroom takes this Tall, and ties it round the neck of his bride."—Rogersius, 45.

1672. — "Among some of the Christians there is also an evil custom, although they for the greater tightening and fast-making of the marriage bond, allow the Bridgroom to tie a Tall or little band round the Bride’s neck; although in my time this was as much as possible denounced, seeing that ti is a custom derived from Heathenism."—Baldaeus, Zeylon (German), 406.

1674. — "The bridgroom attaches to the neck of the bride a ribbon to which three little pieces of gold in honour of the three gods; and this they call Tal; and it is the sign of being a married woman."—Faria y Sousa, Asia Port., ii. 707.


1726. — "And on the betrothal day the Tall, or bride’s betrothal band, is tied round her neck by the Bramin . . . and this she must not untie in her husband’s life."—Valentijn, Chor. 51.

[1813. — "... the tall, 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 bridgroom takes it, and hangs it about the bride’s neck."—Forbes, Or. Mem. 2nd ed. ii. 312.]

TALIAR, TARRYAR, s. A watchman (S. India). Tam. talaiyari, [from talat ‘head,’ a chief watchman].

1689. — "The Peons and Tarryars sent in quest of two soldiers who had deserted . . . returned with answer that they could not light of them, whereupon the Peons were turned out of service, but upon Verona’s intercession were taken in again and fined each one month’s pay, and to repay the money paid them for Batta (see Batta); also the Pedda Naigu was fined in like manner for his Tarryars."—Fort St. Geo. Conans, Feb. 10. In Notes and Arts., Madras, 1873, No. III. p. 8.

1688. — "Taliers and Peons appointed to watch the Black Town . . ."—In Wheeler, i. 287.

1707. — "Resolving to march 250 soldiers, 200 talliers, 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. 3.]

TALIPOT, s. The great-leaved fan-palm of S. India and Ceylon, Corypha umbraculifera, L. The name, from Skt. tala-pattra, Hind. talipot, ‘leaf of the talpa tree,’ properly applies to the leaf of such a tree, or to the smaller leaf of the palmya (Borassus flabelliforans), used for many purposes, e.g. for slips to write on, to make fans and umbrellas, &c. See OLLAH, PALMYRA, TALAPAIN. Sometimes we find the word used for an umbrella, but this is not common. The quotation from Jordanus, though using no name, refers to this tree. [Arrían 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’ (Indica, viii.).]

c. 1328. — "In this India are certain trees which have leaves so big that five or six men can very well stand under the shade of one of them."—Fr. Jordanus, 29-30.

c. 1430. — "These leaves are used in this country for writing upon instead of paper, and in rainy weather are carried on the head as a covering, to keep off the wet. Three or four persons travelling together can be covered by one of these leaves stretched out." And again: ‘There is also a tree called tal, the leaves of which are extremely large, and upon which they write.’—N. Conti, in India in the XV. Cent., 7 and 13.

1672. — "Talpeta or sunshades."—Baldaeus, Dutch ed., 102.

1681. — "There are three other trees that must not be omitted. The first is Talipot . . ."—Exor. 15.

1749. — "They (the priests) have the honour of carrying the Tallipot with the broad end over their heads foremost; which none but the King does."—Ibid. 74. [See TALIPOT.]

1809. — "The tallipot 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 tallipot-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.
form, recognised by Jawhari, and other lexicographers, of talàmidh, 'disciples.' That students should turn a penny by saying prayers for others is very natural." This, therefore, confirms our conjecture of the origin.

1838. — "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 Cadints, i.e. of their bishops, and of their Talismans, i.e. of their priests." — Letter of Friar Pascal, in Cahay, &c., p. 235.

1471. — "In questa città è una fossa d'acqua nel modo di una fontana, la qual è guardata da quelli suoi Thalassimani, cioè preti; quest'acqua dicono che ha gran vertù contra la lebra, e contra le cauletta." — Giovafa Barbaro, in Ramusio, ii. t. 107. 1858. — "Non vi sarebbe piú confusione / S'a Damasco il Soldan desse l'assalto; / Un muover d'arme, un correr di persone / E di talismanni un gridar d'alto." — Ariosto, xviii. 7.


1610. — "Some hauing two, some foure, some sise adjoyning turrets, exceeding high, and exceding slender: turras afoft on the outside like the maine top of a ship... from which the Talismanni with elated voices (for they vse no bels) do congregate the people..." — Sandys, p. 31.

c. 1830. — "The Fylalti converse most in the Alcoran. The Derwissi are wandering wolves in sheepes clothing. The Talismans regard the hours of prayer by turning the 4 hour'd glasses. The Muyezini

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*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. talà♠ma, 'disciples, students'? [See Burton, Ar. Night., ix. 165.] Of this Prof. Robertson Smith writes: 'I have got some fresh light on your Talisman.'

W. Bedwell, the father of English Arabists, in his Catalogue of the Chapters of the Turkish Alkoran, (1615) along with the Moham- medis Impostures, and Arabician Trudyman, has the following, quoted from Postellus de Orbis Concordia, i. 13: 'Haec precatio (the fàtità) illis est communis ut nobis dominica: et ita quibusdum ad hattologiam usque re- citatur ut centies idem, aut 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 sacrificialis, pro his qui negligenter orant ut aiunt, ut ea repititione suppleat eorum erroribus... Quidam medio in campo tam assidue, ut defessi consendant; alií circumgirando corpus, etc.

Here then we have a form without the s, and one which from the vowels seem to be ti'lina, 'a very learned man.' This, owing to the in- fluence of the guttural, would sound in modern pronunciation nearly as Taalima. At the same time ti'lina 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 talà♠ma, a shortened
TALIBA HIND, S. Sea-Hind. for 'cut-water.' Port. talhamar.—Roebuck.

TALIMAHR, s. Hind. from Ar ta'lčah. An invoice or schedule.

TALOOK, s. This word, Ar ta'alluk, from root 'a'λλ, 'to hang or depend,' has various shades of meaning in different parts of India. In S. and W. India it is the subdivision of a district, presided over as regards revenue matters by a taheeldar. In Bengal it is applied to tracts of proprietary land, sometimes not easily distinguished from Zemindaries, and sometimes subordinate to or dependent on Zemindars. In the N.W. Prov. and Oudh the ta'alluk is an estate the profits of which are divided between different proprietors, one being superior, the other inferior (see TALOOKDAR). 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 Chundermooee deposed to John Doe and his assign certain lands in the pergunna Bullara... 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 in language which must have surprised John Doe, proposed 'that a securit be appointed for the collection of Patparrah Talook, with directions to pay the same into Bullara cutcherry.'"—Sir J. Stephens, Nuncupar and Impex, ii. 159-60. A securit is an 'officer specially appointed to collect the revenue of an estate, from the management of which the owner or farmer has been removed."—(Wilson).

TALOOKDAR, a. Hind. from Per. ta'allukdar, '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 Talookdars of Oudh are large landowners, possessing 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 CARMENIC, Kachari Technicalities).

[1769. — "... incitements are frequently employed by the Talookdars to augment the concourse to their lands."—Verelst, View of Bengal, App. 283. 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, Tamariandus indica, L., N.O. Leguminosae. It is a tree cultivated throughout India and Burma for the sake of the acid pulp of the pod, which is laxative and cooling, forming a most refreshing drink in fever. The tree is not believed by Dr. Brandis to be indigenous in India, but is supposed to be so in tropical Africa. The origin of the name is curious. It is Ar. tamar-ul-Hindi, 'date of India,' or perhaps rather in Persian form, tamar-i-Hindi. It is possible that the original name may have been thammar, 'fruit' of India, rather than tamar, 'date.'

1298. — "When they have taken a merchant vessel, they force the merchants to swallow a stuff called Tamariindi, mixed in sea-water, which produces a violent purging."—Marco Polo, 2nd ed., ii. 383.

c. 1335. — "L'arbre appelé hammar, c'est à dire al-tamarn-al-Hindi, est un arbre sauvage qui couvre les montagnes."—Maqdīl-al-abhar, in Not. et Ext. xiii. 175.

1563. — "It is called in Malavar puli, and in Guzerat ambli, and this is the name they have among all the other people of this India; and the Arab calls it tamariindi, because it is... well known, is our tamara, or, as the Castilians say, dedit [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. [Ruli is the Malayal. name; ambidita is probably Hind. in Skt. ambid, 'the tamarind."

1580.—"In faberibus verbo pestilentibus, ataque omnibus alia ex putridis, exurentibus, aqueam, infusa fuerit cum svaehar ebibunt."—Prosper Alpinus (De Plantis Aegypt.) ed. Lugd. Bat. 1735, ii. 20.

1582.—"They have a great store of Tamarindos . . ."—Castanheda, by N. L. f. 94.

[1588.—"Tamarinde is by the Egyptians called Derelaide (qu. ddr-al-sayyida, 'Our Lady's tree')."—Linchohet, Hak. Soc. ii. 121.]

1611.—"That wood which we cut for firewood did all hang swayed with cobs of great fruit (as the Bokood in England) called Tamarin; it hath a very soure tast, and by the Apostocharies is held good against the Scurrie."—N. Dounton, in Purchas, i. 277.

[1623.—"Tamarinds, which the Indians call Hambele" (init., as in quotation from Garcia above).—P. della Valle, Hak. Soc. i. 92.]

1629.—"A singularly beautiful Tamarind tree (ever the most graceful, and amongst the most magnificent of trees). . . ."—Mem. of Odd. Momanis, 99.

1877.—"The natives have a saying that sleeping beneath the 'Date of Hid' gives you fever, which you cure by sleeping under a nim tree (Melia azedarach), the ilac of Persia."—Burton, Sinh Revisted, i. 92. The nim (see NEEM) (pace Capt. Burton) is not the 'ilac of Persia' (see BUCKYNE). The prejudice against encamping or sleeping under a tamarind tree is general in India. But, curiously, Bp. Pallegrox speaks of it as a custom of the practice of the Siamese "to rest and play under the beneficient shade of the Tamarind."—Doc. du Royaume Tha ou Siam, i. 136.

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 the Latas calcarifer, known as Cockrup in Calcutta; and a rather inferior quality from the Polyneumus (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."

TAMBERANEE, s. Malayal. tam-burdun, '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,' purdun, 'lord.' The junior male members of the Malayali Raja's family, until they come of age, are called Tambah, and after that Tamburun. The female members are similarly styled Tambatti and Tamburatti (Logan, Malabar, iii. Gloss. s.v.).]

1510.—"Dio l'altro Tamaral: zo Per Dio ug L'altro respiode Tamarani: zo Per Dio."—Fartheta, ed. 1817, f. 45.

[c. 1610.—"They (the Nairs) call the King in their language Tambiraine, meaning -Lord."—Fyrgard de Lewis, Hak. Soc. i. 367.]

TANA, TANNA, n.p. Thana, a town on the Island of Salsette on the strait ('River of Tana') dividing that island from the mainland and 20 m. N.E. of Bombay, and in the early Middle Ages the seat of a Hindu kingdom of the Konkan (see CONCANT), as well as a seaport of importance. It is still a small port, and is the chief town of the District which bears its name.

c. 1020.—"From Dhär southwards to the river Nerbbuda, nine; thence to Mahratdes . . . eighteen; thence to Konkan, of which the capital is Tana, on the seashore, twenty-five parasangs."—Al-Biruni, in Elliot, i. 60.

[c. 1150.—"Tannah," misswritten Banah. See under TABASHEER.]

1288.—"Tana is a great Kingdom lying towards the West . . . There is much traffic here, and many ships and merchants frequent the place."—Marco Polo, Bk. III. ch. 27.

1321.—"After their blessed martyrdom, which occurred on the Thursday before Palm Sunday in Thana of India, I baptised about 90 persons in a certain city called Parocco, ten days' journey distant therefrom, and I have since baptised more than twenty, besides thirty-five who were baptised between Thana and Supera (Suppara)."


[c. 1525.—"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).—Barbosa, 68.

1519.—"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 Aliza, who seeing our fleet in motion put on his oars and assembled at the River of Tana, and when the wind came round our fleet made sail, and anchored at the mouth of the River of Tana, for the wind would not allow of its entering."—Corro, iii. 290.

1673.—"The Chief City of this Island is called Tanaw; in which are Seven Churches and Colleges, the chiefest one of the Paulistines (see Paulist). . . Here are made good Stuffs of Silk and Cotton."—Fryer, 73.

TANA, THANA, s. A Police station. Hind. thāna, [Skt. thānā, '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, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the Thānā, and to despatch provisions (rāsad, see RUSWUD) to the next Thānā."—Pāṭishāh nāmah, quoted by Blochmann, in Aśa, i. 945.

TANADAR, THANADAR, s. The chief of a police station (see TANA), Hind. thānādār. 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 constitutted João Machado to be Tanadar and captain of land forces in Goa.—Archiv. Port. Orient. fasc. 5, 1-3.

1519.—"The Senhor Duarte Pereira; this is the manner in which you will exercise your office of Tanadar of this Isle of Tycoari (i.e. Goa), which the Senhor Capitão will now encharge you with."—Ibid. p. 35.

c. 1543.—"In Aguaci is a great mosque (mizquida), which is occupied by the tana-dars, but which belongs to His Highness; and certain petayas, (yards!) in which date (paddy) is collected, which also belong to His Highness."—Tumbo in Subdivision, 218.

1602.—"So all the force went aboard of the light boats, and the Governor in his hazzard-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. . . ."—Conto, iv. i. 9.

[1813.—"The third in succession was a Tanadar, or petty officer of a district . . ."—Forbes, Or. Mem. 2nd ed. ii. 5.]

TANGA, s. Mahr. tānk, 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 Turkistan, where it is applied to a silver coin worth about 7d. And Mr. W. Erskine has stated that the word tanga or tanka is of Chagatai Turki origin, being derived from tang, which in that language means 'white.' (H. of Baber and Humayun, i. 546). Though one must hesitate in differing from one usually so accurate, we must do so here. He refers to Josafa Bar- bero, who says this, viz. that certain silver coins are called by the Min grelians tēttar, by the Greeks aspt, by the Turks akha, and by the Zaga tais tengh, all of which words in the respective languages signify 'white.' We do not however find such a word in the dictionaries of either Vambery or of Pavet de Courtelle;—the latter only having tangah, 'fer-blanc.' And the obvious derivation is the Skt. taṅka, 'a weight (of silver) equal to 4 māsha . . . a stamped coin.' The word in the forms tākī (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 dirham of the Ar. 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 tākī (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 dinar of gold. It was, as he repeatedly states, the equivalent of 10 silver dinars. These silver dinars (or rupees) are called by the author of the Maadlik-al-Abdar (c. 1340) the "silver tanka of India." The gold and silver tanka continue to be mentioned repeatedly in the history of Feroz Shah, the son of Mahommed (1351-1388), and apparently with the same value as before. At a later period under Sikandar Buhlol (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 Turkistan. But the name was also prevalent on the western coast of India as that of a low denomination of coin, as may be seen in the quotations from Linschoten and Grose. Indeed the name still survives 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 dengi. See a quotation under COFECKE, and compare PARDAO.

c. 1835.—"According to what I have heard from the Shaikh Mubarak, the red tak (see LACK) contains 100,000 golden tankahs, and the white tak 100,000 (silver) tankahs. The golden tanka, called in this country the red tanka, is equivalent to three mithkals, and the silver tanka is equivalent to 8 haštānāh dirhams, this dirham being of the same weight as the silver dirhem current in Egypt and Syria."—Masadlik-al-Abdar, in Not. et Estz. xiii. 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 56,000 dinars (of silver) which was the amount of my debts, and of the 12,000 which the sultan had previously ordered to be paid me, after of course deducting the tenth part according to Indian custom. The value of the piece called tanka is 24 dinars in gold of Barbary."—Ibn Batuta, iii. 426. [Here the gold tanga is spoken of.]

c. 1570.—"Sultan Firoz issued several varieties of coins. There was the gold tanka, and the silver tanka."—Tārīkh-i-Firoz Shāh, in Elliot, ii. 357.

1404.—"... vna sua moneda de plata que llaman Tangues."—Clavijo, t. 466.
1516.—"... a round coin like ours, and with Moorish letters on both sides, and about the size of a fajon (see FANAM) of Calicut, ... and its worth 55 maravedis; they call these tangas, and they are of very fine silver."—Barossa, 45.

[1519. — Rules regulating ferry-dues at Goa: "they may demand for this one tanga only."—Archiv. Port. Orient. fasc. 5, p. 18.]

c. 1541.—"Todar ... fixed first a golden ashruf (see ASHRAFEES) as the enormous remuneration for one stone, which induced the Ghakkars 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 (Rōtbās) was completed."—Tārīkh-i-Khan-jahān Lodī, in Elliot, v. 115. (These are the Bahūll 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 dengas. 100 of these coins make a Hungarian gold-piece; 6 dengas make an altin: 20 a grifina; 100 a poltina; and 200 a ruble."—Herberts, in Rasmus, ii. 158v.

[1571. — "Gujarati tankahs at 100 tankahs to the rupee. At the present time the rupee is fixed at 40 dams. ... As the current value of the tankah of Pattan, etc., was less than that of Gujarāt."—Mirat-i-Ahmadi, in Bayley, Gujarāt, 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 crores (see CROPE) and 200-muradī tankas."—Tabakat-i-Akbār, in Elliot, v. 186.

1598.—"There is also a kind of reckoning of money which is called Tangas, not that there is any such coined, but are so named onely in telling, five Tangas is one Pardaw (see PARDAO), or Xeraphin badde money, for you must understand that in telling they have two kinds of money, good and badde, for foure Tangas good money are as much as five Tangas badde money."—Linschoten, ch. 35; [Hak. Soc. i. 241.]

[c. 1610.—"The silver money of Goa is perdos, larins, Tangues, the last named worth 7 sols, 6 deniers a piece."—Pyrrard de Laval, Hak. Soc. ii. 69.]

1615.—"Their moneys in Persia of silver, are the ... the rest of copper, like the Tangas and Piceos (see PIECE) of India."—Richard Steele, in Purchas, i. 483.

[c. 1630.—"There he expended fifty thousand Crow (see CROPE) of tacks ... sometimes twenty tack make one Roopee."—Sir T. Herbert, ed. 1677, p. 64.]

1673.—"Tango." See under REAS.

[1683.—"Their (at Surat) ordinary way of accounting is by lacs, each of which is worth 100,000 ropias (see RUPEE), and 100
TANGUN, TANYAN, s. Hind. *tāngḥaṇ, tāṇγan;* apparently from Tibetan rTaṇḍū, the vernacular name of this kind of horse (rTö, 'horse'). The strong little pony of Bhūtān and Tibet.

c. 1690. — "In the confines of Bengal, near Kuch [-Bahār], a kind of feral horse occurs, which rank between the goat (see GOON) and Turkish horses, and are call the tāngḥaṇ: they are strong and powerful."—Aur, i. 138.

1774. — "2d. That for the possession of the Chitānātta Province, the Deb Raja shall pay an annual tribute of five Tāngun horses to the Honourable Company, which was the acknowledgment paid to the Deb Raja."—Treaty of Peace between the H. E. C. and the Rajah of Bootan, in Aitchison's Treaties, i. 144.

"We were provided with two tāngun ponies of a mean appearance, and were prejudiced against them unjustly. On better acquaintance they turned out patient, sure-footed, and could climb the Monument."—Bogle's Narrative, in Markham, 17.

1790. — "... had purchased 85 Jhawah or young elephants, of 8 or 9 years old, 60 Tānkun, or ponies of Manilla and Pegu."—H. of Hydūr Naik, 383.

"... small horses brought from the mountains on the eastern side of Bengal. These horses are called tānyaṇa, and are mostly pye-bal. —Hodges, Travels, 31.

1872. — "To be sold, a Phaeton, in good condition, with a pair of young Tānyaṇ horses, well broke."—India Gazette, Oct. 26.

1873. — "As to the Tānguns or Tānyans, 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 Tāngun, are wonderfully strong and enduring; they are never shod, and the hoof often cracks. ... The Tibetans give these foals of value messes of pig's blood and raw liver, which they devour greedily, and it is said to strengthen them wonderfully; the custom is, I believe, general in Central Asia."—Hooker, Himalayan Journals, 1st ed. ii. 131.


1816. — "The Tanjore Pilla, 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, Shakespear gives: "Tānkh (in Guzerat), an underground reservoir for water." [And so Pāta.] Wilson gives: "Tānken or tāker, Mahr. ... Tānkh (said to be Guzerāthi). A reservoir of water, an artificial pond, commonly known to Europeans in India as a Tank. Tānki, Guz. A reservoir of water; a small well." R. Drummond, in his Illustrations of Guzerattee, &c., gives: "Tanka (Mah.) and Tankoo (Guz.) Reservoirs, constructed of stone or brick or lime, of larger and lesser size, generally inside houses. ... They are almost entirely covered at top, having but a small aperture to let a pot or bucket down." "In the towns of Bikaner," says Tod, "most families have large cisterns or reservoirs called Tanks, filled by the rains" (Rajputana, ii. 209). Again, speaking of towns in the desert of Māwār, 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, 881), describing a journey in the Nerbudda Basin, cites the word, and notes: "I first heard this word used by a native in the Betool district; on asking him if at the top of Bowergurth there was any spring, he said No, but there was a Tanka or place made of pukka (stone and cement) for holding water." Once more, in an Appendix to the Report of the Survey of India for 1881-1882, Mr. G. A. MacGill, speaking of the rain cisterns in the driest part of Rajputana, says: "These cisterns or wells are called by the people tanka" (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. tadaga, tadga, tadka, 'a pond, pool, or tank.'

Fr. Paolino, on the other hand, says the word tanque used by the Portuguese in India was Portoghesa corrotta, which is vague. But in fact tanque is a word which appears in all Portuguese dictionaries, and which is used by authors so early after the opening of communication with India (we do not know if there is an instance actually earlier) that we can hardly conceive it to have been borrowed from an Indian language, nor indeed could it have been borrowed from Guzerat and Rajputana, to which the quotations above ascribe the vernacular word. This Portuguese word best suits, and accounts for that application of tank to large sheets of water which is habitual in India. The indigenous Guzerati and Mahratti word seems to belong rather to what we now call a tank in England; i.e. a small reservoir for a house or ship. Indeed the Port. tanque is no doubt a form of the Lat. stagnum, which gives It. stagno, Fr. old estang and estan, mod. étang, Sp. estanque, a word which we have also in old English and in Lowland Scotch, thus:

1589. — "They had in them stanges or pondes of water full of fish of sundrie sortes." —Parkes's Mendoza, Hak. Soc. ii. 46.

1785. — "I never drank the Muses' tank, Castalia's burn and a that; But there it streams, and richly reams, My Helicon I ca' that." —Burns.

It will be seen that Pyrard de Laval uses estang, as if specifically, for the tank of India.

1498. — "And many other saints were there painted on the walls of the church, and these wore diadems, and their portraiture was in a divers kind, for their teeth were so great that they stood an inch beyond the mouth, and every saint had 4 or 5 arms, and below the church stood a great 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.

1610. — "Early in the morning these Pagans go to wash at a tank, which tank is a pond or still water (—ad 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.

1653. — "In this place where the King (Bahádur Sháh) established his line of battle, on one side there was a great river, and on the other a tanque (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 soligne près d'une lieue du palais Royal, situé sur un estang, et basty de pierres, ayant bien demy lieux de tour, comme nous les autres estanges." —Pyrard de Laval, ed. 1679, i. 262; [Hak. Soc. i. 367].

[1615. — "I rode early ... to the tancks 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 grey marble." —W. Bruton, in Hart. v. 50.

1648. — "... a standing water or Tanck. ..." —Van Twist, Gen. Beschr. 11.

1672. — "Outside and round about Suratte, there are elegant and delightful houses for
recreation, and stately cemeteries in the usual fashion of the Moors, and also divers tanks and reservoirs built of hard and solid stone."—Baldaeu, p. 12.

1673.—"Within a square Court, to which a stately Gate-house makes a Passage, in the middle whereof a tank vaulted..."—Dryer, 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 hem."—T. Munro, in {Life}, i. 241.

1809.—
"Water so cool and clear, The peasants drink not from the humble well.

* * * *

Nor tanks of costliest masonry dispense
To those in towns who dwell,
The work of kings in their beneficence."—Xehama, xiii. 6.

1883.—"... all through sheets 124, 125, 126, and 101, 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 (Bicaner and Joysalmeer), by Major C. Strachan, R.E., in {Report of the Survey in India}, 1882-1883, p. 4. The writer in the Rajputana Gazetteer (Bikanir) (i. 182) calls these covered pits kund, and the simple excavations dar.

TANOR, n.p. An ancient town and port about 22 miles south of Calicut. There is a considerable probability that it was the Tynides of the Periplus. It was a small kingdom at the arrival of the Portuguese, in partial subjection to the Zamorin. [The name is Malayal. Tnur, tan, the tree Terminalis bellerica, dar, village.]

1516.—"Further on... are two places of Moors 6 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 Naies, and sometimes he rebels against the King of Calicut. In these towns there is much shipping and trade, for these Moors are great merchants."—Barbosa, Hak. Soc. 153.

1521.—"Cotaste 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 were near 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 oaks 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. 679.

1528.—"And in the year (A.R.) 935, a ship belonging to the Franks was wrecked off Tanor... Now the Ray of that place affording aid to the crew, the Zamorin sent a messenger to him demanding of him the surrender of the Franks who composed it, together with such parts of the cargo of the ship as had been saved, but that chieftain having refused compliance with this demand, a treaty of peace was entered into with the Franks by him; and from this time the subjects of the Ray of Tanor traded under the protection of the passes of the Franks."—Toli-fut-ut-Mujakideen, E.T. 124-125.

1558.—"For Lopo Soares having arrived at Cochín after his victory over the Zamorin, two days later the King of Tanor, the latter's vassal, sent (to Lopo) to complain against the Zamorin by ambassadors, begging for peace and help against him, having fallen out with him for reasons that touched the service of the King of Portugal."—Barros, i. vii. 10.

1727.—"Four leagues more southerly is Tannore, a Town of small Trade, inhabited by Mahometans."—A. Hamilton, i. 322; [ed. 1744].

TAPPAUL, s. The word used in S. India for 'post,' in all the senses in which dawk (q.v.) is used in Northern India. Its origin is obscure. C. P. Brown suggests connection with the Fr. étape (which is the same originally as the Eng. staple). It is sometimes found in the end of the 18th century written tappa or tappy. But this seems to have been derived from Telugu clerks, who sometimes write tappā as a singular of tappīla, taking the latter for a plural (C.P.B.). Wilson appears to give the word a southern origin. But though its use is confined to the South and West, Mr. Beames assigns it to it an Aryan origin: "tappa 'post-office,' i.e. place where
TARA, TARE. 901

TAREGA.

letters are stamped, *tapadd* 'letter-post' (*tapadd + alya* = 'stamping-house'), connecting it radically with *tapad* 'a coope', *tapad* 'to tap', 'flatten', 'beat down', *tapak* 'a sledge hammer', *tapad* 'to press', &c. [with which Platts agrees.]

1799.—"You will perceive that we have but a small chance of establishing the *tapad* to Poonah."—Wellington, i. 50.

1800.—"The *tapad* does not go 30 miles a day."—T. Munro, in Life, i. 244.

1809.—"Requiring only two sets of bearers I knew I might go by *tappad* the whole way to Seringapatam."—Ed. Valencia, i. 385.

TAPTEE B, n.p. Tapdi; also called *Tapri*, [Skt. *Tapri*, 'that which is hot'] The river that runs by the city of Surat.

[1538.—"Tapri." See under GODAVEY."

c. 1630.—"Surat is . . . watered with a sweet River named *Tappae* (or *Tindi*), as broad as the Thames at Windsor."—Sir T. Herbert, ed. 1638, p. 36.

1813.—"The sacred groves of Pulparra are the general resort for all the Yogeesses (Jogees), Senasesses (Sunysases), and Hindoo pilgrims . . the whole district is holy, and the *Tappii* in that part has more than common sanctity."—Forbes, Or. Mem. i. 298; [2nd ed. i. 184, and compare i. 170].

"*Tappae* or *Tapty*."—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 44d., 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. *tdram*, defined in the Madras Gloss. as "a copper coin, value 1½ pies." Mr. Gray in his note to the passage from Pyrard de Laval quoted below, suggests that it took its name from *tdra*, 'a star'.]

1442.—"They cast (at Vizianagaram), in pure silver a coin which is the sixth of the fanam, which they call *tari*."—Abdurrazak, in India in the XV. Cent. 26.

1506.—(The Viceroy, D. Francisco D'Almeida, wintering his fleet in Cochin). "As the people were numerous they made quite a big town with a number of houses covered with upper stories of timber, and streets

also where the people of the country set up their stalls in which they sold plenty of victuals, and cheap. Thus for a vinten of silver you got in change 20 silver coins that they called *tara*, something like the scale of a sardine, and for such coin they gave you 12 or 15 figs, or 4 or 5 eggs, and for a single vinten 3 or 4 fowls, and for one *tara* fish enough to fill two men's bellies, or rice enough for a day's victuals, dinner and supper too. Bread there was none, for there was no wheat except in the territory of the Moors."—Correa, i. 624.

1510.—The King of Narsinga (or Vizianagar) "coins a silver money called *tare*, and others of gold, twenty of which go to a *pardoo*, and are called fanam... And of these small ones of silver, there go 16 to a fanam."—Varthema, 130.

[cf. 1610.—"Each man receives four *tarens*, which are small silver coins, each of the value of one-sixteenth of a *lari*."—Pyrard de Laval, Hak. Soc. i. 344. Later on (i. 412) he says "16 *tarens* go to a Phanam"].

1673.—(at Calicut). "Their coin admits no Copper; Silver *Tares*, 28 of which make a *Fanam*, passing instead thereof."—Pryer, 55.

"" Calicut.

*"Tares are the peculiar Coin, the rest are common to India."—Ibid. 207.

1727.—"Calicut . . . coins are 10 *Tar* to a *Fanam*, 44 *Fanams* to a Rupee."—A. Hamilton, ii. 318; [ed. 1744].

[1737.—"We are to allow each man 4 measures of rice and 1 *tar* per diem."—Agreement in Logan, Malabar, iii. 95, and see "*tara*" in iii. 192. Mr. Logan (vol. iii. Gloss. s.v.) defines the *tara* as equal to 2 pies.]

TARE AND TRET. Whence comes this odd form in the books of arithmetic? Both partners apparently through Italy. The first Fr. *tare*, It. *tara*, from Ar. *taraba*, 'to reject,' as pointed out by Dozy. *Tret* is alleged to be from It. *tribare*, 'to crumble or grind,' perhaps rather from *trito*, 'ground or triturated.' [Prof. Skeat (Concise Dict. s.v.) derives it from Fr. *traiter*, 'a draught,' and that from Lat. *tractus*, *trahere*, 'to draw.']

TAREGA, s. This represents a word for a broker (or person analogous to the hong merchants of Canton in former days) in Pegu, in the days of its prosperity. The word is from S. India. We have in Tel. *taraga*, 'the occupation of a broker'; Tam. *taragar*, 'a broker.'

1568.—"Sono in Pegu otro senare del Re che si chiamano Tarega li quali sono
1583.—"... e se fosse almeno che a tempo del pagamento per non pagar si abbastanza dalla città, o si ascondesse, il Tarreoc è obbligato pagar per lui ... i Tarrecci così si demandano i sensani."—G. Balbi, i. 107, 108.

1587.—"There are in Pegu eight Brokers, whom they call Tarrechs, which are bound to sell your goods at the price they be Woorth, and you give them for their labour two in the hundred: and they be bound to make your debt good, because you sell your merchandises upon their word."—R. Pitch in Hakl. ii. 393.

TARIFF, s. This comes from Ar. tarīf, tar'īf, '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 memoria with certain Tablei or Tarifas made of purpose to know the numbers of the soldiery that are to enter into ranke."—Garraw, Art Wars, p. 224 (Stanf. Dict.).

[1617.—"... a brief Tarret of Persia."—Birdwood, First Letter Book, 482.]

TAROUK, TABOUP, n.p. Burm. Tarük, Tarüp. 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 Tarük-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 Tarük and Tare, which are applied in the chronicles to early invaders, "may be considered as designations incorrectly applied by later copyists." And Sir A. Phayre thinks Tarük is a form of Türk, whilst Tare is now applied to the Manchus. It seems to us probable that Tarük and Tare 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.]

TASHERIF, s. This is the Ar. tashrif, 'honouring'; and thus "con-

ferring honour upon anyone, as by paying him a visit, presenting a dress of honour, or any complimentary donation" (Wilson). In Northern India the general use of the word is as one of ceremonious politeness in speaking of a visit from a superior or from one who is treated in politeness as a superior; when such an one is invited to 'bring his tashrif,' i.e. 'to carry the honour of his presence,' 'to condescend to visit.'—The word always implies superiority on the part of him to whom tashrif is attributed. It is constantly used by polite natives in addressing Europeans. But when the European in return says (as we have heard said, through ignorance of the real meaning of the phrase), 'I will bring my tashrif,' the effect is ludicrous in the extreme, though no native will betray his amusement. In S. India the word seems to be used for the dress of honour conferred, and in the old Madras records, rightly or wrongly, for any complimentary present, in fact a honorarium. Thus in Wheeler we find the following:

1674.—"He (Lingapa, nank of Poomalee) had, he said, carried a Tasheerif 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 Vincatady, do succeed and the Taisherifs be given to him and the rest of the principal Merchants, viz., 3 yards Scarlet to Pedda Vincatady, 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 Tasheerif, he also is Tasheerifed with 2½ yards Scarlet cloth."—Fort St. Geo. Comms., April 6. In Notes and Esq., Madras, 1873, p. 16.

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 Cocholores) than we have as yet—It is ordered that he with his attendants be Tasheerifed 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. tatté, [which Platts connects with Skt. tara, "passing over"].

1324.—"Turhlak sent his son Mahommed to bring Khurd behind. Mahommed seized the latter and brought him to his
father mounted on a tattà, i.e. a pack-horse."—Ibn Batuta, iii. 207.

1784. — "On their arrival at the Chotuly 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 lead Tattoos, bullocks, &c., to grass, the rainy season being now at hand."—Tippoo's Letters, 105.

1804. — "They can be got for 25 rupees each horse upon an average; but I believe, when they receive only this sum they must tattoo them. From 30 to 35 rupees each horse is the sum paid to the best horsemen."—Wellington, iii. 174.

1806. — "These tattos are a breed of small ponies, and are the most useful and hardly little animals in India."—Broughton's Letters, 156; [ed. 1892, 117].

1810. — "Every servant . . . goes share in some tattoo . . . which conveys his luggage."—Williamson, V. M. i. 311.

1824. — "Tattoos. These are a kind of small, cat-hatted, and ill-looking ponies; but they are hardy and walk faster than oxen."—Seeley, Wonders of Ellora, ch. ii.

1826. — "... when I mounted on my tattoo, or pony, I could at any time have commanded the attendance of a dozen grooms, so many pressed forward to offer me their services."—Pandurang Hari, 21; [ed. 1873, i. 28].

[1789. — "Mounting our tats, we were on the point of proceeding homewards." —Oriental Sport. Mag., ed. 1873, i. 437.]

1830. — "... mon tattoo est fort au dessous de la taille d'un arabe."—Jacquement, Corresp. i. 347.

1840. — "... its bright brass patent axles, and its little hog-maned tattà, And its ever jetty harness, which was always made by Watta. . . . A fine line in honour of the late Mr. Simms, in Parker's Bole Ponjis, 1851, ii. 215."

1853. — "... Smith's plucky proposal to run his notable tat, Pickles."—Oakfield, i. 94.

1875. — "... Smith's plucky proposal to run his notable tat, Pickles."—Oakfield, i. 94.

1786. — "... when I mounted on my tattoo, or pony, I could at any time have commanded the attendance of a dozen grooms, so many pressed forward to offer me their services."—Pandurang Hari, 21; [ed. 1873, i. 28].

1830. — "Mounting our tats, we were on the point of proceeding homewards." —Oriental Sport. Mag., ed. 1873, i. 437.]

1810. — "... when I mounted on my tattoo, or pony, I could at any time have commanded the attendance of a dozen grooms, so many pressed forward to offer me their services."—Pandurang Hari, 21; [ed. 1873, i. 28].

1853. — "... Smith's plucky proposal to run his notable tat, Pickles."—Oakfield, i. 94.

1875. — "... Smith's plucky proposal to run his notable tat, Pickles."—Oakfield, i. 94.

1873. — "... They keep close all day for 3 or 4 Months together . . . repelling the Heat by a coarse wet Cloath, continually hanging before the chamber-windows."—Fryer, 47.

1808. — "... now, when the hot winds have set in, and we 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.

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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 tattys which are easily applied to a house one story high."—Ed. Valenbia, i. 104.

1810. — "... During the hot winds tats (a kind of mat), made of the root of the koosa grass, which has an agreeable smell, are placed against the doors and windows."—Maria Graham, 125.

1814. — "... Under the roof, throughout all the apartments, are iron rings, from which the tattes 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 tattes 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 Kuzzibush, I. ii.

TATTY. s. Hind. tattì and tattà, which Platts connects with Skt. tantra, 'a thread, the warp in a loom'. A screen or mat made of the roots of fragrant grass (see CUSCUS) with which door or window openings are filled up in the season of hot winds. The screens being kept wet, their fragrant evaporation as the dry winds blow upon them cools and refreshes the house greatly, but they are only efficient when such winds are blowing. See also THERMANTIDOTE. The principle of the tatty is involved in the quotation from Dr. Fryer, though he does not mention the grass-mats.

c. 1665. — "... or having in lieu of Cellarage certain Kus-Kanayas, that is, little Houses of Straw, or rather of odoriferous Roots, that are very neatly made, and commonly placed in the midst of a Parterre . . . that so the Servants may easily with their Pommion-bottles, water them from without."—Bornier, E.T. 79; [ed. Constable, 247].

1673. — "... They keep close all day for 3 or 4 Months together . . . repelling the Heat by a coarse wet Cloath, continually hanging before the chamber-windows."—Fryer, 47.

1873. — "... They keep close all day for 3 or 4 Months together . . . repelling the Heat by a coarse wet Cloath, continually hanging before the chamber-windows."—Fryer, 47.
pack bullocks for making bags (gonias, see GUNNY) for holding grain, &c. —Tr. Bo. Lit. Soc. iii. 244.

TAVOY, n.p. A town and district of what we call the Tenasserim Province of B. Burma. The Burmese call it Dha-we; but our name is probably adopted from a Malay form. The original name is supposed to be Siamse. [The Burmah Gazetteer (ii. 681) gives the choice of three etymologies: 'landing place of bamboos'; from its arms (dha, 'a sword,' way, 'to buy'); from Hta-way, taken from a cross-legged Buddha.]

1553.—"The greater part of this tract is mountainous, and inhabited by the nation of Brammas 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 Tavoy downwards."—Barros, III. iii. 4.

1583.—"Also some of the rich people in a place subject to the Kingdom of Pegu, called Tavoe, where is produced a quantity of what they call in their language Calatia, but which in our language is called Calais (see CALAY), in summer leave their houses and go into the country, where they make some sheds to cover them, and there they stop three months, leaving their usual dwellings with food in them for the devil, and this they do in order that in the other nine months he may give them no trouble, but rather be propitious and favourable to them."—G. Balbi, i. 125.

1587.—"... Island of Tav¢, from which cometh great store of Tinne which serveth all India."—R. Fitch, in Halk. 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 Browne, who is the only one surviving of four that were accidentally drove into Tanwy by Storm, as they were going for Atchen about 10 years ago, in the service of the English Company."—Petition to the King of Burmah, presented at Ava by Edward Fleetwood, in Dalrymple, Or. Repert. ii. 374.

[TAWEEZ, s. Ar. ta'wiz, lit. 'praying for protection by invoking God, or by uttering a charm'; then 'an amulet or phylactery'; and, as in the quotation from Herklotz, 'a structure of brick or stone-work over a tomb.' [1826.—"Let her who doth this Tawey wear, Guard against the Gossins's snare."

Pandurang Hari, ed. 1873, i. 148.

[1832.—"The generality of people have the tombs of dead persons made of mud or stone... forming first three square Tawees or platforms...."—Herklotz, Qanun-e-Islam, 2nd ed. 284.]

[TAZEE, s. Pers. tazz, 'invading, invader;' from tiz, '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, Mughal, Turki horses, Yaboo (see YABOO) and Jangiah horses. The last two classes are also mostly Indian breed. The best kind is called Tazz. "—Arts, i. 234-5.

[1839.—"A good breed of the Indian kind, called Tazzoa, is also found in Bennoo and Damann. ..."—Elphinstone, Cawki, ed. 1842, i. 189.

[1888.—"The Tazzee, or greyhounds are not looked upon as useless...."—Wills, Modern Persia, ed. 1891, p. 306.

TAZEEA, n. A.—P.—H. ta'ziiya, '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 MOHURRAM) processions. In Persia it seems to be applied to the whole of the mystery-play which is presented at that season. At the close of the procession the ta'ziya must be thrown into water; if there be no sufficient mass of water they should be buried. [See Sir L. Pelly, The Miracle Play of Hasan and Husain.] The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahomedans or Hindus) the Muharram has become. And the attempt to carry the Tazeas through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe. [Mahomedan Lascars have an annual celebration at the London Docks.]

1809.—"There were more than a hundred Taziiyas, each followed by a long train of Fuquieres, dressed in the most extravagant manner, beating their breasts... such of the Mahatta Surchars as are not Brahmins, frequently construct Taziiyas at their own tent, and expend large sums of money upon them."—Broughton, Letters, 72; ed. 1892, 53.
1869. — "En lisant la description . . . de ces fêtes on croira souvent qu'il s'agit de fêtes hindous. Telle est par exemple la solennité du taśa ou detul, établie en commémoration du martyre de Huçain, laquelle est semblable en bien de points à celle du Durga-puja. . . . Le tasiya dure dix jours comme le Durga-puja. Le dixième jour, les Hindous précipitent dans la rivière la statue de la déesse au milieu d'une foule immense, avec un grand appareil et au son de mille instruments de musique; la même chose a lieu pour les représentations du tombeau de Huçain."—Garin de Tassy, Rel. Musulm. p. 11.

TEA. s. Crawford alleges that we got this word in its various European forms from the Malay Te, the Chinese name being Chhā. The latter is indeed the pronunciation attached, when reading in the 'mandarin dialect,' to the character representing the tea-plant, and is the form which has accompanied the knowledge of tea to India, Persia, Portugal, Greece (ταρά) 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, Ti (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 some-
times tea."

Rape of the Lock, iii.

Here tay was evidently the pronunciation, as in Fuh-Kien. The Rape of the Lock was published in 1711. In Gray's Trivia, published in 1720, we find tea rhyme to pay, in a passage needless to quote (ii. 296). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by Johnson's extemporised verses (c. 1770):

"I therefore pray thee, Renny, dear,
That thou wilt give to me
With cream and sugar softly'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 Physitians approved, China Drink, called by the Chinesans 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 Taa, but pronounce it Tiy, 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 Fokieneese pronunciation, which the French still retain, is not dropped for the modern pronunciation of the now wholly Anglicised word tea till comparatively lately. It will thus be seen that we, like the Italians, might have had two forms of the word, had we not discarded the first, which seemed to have made but little lodgement with us, for the second." (Ball, Things Chinese, 3rd ed. 583 seq.)]
Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary Râ-ya, which is believed to date long before our era, under the names K'ia and K'ü-tü (K'ü=‘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 Tang 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 Shâh Rukh, the son of the great Timur, to China (1419-21).* The first European work, so far as we are aware, in which tea is named, is Ramusio’s (posthumous) Introduction to Marco Polo, in the second volume of his great collection of Navigationi e Viaggi. In this he repeats the account of Cathay which he had heard from Hajji Mahommed, a Persian merchant who visited Venice. Among other matters the Hajji detailed the excellent properties of Chia Catâi (i.e. Pers. Châh-i-Khidâ, ‘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 Mendoca on China. The earliest notices of which we are aware will be found below. Milburn

* Mr. Major, in his Introduction to Parkes’s Mendoca for the Hak. Soc. says of this embassy, that at their halt in the desert 13 marches from So-chau, 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. Quatemere (not, at Est. xiv. pt. 1), nor in the Persian text given by him, nor in the translation by Mr. Rehanka in the Ind. Ant. ii. 75 seqq.

Dr. Milburn gives some curious extracts from the E.I. Co.’s records as to the early importation of tea into England. Thus, 1666, June 30, among certain “rarety,” chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

“221 lbs. of tea at 50s. per lb. =£56 17 6
For the two cheepe persons
that attended his Majesty,
then . . . . . . 6 15 6”

In 1667 the E.I. Co.’s first order for the importation of tea was issued to their agent at Bantam: “to send home by these ships 100lb. weight of the best tea that you can get.” The first importation actually made for the Co. was in 1669, when two canisters were received from Bantam, weighing 143½ lbs. (Milburn, ii. 531.) [The earliest mention of tea in the Old Records of the India Office is in a letter from Mr. R. Wickham, the Company’s Agent at Firando, in Japan, who, writing, June 27, 1615, to Mr. Eaton at Miaco, 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 sakha. It has more leaves than the robâb (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 Reynaud, i. 40.

c. 1545.—“Moreover, seeing the great delight that I above the rest of the party took in this discourse of his, he (Chagg: Memet, i.e. Hajji Mahommed), asked 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 Chial Catâi: it is produced in that district of Cathay which is called Cachanfu. It is a thing generally used and highly esteemed in all those regions. They take this plant whether dry or fresh, and make it well in water, and of this decoction they take one or two cups on an empty stomach; it removes fever, headache, stomach-ache, pain in the side or joints; taking care to drink it as hot as you can bear; it is good also for many other ailments which I can’t now remember, but I know gout was one of them. And if 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,
and judging from what he said these people would at any time gladly swap a sack of rhubarb for an ounce of Chiai Cathai. These people of Cathay say (he told us) that if in our country, and in Persia, and the land of the Franks, it was known, merchants would no longer invest their money in Rhubarb."—Ra-
musio, Dicbirationes, in ii. f. 15.

1560.—"Whatsoever person or persons come to any man's house of qualities, he hath a custom to offer him in a fine basket one Porcelane . . . with a kind of drinks which they call chia, which is somewhat bitter, red, and medicinal, which they are wont to make with a certaine concoction of herbes."—De Oris, in Purchas, iii. 180.

1565.—"Ritus est Japanorum . . . benevolentiae causa praebere spectandas, quae apud se pretiosissima sunt, id est, omnino instrumentum necessarium ad po-
tionem herbarum cujusdam in pulverem re-
dactse, suavem gustu, nomine Chia. Est autem modus potionis ejusmodi: puloveris ejus, quantum uno juglandis putamine con-
tinetur, conjuncte in finitae vas ex eorum genere, quae procellana (Porcelain) vulgo appel- latur. Inde caeliuti admodum aqua
dilutum ebibunt. Hahent nutem in
teritas omnin delectantur
dan.

1568.—"Casterum (apud Chinensese) ex
herba quadrat expressus liquor admodum
salutaris, nomine Chia, calidus hauritur, ut
apud Iaponios."—Maffei, Hist. Ind. vi.

1569.—"Usum vitis ignorant (Japonii):
orszâ exprimunt vinum: Sed ipsi quoque
ante omnia deflectantur haustibus aquae
eoaee poene ferventis, insperso supra dixi-
mus pulvere Chia. Circa eas pontem
diligentissimi sunt, ac principes interdum
viri suis ipsi manibus eadem temperandae
ae miscendae, amicorum honoris causa,
ciunt operam."—Ibid. Lib. xii.

1585.—"The aforesaid warme water
is made with the powder of a certain
heare called chia."—Linschoten, 46; [Hak.
Soc. i. 157.]

1561.—"Of the same fashion is the chia
of China, and taken in the same manner;
except that the Chia is the small leaf of a
herb, from a certain plant brought from
Tartary, which was shown me when I was
at Malacca."—Te Trina, i. 19.

1516.—"I bought 3 chaw cups covered
with silver plates . . ."—Cocks, Diary, Hak.
Soc. i. 292, [and see ii. 11.]

1526.—"They use much the powder of a
certain herb called chia, of which they put as much as a Walnut-shell may containe,
into a dish of Porcelane, and drink it with
hot water."—Purchas, Pilgrimage, 587.

1531.—"Dun. You have mentioned the
drink of the Chinese called Thee; what is
your opinion thereof? . . . Bont. . . .
The Chinese regard this beverage almost as
something sacred . . . and they are not
thought to have fulfilled the rites of hospi-
tality to you until they have served you
with it, just like the Mahometans with
their Caveah (see COFFEE). It is of a
drying quality, and banishes sleep . . . it
is beneficial to asthmatic and wheezing
Ind. Or. Lib. i. Dial. vi. p. 11.

1638.—"Dans les assemblées ordinaires
(à Sourat) que nous faisons tous les jours,
ne nous prenons que du Thè, dont l'usage
est fort commun par toutes les Indes."—

1658.—"Non mirum est, multos etiam
nunc in illo errore versari, quasi diversae
speciei plantae essent The et Tala, cum à
contra eadem sit, cujus deocotum Chinen-
sibus The, Iaponensisbus Tala nomen
autem; host hodie Tala, ob magnam
tributionem et octoinm, nigrum The ap-
p. 87.

1660.—(September) "28th. . . . I did
send for a cup of tea (a China drink) of
which I never had drank before."—Pepys's
i. 110) and Wheatley (i. 249) read tea,
and give the date as Sept. 25.]

1667.—(June) "26th. . . . Home and
there find my wife making of tea; a drink
which Mr. Pelling, the Potticary, tells her
is good for her cold and desultions."—Ibid.
[Wheatley, vi. 398.]

1672.—"There is among our people,
and particularly among the womankind a
great abuse of Thee, not only that too much is
drunk . . . but this is also an evil custom
to drink it with a full stomach; it is better
and more wholesome to make use of it when
the process of digestion is pretty well
finished. . . . It is also a great folly to use
sugar candy with Thee."—Baldaeus, Germ.
ed. 179. (This author devotes five columns
to tea, and its use and abuse in India).

1677.—"Planta dictitur Chia, vel . . . Ciq,
. . . cujus usus in Chinae claustris nescius
in Europeae quoque paulatim sequi insinuare
attentat. . . Et quamvis Turcarum Case
(see COFFEE) et Mexicanorum Coculatu
suum praevent effeuctum, Châ tamen,
quam nonnulli quoque Te vocant, ea multum
superat, etc.—Kircher, China Illust. 180.

1679.—"Maer de Cia (of Thee) sonder
aschting op eenije tijt te hebben, is norit
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."—Burnet, Hist. of Own
Time, Oxford ed. 1823, ii. 375.

1683.—"Vanut her Myrtle, Phoebus has his Ba-
Tea both excel which She vouchsafe
to praise,
The best of Queens, and best of Herbs we
owe

* Queen Catherine.
To that bold Nation which the Way did show
To the fair Region where the Sun does rise,
Whose rich Productions we so justly prize.—Waller.

1800. — "... Of all the followers of Mahomet ... none are so rigidly Abstemious as the Arabians of Muscut, ... For Tea and Coffee, which are judged the privilege'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.

1796. — "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 bay-water." — Valentijn, v. 190.

1789. — "And now her vase a modest Naiad fills With liquid crystal from her pebbly rills; Files the dry cedar round her silver urn, (Bright climbs the blaze, the cracking faggots burn.) Culls the green herb of China's envy'd bowers, In gaudy cups the steaming treasure pours; And sweetly smiling, on her bended knee, Presents the fragrant quintessence of Tea." — Darwin, Botanic Garden, Loves of the Plants, Canto ii.

1844. — "The Polish word for tea, Herbata, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian Thahat, 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 Bû-tî) Shan Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawford points out, Bohea stands for a tea in use among fashionable people. Thus:

"To part her time 'twixt reading and bohea,
To muse, and spill her solitary tea."
—Epistle to Mrs Teresa Blount.

[The earliest examples in the N.E.D. carry back the use of the word to the first years of the 18th century.]

1711. — "There is a parcel of extraordinary fine Bohee Tea to be sold at 2s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southamptton 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 boheas."
— Belinda, in Rape of the Lock, iv. 153.

The last quotation, and indeed the first also, shows that the word was then pronounced Bohay. At a later date Bohea sank to be the market name of one of the lowest qualities of tea, and we believe it has ceased altogether to be a name quoted in the tea-market. The following quotations seem to show that it was the general name for "black-tea."

1711. — "Bohea is of little Worth among the Moors and Gentoo's of India, Arabs and Persians: ... that of 45 Tale (see Tea) would not fetch the Price of green Tea of 10 Tale a Pecull." — Locke, 115.

1721. — "Where Indus and the double Ganges flow,
On odoriferous plains the leaves do grow,
Chief of the treat, a plant the boast of fame
Sometimes called green, Bohea's the greater name."
— Allan Ramsey's Poems, ed. 1800, i. 214-14.

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 ... Pago ... Tongue, Ramaryn Tea, rare and very dear."

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 Tea gives Thee Boheas as "the worst sort of all." The other European trade-names, according to Zedler, were The-Mocco, 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 prom. of the characters Kien-ui, "select-dry (over a fire)."

3. (TEA) CONGOU (a black tea). This is Kang-hu (tâ) the Amoy pronunciation of the characters Kung-fe, '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- (hes and as in the south) -ch’un, ‘bright spring,’ [which Mr. Ball (Things Chinese, 586) writes yu-te’in, ‘before the rain’], characters which some say formed the hong name of a tea-merchant named Le, who was in the trade in the dist. of Hiu-ning (S.W. of Hang-chau) about 1700; others say that He-chun was Le’s daughter, who was the first to separate the leaves, so as to make what is called Hyson. [Mr. Ball says that it is so called, “the young hyson being half-opened leaves plucked in April before the spring rains.”]

c. 1772.—
“...And Venus, goddess of the eternal smile,
Knowing that stormy brows but ill become
Fair patterns of her beauty, bath ordained
Celestial Tea;—a fountain that can cure
The ills of passion, and can free from frowns.

To her, ye fair! in adoration bow!
Whether at blushing morn, or dewy eve,
Her smoking cordials greet your fragrant board
With Hyson, or Bohea, or Congo crown’d.”

R. Ferguson, Poems.

5. OOLONG (bl. tea). Wu-lung, ‘black dragon’; respecting which there is a legend to account for the name. [“A black snake (and snakes are sometimes looked upon as dragons in China) was coiled round a plant of this tea, and hence the name” (Ball, op. cit. 586).]

6. PEKOE (do.). Pak-ho, Canton 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.


1781.—“Les Nations Européennes retirent de la Chine des thés connus sous les noms de thé bouy, thé vert, et thé saothon.”—Sonnert, ii. 249.

9. TWANKAY (green tea). From T’un-ki’, the name of a mart about 15 m. S.W. of Hwei-chau-fu in Nganhwei. Bp. Moule says (perhaps after W. Williams?) from T’un-k’i, name of a stream near Yen-shau-fu in Chi-kiang. [Mr. Pratt (loc. cit.) writes; “The Amoy Tun-ke is nearer, and the Cantonese Tun-kei nearer still, its second syllable being absolutely the same in sound as the English. The Twankay is a stream in the E. of the province of Nganhwui, 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 Yii-t’sien, ‘rain-before,’ or ‘Yu-before,’ because picked before K’ai-yu, 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):—

“Bohea Tea.
Souchong,
Hyson.”

TEA-CADDY, s. This name, in common English use for a box to contain tea for the daily expenditure of the household, is probably corrupted, as 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

TEAPOY, s. A small tripod table. This word is often in England imagined to have some connection with tea, and hence, in London shops for japanned ware and the like, a teapoy means a tea-chest fixed on legs. But this is quite erroneous. *Tepad* is a Hindustâni, or perhaps rather an Anglo-Hindustâni word for a tripod, from Hind. *tin, 3*, and Pers. *pad, 'foot.' The legitimate word from the Persian is *tipa* (properly *shktpda*), and the legitimate Hindi word *tipad* or *tripad*, but *tipa* or *tepay* was probably originated by some European in analogy with the familiar *charpoy* (q.v.) or 'four-legs,' possibly from inaccuracy, possibly from the desire to avoid confusion with another very familiar word *sepay, seapoy*. [Platts, however, gives *tipa* as a regular Hind. word, Skt. *tri-pada-stka.*] The word is applied in India not only to a three-legged table (or any very small table, whatever number of legs it has), but to any tripod, as to the tripod-stands of surveying instruments, or to trestles in carpentry. *Shktpda* occurs in 'Ali of Yazd's history of Timur, as applied to the trestles used by Timur in bridging over the Indus (Elliott, iii. 482). A teapoy is called in Chinese by a name having reference to tea: viz. *Châ-ch'ârh.* It has 4 legs.

[c. 1809.—"(Dinapoor) 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 teapoy is. ... Well, then, a teapoy or *tripoy* is a thing with three feet, used in India to denote a little table, such as that just at your right.'

"'Why, that table has four legs,' cried Peregrine.

"'It's a teapoy all the same,' said Mr. 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 Malayâl. *tekka,* Tam. *tekku.* No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pegu being the other. The Skt. name of the tree is *taka,* whence the modern Hind. name *sâgad* or *sâgen* and the Mahr. *âdg.* From this last probably was taken *âdj,* the name of teak in Arabic and Persian. And we have doubtless the same word in the *savalda* of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. *sâgâl,* '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, 198). The *gopher-wood* of Genesis is translated *âdj* 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 "*Sâgaun*" 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 Pasea Charax and the river Euphrates.

"Sailing past the mouth of the Gulf, after a course of 8 days you reach another port of Persia called Omnah. Thither they are wont to despatch from Barygaza, to both these ports of Persia, great vessels with brass, and timbers and beams of *teak* (तुक, *savalda* or *kal doqol*), and horns and spars of shisham (see *BISCOO* (कारवालव)) and of ebony. . . ."—*Peripl. Maris Eryth. § 35-36.*

1800.—(under Hârûn al Rashid) "Farl continued his story . . . I heard loud wailing from the house of Abdallah . . . they told me he had been struck with the *judâm,* 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* (*âk*). . . ."—Quotation in *Magîdî, Prairies d'Or,* vi. 298-299.

c. 880.—"From Kol to Sindân, where they collect *teak-wood* (*âk*) and cane, 18 far-
The following order, in a King's Letter to the Goa Government, no doubt refers to Pegu teak, though not naming the particular timber :

1597. — "We enjoin you to be very vigilant not to allow the Turks to export any timber from the Kingdom of Pegu, nor from that of Achem (see ACHEEN), and you must arrange how to treat this matter, particularly with the King of Achem." — In Archiv. Port. Orient. fisc. li. 606.

1602. — "... It was necessary in order to appease them, to give a promise in writing that the body should not be removed from the house, 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. ..." — Souza, Orient. Conquest. (1710), ii. 285.

[...]

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 "Karnkja, Kista Maalja dinta." — Lib. vi. cap. 16. On this Rheeved, 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 Kista but Jati: Kista seems to be a mistake of some kind growing out of Kayj-jati, 'Teak-wood.'

1644. — "Hi nastas terras de Damam muyta e boa madeyra de Teca, a milhor de toda a India, e tambem de muyta parte do mundo, porque com ser muy fasil de larar he perdurable, e particularmente nam he tocando ages." — Bocarro, MS.

1675. — "At Cock-crow we parted hence and observed that the Sheds here were round thatched and lined with broad Leaves of Teca (the Timber Ships are built with) in Fashion of a Bee-hive." — Fryer, 142.

1727. — "Gundave is next, where good Quantities of Teak Timber are out, 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, Unum Lexicon, s.v.

1759. — "They had endeavoured to burn the Teak Timbers also, but they lying in a sunky place, could not take fire." — Capt. Alves, Report on Loss of Negrias, in Dalrymple, i. 349.

c. 1760. — "As to the wood it is a sort called Teak, to the full as durable as oak." — Gros, i. 108.

1777. — "Experience hath long since shewn, that ships built with oak, and joined together with wooden trunnels, are by no means so well calculated to resist the extremes of heat and damp, in the tropical latitudes of Asia, as the ships which are built in India of Teakwood, and bound with iron spikes and bolts." — Price's Tracts, i. 191.

1798. — "The teak forests, from whence the marine yard at Bombay is furnished with that excellent species of ship-timber, lie along the western side of the Gout mountains ... on the north and north-east of Bussean ... 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 chaturas [chhattras] or umbrellas which in ancient times, as royal emblems, crowned these structures. Burm. Hti, 'an umbrella.'

1800. — "... In particular the Tee, or umbrella, which, composed of open iron-work,
crowned the spire, had been thrown down."—Symes, i. 198.

1855.—"... gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gaudapalen Temple at Pugan) from far down the Irawadi rising like a dim vision of Milan Cathedral. It is cruciform in plan... exhibiting a massive basement with porches, and rising above in a pyramidal gradation of terraces, crowned by a spire and hato. The latter has broken from its stays at one side, and now leans over almost horizontally... "—Yule, Mission to Ava, 1858, p. 42.

1876.—"... a feature known to Indian archaeologists as a Tree..."—Ferguson, Ind. and East. Archit. 64.

TEEK, adj. Exact, precise, punctual; also parsimonious, [a meaning which Platts does not record]. Used in N. India. Hind. thik.

[1843.—"They all feel that the good old rule of right (teek), as long as a man does his duty well, can no longer be relied upon."—G. W. Johnson, Stranger in India, i. 290.]

[1878.—"... it is necessary to send an explanation to the magistrate, and the return does not look so thak (a word expressing all excellence)."—Life in the Mojinaiti, i. 253.]

TEERUT, TEERTHA, s. Skt. and Hind. tirth, tirtha. A holy place of pilgrimage and of bathing for the good of the soul, such as Hurdwar, or the confluence at Praga (Allahabad).

[1823.—"The Gentiles call it Ramtirth, that is, Holy Water."—P. della Valle, Hak. Soc. ii. 205.]

C. 1790.—"Au temple l’enfant est reçu par les devas (Deva-dast) des mains des parents, on arbre baignée dans le tirtha ou étang du temple, elles lui mettent des vêtements neufs..."—Hafsa, ii. 114.

[1858.—"He then summoned to the place no less than three corses and half, or thirty millions and half of teerutis, or angels (sic) who preside each over his special place of religious worship."—Heeman, Journey through Oudh, ii. 4.]

TEHR, TAIR, &c., s. The wild goat of the Himalaya; Hemitragus jemilacus, Jerdon, [Blanford, Mammalia, 508]. In Nepal it is called jhadar. (See SROBOW.)

TEJPAT, s. Hind. tejpat, Skt. tejapatra, "pungent leaf." The native name for malabathrum.

1833.—"Last night as I was writing a long description of the tea-pat, the leaf of the cinnamon-tree, which humbly pecks 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 Sawanka, i. 223.

(1) TELINGA, n.p. Hind. Telang, Skt. Taxalanga. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the Middle Ages, Tilingana or Tilingana, sometimes Tiling or Tilingle. Though it has not, perhaps, been absolutely established that this came from a form Trilinka, the habitual application of Tri-Kalina, apparently to the same region which in later days was called Tilinga, and the example of actual use of Tilinga, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see Bp. Caldwell's Dravidian Grammar, 2nd ed. Introd. pp. 30 seqq., and the article KLING in this book).

A.D. c. 150.—"Trilinka, to kai Tril-inka, Basilios... k. k. A."—Ptolemy, vi. 2, 23.

1309.—"On Saturday the 10th of Shab'a, the army marched from that spot, in order that the pure tree of Islaém might be planted and flourish in the soil of Tilang, and the evil tree which had struck its roots deep, might be torn up by force... When the blessed canopy had been fixed about a mile from Arangal (Warangal, N.E. of Hyderabad), the tents around the fort were pitched so closely that the head of a needle could not get between them."—A'ad Khan, in Elliot, ii. 80.

1321.—"In the year 721 H. the Sultan (Ghiyas-ud-din) sent his eldest son, Ulugh Khan, with a canopy and an army against Arangal and Tilang."—Zaiduddin Barai, Ibid. 231.

c. 1335.—"For every mile along the road there are three dawat (post stations)... and so the road continues for six months' marching, till one reaches the countries of Tilang and Mas'ar..."—Ibn Batuta, iii. 192.

In the list of provinces of India under the Sultan of Delhi, given by Shihab-ud-din Dimishki, we find both Talang and Talaha, probably through some mistake.—Not. et Ext. Pt. i. 170-171.

c. 1590.—"Suba Berar. ... Its length from Badia (or Patia) to Bairagari is 200 Korok (or koe); its breadth from Bilar to Hindia 180. On the east of Bairagari it marches with Bator; on the north with Hindia; on the south with Tilinga; on the west with Makarabid..."—IIs (orig.) i. 476; [ed. Jarrett, ii. 228; and see 230, 237].
1808.—"In the southern lands of India, since the day when the Turushkas (Turks, i.e. Mahomedans) conquered Magadha, many abodes of Learning were founded; and though they were inconsiderable, the continuance of instruction and exorcism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Telinga."—Tarandhaka’s H. of Buddhaist. (Germ. ed. of Schiefner), p. 284. See also 118, 159, 166.

c. 1614.—"Up to that time none of the samindara of distant lands, such as the Raja of Telang, Pegu, and Malabar, had ventured upon disobedience or rebellion."—Firiksha, in Elliot, vol. vii. 549.

1793.—"Telingana, of which Wallangoll was the capital, comprehended the tract lying between the Kistnah and Godavery rivers, and east of Vissiapour...."—Rennell’s Memoir, 3rd ed. p. [cxi.]

(2) TELINGA, s. This term in the 18th century was frequently used in Bengal as synonymous with sepoys, or a native soldier disciplined and clothed in quasi-European fashion, [and is still commonly used by natives to indicate a 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 acoutred and disciplined in the European manner of fighting; I mean those soldiers that are become so famous under the name of Telingas."—Seir Musaquerhin, ii. 92.

c. 1758.—"... Sepoys, sometimes called Telingas."—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 (1761) p. 258, Tellingers.

c. 1765.—"Somoro’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 munition, and accoutred as well as disciplined in the French or European manner."—Seir Musaquerhin, ii. 254.

1766.—"... Gardi (see GARDEE), which is now the general name of Sipahies all over India, save Bengal... where they are stiled Telingas, because the first Sipahies that came in Bengal (and they were imported in 1757 by Colonel Clive) were all Telingas or Telungous born... speaking hardly any language but their native..."—Note by Tr. of Seir Musaquerhin, 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 1780..."—Sketch of the Regular Corps, &c., in Service of Native Princes, by Major Lewis Ferdinand Smith, p. 50.

1827.—"You are a Sahib Angrezie. ... I have been a Telinga... in the Company’s service, and have eaten their salt. I will do your errand."—Sir W. Scott, The Surgeon’s Daughter, ch. xiii.

1833.—"We have heard from natives whose grandfathers lived in those times, that the Oriental portions of Clive’s army were known to the Bengalis of Nundea as Telingas, because they came, or were supposed to have accompanied him from Telingana or Madras."—Saty. Review, Jan. 29, p. 120.

TELOOOGO, 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" (94 m. N. of Madras) "where it supersedes Tamil, to Chicaole, where it begins to yield to the Oriya (see OONIYA), 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 KURNOOL), a considerable part of the territories of the Nizam... and a portion of the Nagpûr country and Gond vána" (Bp. Caldwell’s Dravid. Gram. Intro. p. 29). Telugu is the name given to the language of the people themselves (other forms being, according to Bp. Caldwell, Telunga, Telinga, Tellinga, Tenugu, and Tenungu), as the language of Telingâna (see TELINGA (1)). This is its 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, 33.

1783.—"The Telinga language is said to be in use, at present, from the River Penmar in the Carnatic, to Orissa, along the coast, and inland to a very considerable distance."—Rennell, Memoir, 3rd ed. p. [cxi.]

TEMBOOOL, Betel-leaf. Skt. tăm-bâl, adopted in Pers. as tăm-bâl, and in Ar. al-tâm-bâl. [It gives its name to the Tambolhis or Tamolis, sellers of betel in the N. Indian bazars.]
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 Irrawadi, after the war of 1824-28, 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-tena-ri.[* "The name Tenasserim (Malay Tanah-sari), 'the land of happiness or delight,' was long ago known with that to Ava. When we know to what the name probably comes from the Malay form Tanah-sari, 'the land of happiness or delight,' was long given by the Malays to the Burmese province, which still keeps it, the Burmese corruption being Tanang-sari" (Gray, on Pyrard de Laval, quoted below).]

1489.—"The inhabitants of the shores of the Ocean come thither (to Hormuz) from the countries of Chia (China), Jâvâh, Bânsâla, the cities of Zirbâd (q.v.), of Tenasserim, of Sokotâra, of Shahrinao (see BARNAU), of the Isles of Diwhâ Mahâl (Maldives)."—Abdur-rassãl, in Not. et Acta. xiv. 429.

1498.—"Tenesar is peopled by Christians, and the King is also a Christian ... in this land is much brassyl, which makes a fine vermilion, as good as the grain, and it costs here 8 cruzados a bahar; whilst in Quayro (Cairo) it costs 90; also there is here aloe-wood, but not much."—Pereira de V. da Gama, 110.

1501.—Tanaeser 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 Baldeiti Bosis II Milione, pp. liii. seqq.

1506.—"At Tenassar grows all the versi (brazil, and it costs ½ ducatos the bear (bahar), equal to 4 kantars. This place, though on the coast, is on the mainland. The King is a Gentile; and thence comes pepper, cinnamon, galanga, camphor that is eaten, and camphor that is not eaten .... This is indeed the first mart of spaces in India."—Leonardo Co' Maser, in Archiv. Stor. Ital. p. 28.

1510.—"The city of Tanaasari is situated near the sea, etc."—Varthema, 195. 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 Tenassary, there are a hundred leagues ..."—Barbosa, 188.

1588.—"The Pilot told us that rose by his altitude not far from a city called Tenassary, in the Kingdom of Pegu."—C. Frederik, in Halk. ii. 359. See Lancaster.

c. 1590.—"In Kambayat (Cambay) a Nâk-huda (Naada) gets 800 R. ... In Pegu and Dabnassari, he gets half as much again as in Cambay."—Alm. i. 281.

1598.—"Between two Islands the coast runneth inwards like a bow, wherein lyeth the town of Tenassari."—Lincoln, Hak. Soc. i. 103. In the same page he writes Tenassarla.

1608.—"The small quantities they have here come from Tanserisya."—Davies, 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 (Hak. Soc.) quoted above.]

1727.—"Mr. Samuel White was made Governor of Sham-bender (Shambone) or Custom-Master at Merjoe (Mergui) and Tana-sirin, and Captain Williams was Admiral of the King's Navy."—A. Hamilton, ii. 64; [ed. 1744].

1783.—"Tana-sirin. ..."—Forrest V. to Mergui, 4.

TERAI, TERYE, s. Hind. târdî, 'moist (land) from tar, 'moist' or 'green.' [Others, however, connect it with tara, tâla, 'beneath (the Himalaya).'] The term is specially applied to a belt of marshy and jungly land which runs along the foot of the Himalayas 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 Bha-galâpur, was also formerly known as the Jungle-terry (q.v.).

1793.—"Hellours, though standing very little below the level of Cheesir Ghat's top
is nevertheless comprehended in the *Turry* or *Turryani* of Nepaul . . . *Turryani* properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepaul, as well as to the low tract bordering immediately on the Company’s northern frontier.”—Kirkpatrick’s Nepaul (1811), p. 40.

1824.—“Mr. Boulderson said he was sorry to learn from the raja that he did not consider the unhealthy season of the *Terrai* yet over . . . I asked Mr. B. if it were true that the monkeys forsok these woods during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively 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.”—Feber, 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. thakur,* from Skt. *thakura,* ‘an idol, a deity.’ Used as a term of respect, Lord, Master, &c., but with a variety of specific applications, of which the most familiar is as the style of Rajpút nobles. It is also in some parts the honorific designation of a barber, after the odd fashion which styles a tailor *khaliya* (see CALEFÁ); a *bhihisi,* *jama’ddar* (see JEMADÁR); a sweeper, *mehtar.* And in Bengal it is the name of a Brahman family, which its members have Anglicised as *Tagore,* of whom several have been men of character and note, the best known being Dwárkanáth Tagore, “a man of liberal opinions and enterprising character” (Wilson), who died in London in 1840.

[c. 1610.—“The nobles in blood (in the Maldives) add to their name *Tacourou.*”—Pyrrard de Laval, Hak. Soc. i. 217.

[1798.—“The *Thour* (so Rajput chief-tains are called) was nacked from the waist upwards, except the sacrificial thread or scarf on his shoulders and a turban on his head.”—L. of Colebrooke, 462.

[1881.—“After the sons have gone to their respective offices, the mother changing her clothes retires into the *thakurghar* (the place of worship), and goes through her morning service . . .”—S. C. Bose, The Hindoos as they are, 13.]

**THERMANTIDOTE.** s. This learned word (“heat-antidote”) was applied originally, we believe, about 1830-32 to the invention of the instrument which it designates, or rather to the application of the instrument, which is in fact a winnowing machine fitted to a window aperture, and incased in wet *tatties* (q.v.), so as to drive a current of cooled air into a house during hot, dry weather. We have a dim remembrance that the invention was ascribed to Dr. Spilsbury.

1881.—“To the 21st of June, this oppressive weather held its sway; our only consolation grapes, iced-water, and the *thermantidote,* which answers admirably, almost too well, as on the 22d. I was laid up with rheumatic fever and lumbago, occasioned . . . by standing or sleeping before it.”—Wanderings of a Pilgrim, i. 208.

[Mrs Parkes saw for the first time a *thermantidote* at Cawnpore in 1830. —Ibid. i. 134.]

1840.—“. . . The thermometer at 112° all day in our tents, notwithstanding tatties, *thermantidotes,* and every possible invention that was likely to lessen the stifling heat.”—Osborne, Court and Camp of Runjéet Singh, 182.

1853.—“. . . then came punkahs by day, and next punkahs by night, and then tatties, 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, i. 263-4.

1878.—“They now began (c. 1840) to have the benefit of *thermantidotes,* which however were first introduced in 1831; the name of the inventor is not recorded.”—Calcutta Rev. cxxiv. 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. *thay, Mahr. thak,* Skt. *sthaga,* ‘a cheat, a swindler.’ And this is the only meaning given and illustrated in R. Drummond’s Illustrations of Guzaratte, &c. (1806). 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 phānsigār or phansigār, from phaṁśi, '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 *Phānsigārs* (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 "*Ramasseana;* or a Vocabulary of the peculiar language used by the *Thugs*, with an Introduction and Appendix, descriptive of that Fraternity, and of the Measures which have been adopted by the Supreme Government of India for its Suppression," Calcutta, 1836; and by an article on it which appeared in the *Edinburgh Review*, for Jan. 1837, (lxxiv. 357). One of Col. Meadows Taylor's Indian romances also, *Memoirs of a Thug* (1839), has served to make the name and system familiar. The suppression of the system, for there is every reason to believe that it was brought to an end, was organised in a masterly way by Sir W. (then Capt.) Sleeman, a wise and admirable man, under the government and support of Lord William Bentinck. [The question of the Thugs and their modern successors has been again discussed in the *Quarterly Review*, Oct. 1901.]

c. 1665.—"Les Voleurs de ce pays-là sont les plusadroits du monde; ils ont l'usage d'un certain lasso à nouez complant, qu'ils savent jeter si subtilement au cou d'un homme, quand ils sont à sa portée, qu'ils ne le manquent jamais; en sorte qu'en un moment ils l'étranglent..." &c.—Thomson, v. 123.

1673.—"They were Fifteen, all of a Gang, who used to lurk under Hedges in narrow Lanes, and as they found Opportunity, by a Device of a Weight tied to a Cotton Bow-string made of Guts...they used to throw it upon Passengers, so that winding it about their Necks, they pulled them from their Beasts and dragging them upon the Ground strangled them, and possessed themselves of what they had...they were sentenced to *Les Talismans*, to be hanged; wherefore being delivered to the Chief or Sheriff's Men, they led them two Miles with Ropes round their Necks to some Wither-trees: In the night after they were cheerful, and went singing, and smoking 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 *Phansecours*, or strangers...under the pretence of travelling the same way, they enter into conversation with the strangers, share their sweetmeats, and pay them other little attentions, until an opportunity offers of suddenly throwing a rope round their necks with a slip-knot, by which they dexterously contrive to strangle them on the spot."—Forbes, *Or. Mem.* iv. 13; (2nd ed. ii. 397).

1808.—"*Phansecours*. A term of abuse in Gujarat, 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, Mahomedans even were admitted: but the great majority are Hindus; and among these the Brahmins, chiefly of the Bundelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands."—*Malcolm*, *Central India*, ii. 187.

1831.—"The inhabitants of Jubulpore were this morning assembled to witness the execution of 25 Thugs...The number of Thugs in the neighbouring countries is enormous; 115, I believe, belonged to the party of which 25 were executed, and the remainder are to be transported; and report says there are as many in Saugor Jail..."—*Wanderings of a Pilgrim*, i. 201-202.

1843.—"It is by the command, and under the special protection of the most powerful goddesses that the *Thugs* join
themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage."—Macaulay, Speech on Gates of Somnauth.

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. x. 181.

[Tavernier writes: "The remainder of the people, who do not belong to either of these four castes, are called Pauzzecour." This word Mr. Ball (ii. 186) suggests to be equivalent to either pariah or phansigar. Here he is in error. Pauzzecour is really Skt. Pancha-Gauda, the five classes of northern Brahmins, for which see Wilson, (Indian Caste, ii. 124 seqq.).]

TIBET, n.p. The general name of the vast and lofty table-land of which the Himalaya forms the southern marginal range, and which is said 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 Couperie) 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 6th century was driven far to the south-west, and established in eastern Tibet a State to which he gave the name of Tu-pot, afterwards corrupted into Tu-poh and Tu-fan. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form Tibet, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroboration from the prevalence of the name Tibet, or some proximate form, among the Mongols, as we may gather both from Carpini and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the Bodhimor several hundred years later. These latter write the name (as represented by I. J. Schmidt), Tíbet and Tobót.

[c. 590.—"Tobbat." See under INDIA.]

851.—"On this side of China are the countries of the Taghazhas and the Kâh-kân of Tibbat; and that is the termination of China on the side of the Turks."—Relation, &c., tr. par Reinaud, pt. i. p. 60.

c. 880.—"Quand un étranger arrive au Tibet (al-Tibbat), il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaieté et de bien être qui persiste jusqu'au départ."—Ibn Khurdâbâd, in J. As. Soc. vi. tom. v. 522.

c. 910.—"The country in which lives the goat which produces the musk of China, and that which produces the musk of Tobbat are one and the same; only the Chinese get into their hands the goats which are nearest their side, and the people of Tobbat do likewise. The superiority of the musk of Tobbat over that of China is due to two causes; first, that the musk-goat on the Tobbat 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 thabat signifying to fix or establish oneself. That etymology is the most likely of all that have been proposed. And it is thus that Di'bal, son of Ali-al-Khuza'i, vaunts this fact in a poem, in which when disputing with Al-Kumair he exalts the descendants of Kafifan above those of Ninzar, saying:

"Tis they who have been famous by their writings at the gate of Merv,
And who were writers at the gate of Chin,
Tis they who have bestowed on Samar- kand the name of Shanir,
And who have transported thither the Tibetans"—(Al-Tubbätins).]

Mas'udî, i. 352.

c. 976.—"From the sea to Tibet is 4 months' journey, and from the sea of Fârs to the country of Kansuh is 3 months' journey."—Ibn Hauâlî, in Estot, i. 33.

* This refers to an Arab legend that Samar-kand was founded in very remote times by Tobba'-al-Akbar, Himyarite King of Yemen, (see e.g. Edrisî, by Jautbert, ii. 198), and the following: "The author of the Treatise on the Figure of the Earth says on this subject: "This is what was told me by Abu-Bakr-Dimashki!—I have seen over the great gate of Samar-kand 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.'"—Shihbuddin Dimashki, in Nat. et Est. xii. 254.
TIBET.

918

TICAL.

3 months' journey, and at the base is the country of Thabbat, which has the antelope which give musk."—Ibn Batuta, ii. 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 1/100 rupee in value.

The origin of the word tikal is doubtful. Sir A. Phayre suggests that possibly it is a corruption of the Burmese words ta-kyat, "one kyat." On the other hand perhaps it is more probable that the word may have represented the Indian tuka (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 grains. 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 cattes (Catty) less three tiggrils."—Foster, Letters, iv. 107.

1639. "Four Ticals make a Teyl (Tael)."—Mandelslo, E.T. ii. 130.

1668. "The proportion of their (Siamese) Money to ours is, that their Tical, which weighs no more than half a Crown, is yet worth three shillings and three half-pence."—La Louvère, E.T. p. 72.

1727. "Pegu Weight. 1 Vize is . . . 39 on. Troy, or 1 Vino 100 Tascals. 140 Vinc . . . a Bakaar (see RAHAR). The Bakaar 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 nich, and in Siam like zum. He regards it as certain that it came from taka through Talasing and Peguan t'ka.]
TICCA, TICKER. 919 TIFFIN.

1775.—Stevens, New and Complete Guide to E. I. Trade, gives
1 Peaug weight = 1 Taul (read Tical).
100 Taul (Tical) = 1 vis (see VISA) = 3 lb.
5 oz. 5 dr. avt.
150 vis = 1 candy.

And under Siam:
"80 Tauls (Ticals) = 1 Catty.
50 Catties = 1 Pecul."

1783.—"The merchandise is sold for teca
calls, a round piece of silver, stamped and
weighing about one rupee and a quarter."—
Forrest, V. to Mergui, p. vii.

TICA, and vulg. TICKER, adj. This is applied to any person or thing
engaged by the job, or on contract.

Thus a tica garry is a hired carriage, a
tica doctor is a surgeon not in the
regular service but temporarily en-
-gaged by Government. From Hind.

\[ \text{thik, thikah, 'hire, fare, fixed price.'} \]

1813.—"Tecoka, hire, fare, contract,
job."—Gloss. to Fifth Report, s.v.

1827.—"A Rule, Ordinance and Regula-
tion for the good Order and Civil Gov-
ernment of the Settlement of Fort William
in Bengal, and for regulating the number
and fare of Teca Palamkoons, and Teca
Bearers in the Town of Calcutta . . . regis-
tered in the Supreme Court of Judicature,
on the 27th June, 1827."—Bengal Regula-
tions of 1827.

1878.—"Leaving our servants to jauber
over our heavier baggage, we got into a
'tica garry,' 'hired trap,' a bit of civiliza-
tion I hardly expected to find
so far in the Mofussil."—Life in the Mofussil!,
ii. 94.

TICKA, s. Hind. t\[h\]\[k\], Skt. tilaka,
a mark on the forehead made with
 coloured earth or unguent,
as an ornament, to mark sectorial distinc-
tion, 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 addi-
tional meaning of the mark made in
vaccination, and the tikwala \[S\]\[a\]\[h\]it is
the vaccination officer.

[c. 1796.—"... another was sent to Kutch
to bring them the tikka . . .".—Mir Hussein
Ali, Life of Tipu, 251]

[1832.—"In the centre of their foreheads
is a teeka (or spot) of lamp-black."—
Herklotz, Canoon-e-Islam, 2nd ed. 139.

[c. 1878.—"... When a sudden stampede
of the children, accompanied by violent yells
and sudden falls, has taken place as I
entered a village, I have been informed,
by way of apology, that it was not I whom
the children feared, but that they supposed
that I was the Tikawala \[S\]\[a\]\[h\]it.".—Panjab
Gazetteer, Rohkat, p. 9.]

TICKY-TOCK. This is an un-
meaning 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.

1815.—"Tdie, hire, for-
contract,
job. . .
-Logan, Malabar, iii. 169.

1799. —"The negande (naodi, '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. taf][]\[n\]\[n\], 'diver-
sion, amusement,' but without history,
or evidence of such an application of
the Arabic word. Others have de-

\[ \text{[Tier-cutty, s. This is Malayal.
\[t\]\[y\]\[y\]ar-katti, the knife used by a Tyian
\[o\]\[d\]d\[y\]r-drawer for scarifying the
palm-trees. The Tyian caste take
their title from Malayal. \[t\]\[y\]\[y\]an,
which again comes from Malayal. \[t\]\[y\]\[y\],
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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. tøn, 'a drawing in of the breath, sniff,' tøva, '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 Toddy and the like he says:

"Homines autem qui eas (potiones) coligent ac aevo præparent, dicuntur Portugalici nomine Tiffadores, atque opus ipsum Tiffar; nostratibus Belgis tisseren" (Herb. Ambœinense, l. 6).

We may observe that the comparatively late appearance of the word tiffin in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India.

We now give examples of the various uses:

TIFF, v. In the sense of taking off a draught.

1812.—"He tiff'd his punch and went to rest."—Combe, Dr. Syntz, 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 repeat at one o'clock, which is called tiffin, and is in fact an early dinner."—Cordiner's Ceylon, i. 83.

1810.—"The (Mahommedan) ladies, like ours, indulge in tiffings (slight repeats), 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."—Mary 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 carry-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 Laditia 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.

1835.—"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, The Holy Bible, Works, iii. 255.

1835.—"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.

1835.—"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.

1835.—"This was the case for the prosecution. The court now adjourned for tiffin."—Oakfield, i. 519.

1835.—"The last and most vulgar form of 'nibbling' the press is well known as the luncheon or tiffin trick. It used to be confined to advertising tradesmen and hotel-keepers, and was practised on newspaper reporters. Now it has been practised on a loftier scale...—Saty. Rev., March 25, 357.
TO TIFF, in the Indian sense.

1808.——"He hesitated, and we were interrupted by a summons to tiff at Flower's. After tiffin Clove 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 tiffin, I was cold and unwell."—Ibid. p. 253.

Tiffin here is a participle, but its use shows how the noun tiffin would be originally formed.

1816.——"If the huntsman now informed them all they were to tiff at Bobby Hall. Mounted again, the party starts, Upsets the hackeries and carts, Hamsals (see HUMMAUL) and pelan- quins and coolies. Dobbs (see DOBBS) and burrawas (!) and coolies."

The following, which has just met our eye, is bad grammar, according to Auglo-Indian use:

1885.——"Look here, RANDOLPH, don't you know,' said Sir PEELE . . . 'Here you've been gallivanting through India, riding on elephants, and tiffin with Rajahs . . . ."

—Punch, Essence of Parliament, April 25, p. 204.

TIGER, a. 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 τίγρας, tigris, is said to be from the old Persian word for an arrow, τιγρά, which gives the modern Pers. (and Hind.) tir.*

Pliny says of the River Tigris: "a celeritate Tigris incipit vocari. Ita appellant Medii sagittam" (vi. 27). In speaking of the animal and its "velociatis 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. 260), 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 (vyāghra) 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 Haryana, whose numerous tigers the later writers of antiquity speak of with especial frequency, was then called Vehrana, 'wolf-land.' It is, therefore, not improbable . . . that the tiger has spread in relatively late times from India over portions of W. and N. Asia."

* Sir H. Rawlinson gives tigras as old Persian for an arrow (see Herod. vol. iii. p. 552). Vullers seems to consider it rather an Induction than a known word for an arrow. He says: "Besides the name of that river (Tigris) Arsan, which often occurs in the Skāhāna, and which properly signifies 'running' or 'swift'; another Medo-Persic name Tigras is found in the cuneiform inscriptions, and is cognate with the Zend word tejāo, tejēram, and Pehlevi tejēran, i.e. a running river, which is entered in Anquetil's vocabulary. And these, along with the Persian τή an arrow; tegh 'a sword,' telah and teyg 'sharp,' are to be referred to the Zend root tikhah, Skt. tij, 'to sharpen.' The Persian word tir, 'an arrow,' may be of the same origin, since its primitive form appears to be tigras, from which it seems to come by elision of the g, as the Skt. tij, 'arrow,' comes from tvar, for tihara, where is seems to have taken the place of g. From the word tigras . . . seem also to be derived the usual names of the river Tigris, Pers. Dīkhā, Ar. Dījah" (Vullers, s.v. tir).
pottery."—Theophrastus, H. of Plants, Bk. v. c. 4.

c. B.C. 321.—"And Ulpius ... said: 'Do we anywhere find the word used a masculine, τίνω τιγρίνι; for I know that Philostratus says thus in his Neera: 'A. We have seen the tigress (τίνω τιγρίνι) that Seleucus sent us: Are we not bound to send Seleucus back Some beast in fair exchange!""

In Athenaeus, xiii. 57.

c. B.C. 290.—"According to Megasthenes, the largest tigers are found among the Prashi, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its head, and overpowered it, and dragged it to him."

Strabo, xv. ch. 1. § 37 (Hamilton and Falconer's Hist. iii. 97).

c. B.C. 19.—"And Augustus came to Samoe, and again passed the winter there ... and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including tigers, which were then seen for the first time by the Romans; and if I am not mistaken by the Greeks also."—Dio Cassius, liv. 9. [See Merivale, Hist. Romans, ed. 1865, iv. 176.]

c. B.C. 19.—... duris genuit te cautibus horresco Causcns, Hynoanque adoro nut ubera tigres."


C. A.D. 70.—"The Emperor Augustus ... in the yeare that Q. Tubero and Fabius Maximus were Consuls together ... was the first of all others that shewed a tame tigre within a cage: but the Emperour 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 Dauchanabades (see DECCAN), for the South is called Dauchanos 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 (τιγραί) and elephants, and immense serpents (ποικίλας) and byzans (κυριώτατας) and cyanophala (of many species, and many and populous nations till you come to the Ganges."—Periplus, § 50.

c. A.D. 180.—"That beast again, in the talk of Ctesias about the Indians, which is alleged to be called by them Martiōra (Marticōra), and by the Greeks Androphagus (Man eater), I am convinced is really the tiger (τίγρινος τιγρίνου). The story that he has a triple range of teeth in each jaw, and sharp prickles at the tip of his tail which he shoots at those who are at a distance, like the arrows of an archer,—I don't believe it to be true, but only to have been generated by the excessive fear which the beast inspires. They have been wrong also about his colour;—no doubt when they see him in the bright sunlight he takes that colour and looks red; or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him."—Pausanias, IX. xxi. 4. [See Frager's tr. i. 470; v. 86. Martichōra is here Pers. mardwakahur, 'eater of men.]

1298.—"Encho rechásie q ile Grant Sire a bien leopards assez que tuit sont bon da chacer et da prendre bestes. ... Il ha plosor Lyons grandismes, greignors asees qe cele de Babtlonie et sunt de mont horrenes et de mont biaus color, car il sunt tout verges por lnoir, non et vermoil et blance. Il sunt afaites a prandre sengler sauvagies et les buef sauvagies, et orses et asnes sauvagies et cerf et caviroll et autres bestes."—Marco Polo, Geog. Text. ch. xci. Thus Marco Polo can only speak of this huge animal, striped black and white, as of a Lion. And in a medieval Bestiary, a chapter on the Tigre which begins: "Une Besse est qui est andelée Tigre, c'est une maniere de serpeint."—(In Cahier et Martin, Milanges d'Arch&ol. ii. 140).

1474.—"This meane while there came in certain men sent from a Prince of India, with certain strange bestes, the first whereof was a leone lodde in a chayne by one that had skyll, which they call in their languaze Baburuth. She is like vno to hyman, but she is redd coloured, streaked all over with black strykes; her face is redd with certain white and blacke spottes, the belye white, and tayled like the lyone: seemynge to be a marvaillouse fier beast."—Joanfa Barbare, Hek. Soc. pp. 53-54. Here again is an excellent description of a tiger, but the name seems unknown to the traveller. Baburuth is in the Ital. original Baburuth, Pers. babr, a tiger.

1553.—... Beginning from the point of Qingapura and all the way to Puliocambilam, i.e. the whole length of the Kingdom of Malaca ... there is no other town with a name except this City of Malacca, only some havens of fishermen, and in the interior very few villages. And indeed 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 to the city itself at night in search of prey. And it has happened, since we took the place, that a tiger leapt into a garden surrounded by a good high timber fence, and lifted a beam of wood with three slaves who were laid by the heels, and with these made a clean leap over the fence."—Burro, I. vi. 1. Lest I am doing the great historian wrong to this Munchhausen-like story, I give the original: "E jà aconsecc ... saltar hum tigre em hum quintal cercado de maderas bem alto, e levon hum tronco de madeira com tres (tree!) escravos que estavam presos nelle, com os quases saltou de claro em claro per cims 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 neverthelesss it was asserted that the ferocity of these animals was such that they would press even into the water to seize their prey." —Gaspavo Balbi, f. 94e.

1586. "We went through the wilderness because the right way was full of horses and advanced towards the thicket of Oeurra, where we found but few Villages, but almost all Wildnesses, and saw many Buffes, Swine, and Deer; Grasse longer than a man, and very many Tigres." —R. Pitch, 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 Combies (Koombe), the Body tied to a long Bamboo, the Tail did ... it was a Tigre of the Biggest and Noblest Kind, Five Feet in Length beside the Tail, Three and a Half in Height, it was of a light Yellow, streaked with Black, like a Tabby Cat ... the Visage Fierce and Majestick, the Teeth gnashing." —Fryer, 170.

1886. "In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfeld and Capt. Raynes alighted off their horses and advanced towards the thicket where ye Tiger lay. The people making a great noise, ye Tiger flew out upon Mr. Frenchfeld, and he shot him with a brace of Bullets into ye breast, at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a third, before he died. At Night ye Bages sent me the Tiger." —Hedges, Diary, Hak. Soc. i. 66-87.

1754. "There was a Charter granted to the East India Company. Many Disputes arose about it, which came before Parliament; all Arts were used to corrupt or delude the Members; among others a Tyger was baited with 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 pirs (see PEER); aussi les naturels du pays ne sympathisent pas avec les Européens pour la chasse du tigre." —Garcia de Tassy, Rel. Mus. p. 24.

1872. "One of the Frontier Battalion soldiers approached me, running for his life. ... This was his story: —"

1875. "Having reduced the kingdom of Tanjore, one of the Frontier Battalion soldiers approached me, running for his life. ... This was his story: —"


1956. "It is called haz and rmeola; and perhaps from the people so called who may have supplied it in the Himalaya—Tigre Roya (Ooer), and perhaps from the people so called who may have supplied it in the Himalaya—T. Lndn, p. 444.

TINCALL, s. Borax. Pers. tünkär, but apparently originally Skt. tünkär, and perhaps from the people so called who may have supplied it in the Himalaya—Tigre Roya (Ooer), and perhaps from the people so called who may have supplied it in the Himalaya—T. Lndn, p. 444.

1575. "A small quantity of Tutenagy (Toomagnus), Tinkal and Japan Copper was also found here. ..." —Ives, 105.

TINDAL, s. Malayal. tandul, Telug. tandelu, also in Mahr. and other vernaculars tandel, tandail, [which Platts connects with tand, Skt. tantra, 'a line of men,' but the Madras Gloss. derives the S. Indian forms from Mal. tandu, 'an ear, valli, 'to pull.'] The head or commander of a body of men; but in ordinary specific application a native petty officer of lascaris, whether on board ship (boatswain) or in the ordnance department, and sometimes the head of a gang of labourers on public works.

c. 1348. "The second day after our arrival at the port of Kailukari this princess invited the nādhodā (Nacoda) or owner of the ship, the kurnā (see CRANNY) or clerk, the merchants, the persons of distinction, the tandil ..." —Ibn Batuta, iv. 250. The Moorish traveller explains the word as muṣuddan (Mocuddum, q.v.) al-rajāl, which the French translators render as "général des
pistons," but we may hazard the correction of "Master of the crew."

c. 1590.—"In large ships there are twelve classes. 1. The Nāthad, or owner of the ship. . . . 3. The Tandil, or chief of the khalipas (see CLASSY) or sailors. . . ."—Attn., i. 380.

1673.—"The Captain is called Nuquedah, the boatswain Tindal. . . ."—Fryer, 107.

1758.—"One Tindal, or Corporal of Lascars."—Orme, ii. 386.

[1828.—"I desired the tindal, or steersman to answer, 'Bombay.'"—Pandurang Hari, ed. 1872, ii. 157.]

TINNEVELLY, n.p. A town and district of Southern India, probably Tīrinvel-ātī, '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 Nawāb of Arcot (Culdwell, H. of Tinnevelly).

TIPPARBY, s. Beng. and Hind. tipāti, tepāti, the fruit of Physalis peruviana, L., N.O. Solanaceae. It is also known in India as 'Cape gooseberry,' [which is usually said to take its name from the Cape of Good Hope, but as it is a native of tropical America, Mr. Ferguson (8 ser. N. & Q. xii. 106) suggests that the word may really be capo or cap, from the peculiarity of its structure noted below.] It is sometimes known as 'Brazil cherry.' It gets its generic name from the fact that the inflated calyx encloses the fruit as in a bag or bladder (φύρα). 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 tēripāti, 'inflated,' which gives its name to a species of tet rodon 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 mako 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 'teiparā'; this they pound, after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste."—U.S. Expedition, by C. Wilkes, U.S.N., v. 81.


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 Sultān, a saint whose tomb is near Hyderabad. [Wilks (Hist. Sketches, i. 522, ed. 1869), says that the tomb is at Arcot.]

TIRKUT, s. Fore sail. Sea Hind. from Port. triqueot (Roebuck).

TIVAN, n.p. Malayāl. Tīvar, or Tīvan, pl. Tīvar or Tīvar. The name of what may be called the third caste (in rank) of Malabar. The word signifies 'islander,' [from Mal. tiru, Skt. dīpa, 'an island']; and the people are supposed to have come from Ceylon (see TIER COTTY).

1510.—"'The third class of Pagans are called Tīva, who are artisans.'"—Barthewa, 142.

1516.—"The cleanest of these low and rustic people are called Tīva (read Tīwan) 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."—Barbou, Lisbon ed. 335.

[1800.—"All Tir can eat together, and intermarry. The proper duty of the cast is to extract the juice from palm-trees, to boil it down to Jaggery (Jaggery), and to distil it into spirituous liquors; but they are also very diligent as cultivators, porters, and cutters of firewood."—Buchanan, Mysore, ii. 415; and see Logan, Malabar, i. 110, 142.]

TOBACCO, s. On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching on the introduction of tobacco into India and the East, or otherwise of interest.

[F.c. 1550.—". . . Abū Kir would carry the cloth to the market-street and sell it, and with its price buy meat and vegetables and tobacco. . . ."—Burton, Arab. Nights, vii. 210. The only mention in the Nights and the insertion of some scribe.]

"It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken this herb, which in the Mexican language is called tabacco, and immediately perceived
the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste, and seek some other place.

—Giroldo Bensoi, Hak. Soc. p. 81. [The word *tabaco* is from the language of Bayty, and the first, the pipe, or rather, the plant, thirdly, the sleep which followed its use (Mr. J. Platt, 9 ser. N. & Q. viii. 322.).]

1585.—"Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indicam illam plantam quam *Tobacco* vocant et *Nicotiam,* quam contra eruditates ab Indis edocti, usi erant, in Anglia primum, quod suum, intulerunt. Ex illo sano tempore usu coepit esse cereberrimo, et magno presto, dum quam plurimi graveolentem illius fumum, aliis lascivientia, aliis valetudinis consueltas, per tubulum testaceum inexpelli aviditate passim hauriunt, et un potis non excitant effluent; adeo ut tabernae *Tabaccaenas* non minus quam cervariae et vinariae passim per oppida haneantur. Ut Anglum corpore (quod salse ille dicit) quix hae plantae tantoper delectantur in Mesopotamia naturum doceantur videantur; quam iisdem quibus Barbari delectantur et sanari se possent credant." —Gul. Camdeni, *Annal. Rerum Anglicanum...* regn. Elisabetha, ed. 1717, ii. 449.

1592.—"Into the woods thence forth in haste shee went To seeke for herbes that mote him remedi: For shee of herbes had great intendment, Taught of the Nymphe which from her infancy Her nourced had in true Nobility: This whethere yt divine *Tobacco* were, Or Panaceae, or Polygony, Shee fownd, and brought it to her patient dese: Who al this while lay bleeding out his hart-blood neere." —The Faerie Queen, III. v. 32.

1597.—"His Lordship" (E. of Essex at Villafrancos) "made no answer, but called for *tabacco*, seeming to give but small credit to this alarm; and so on horseback, with these noblemen and gentlemen on foot beside him, took *tabacco*, 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 marke what pleasure or felicity they have in taking this roughish *Tobacco*. It is good for nothing but to choke a man, and fill him full of sneeze and embers: there were four died out of one house last week with taking of it, and two more the bell went for yesternight: one of them they say will never scape it; he voided a bushel of soot yesterday upward and downward... its little better than rats-bane or roseaker." —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 1606.—"In Bijnur I had found some *tabacco*. Never having seen the like in India, I brought some with me, and prepared a handsome pipe of jewel work... His Majesty (Aker) 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 *tabacco*, which was made up in pipefuls; he inquired what it was, and where I had got it. The Nawab Khân-i'Azam replied: 'This is *tabacco*, which is well known in Mecca and Medina, and this doctor has brought it as a medicine for your Majesty.' His Majesty looked at it, and ordered me to prepare and take him a pipeful. He began to smoke it, when a physician approached and forbade his doing so... (omitting much that is curious). "As I had brought a large supply of *tabacco* 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." —Amd Bng, in *Eliti*, vi. 165-167.

1610.—"The Turkes are also incredible takers of Opium... carrying it about with them both in peace and in warre; which they say expellet all feare, and makes them courageous; but I rather think giddy headed... And perhaps for the self same cause they also delight in *Tobacco*; they take it through reeds that have toynd into them great heads of wood to contain it: I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into (for Morat Basea not long since commanded a pipe to be thrust through the nose of a Turk, and so to be led in derision through the City,) no question but it would prove a principall commodity. Nevertheless he that will take it in corners, and are so ignorant therein, that that which in England is not saleable, doth passe here amongst them for most excellent." —Sandys, *Journey*, 66.

1615.—"Il *tabacco* ancora usano qui" (at Constantinople) "di pialiar in conversazione per gusto: ma io non ho voluto mai provarne, e ne avara cognizione in Italia che molti ne pigliano, ed in particolare il signore cardinale Crescenzo qualche volta per medicamento insegnatagli dal Signor don Virgilio Orsino, che primo di tutti, se io non falle, gli anni addiastro li portò in Roma d'Inghilterra." —P. della Valle, i. 76.

1616.—"Such is the miraculous omnipotence of our strong tasted *Tobacco*, as it cures all sorts of diseases (which neuer any drugge could do before) in all persons and at all times... It cures the gout in the feet and (which is miraculous) in that very
1617.—"As the smoking of tobacco (tambard) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Shah 'Abbâs, also being aware of its evil effects, had issued a command against the use of it in Iran. But Khân-i-'Alam was so much addicted to smoking, that he could not abstain from it, and often smoked."—Memos de Jahângir, in Elliot, v. 651. See the same passage rendered by Bluckmann, in Ind. Antiq. i. 164.

1623.—"Incipit nostro seculo in immenso crescere usus toba.cco, atque affectis hominum occultâ quidem deslexationes, ut qui illi semel asseti sint, difficile postes abstinent."—Bacon, H. Vitae et Mortis, in B. Montague's ed. x. 189.

We are unable to give the date or Persian author of the following extract (though clearly of the 17th century), which with an introductory sentence we have found in a fragmentary note in the handwriting of the late Major William Yule, written in India about the beginning of last century:

"Although Tobacco be the produce of an European Plant, it has nevertheless been in use by our Physicians medicinally for some time past. Nay, some creditable People even have been friendly to the use of it, though from its having been brought sparingly in the first instance from Europe, its rarity prevented it from coming into general use. The Culture of this Plant, however, became speedily almost universal; within a short period after its introduction into Hindostan; and the produce of it rewarded the Cultivator far beyond every other article of Husbandry. This became more especially the case in the reign of Shah Jehan (commenced A.H. 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 great was the habit that the confirmed Smoker would abstain from Food and Drink rather than relinquish the gratification he derived from inhaling the Fumes of this deleterious Plant! Nature recoils at the very idea of touching the Saliva of another Person, yet in the present instance our Tobacco smokers pass the moistened Tube from one mouth to another without hesitation on the one hand, and it is received with complacency on the other! The more acrid the Fumes so much the more grateful to the Palate of the Connoisseur. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will tell you, supplies to the Body the waste of radical Heat. Without doubt this is a most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose Bosom we may repose our most confidential Secrets; and a Counsellor upon whose advice we may rely in our most important Concerns. It is an elegant Ornament in our private Apartments; it gives joy to the Beloved in the Public Hall. 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 exstatic delight. . . ." (excerts deuri)

1787.—"Tambard. It is known from the Madur-i-Rahim that the tobacco came from Ecbatana to the Dakhin, and from the Dakhin to Upper India, during the reign of Akber Shah (1556-1605), since which time it has been in general use."—Bahâr-i-'Ajam, quoted by Bluckmann, in Ind. Antiq. i. 164.

The leather nose-bag in which a horse's feed is administered. "In the Nerbudda valley, in Central India, the women wear a profusion of toe-rings, some standing up an inch high. Their shoes are consequently curiously shaped, and are called tobras" (M. Gen. R. H.)
TODDY. 927  TODDY.

Keating). 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 TUBA.]

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 look and leave it alone."—Drummond, Illustrations, &c.

[1875.—"... One of the horsemen dropped his tobra or nose-bag."—Drew, Jummoon, 240.]

TODDY, s. A corruption of Hind. tārī, i.e. the fermented sap of the tār or palmrya, Skt. tāla, and also of other palms, such as the date, the coco-palm, and the Caryaottura urenz; palm-wine. Toddy is generally the substance used in India as yeast, to leaven bread. The word, as is well known, has received a new application in Scotland, the immediate history of which we have not traced. The tāla-tree seems to be indicated, though confusedly, in this passage of Megasthenes from Arrian:

c. B.C. 320.—"Megasthenes tells us ... the Indians were in old times nomadio ... were so barbarous that they wore the skins of such wild animals as they could kill, and subsisted (!) on the bark of trees; that these trees were called in the Indian speech tāla, and that there grew on them as there grows at the tops of the date palm trees, a fruit resembling balls of wool."—Arrian, Indica, viii., tr. by McCrindle.

c. 1380.—"... There is another tree of a different species, which ... gives all the year round a white liquor, pleasant to drink, which tree is called tāri."—Fr. Jordanus, 16.

[1554.—"There is in Gujarat a tree of the palm-tribe, called tāri agadji (millet tree). From its branches cups are suspended, and when the cut end of a branch is placed into one of these vessels, a sweet liquid, something of the nature of arrack, flows out in a continuous stream ... and presently changes into a most wonderful wine."—Travels of Sidi Ali Reis, trans. A. Vambury, p. 29.]

[1690-10. — "Tarree." See under SURA.]

1611.—"Palmiti Wine, which they call Taddy."—N. Douton, in Purchas, i. 298.

[1614.—"A sort of wine that distilith out of the Palmetto trees, called Tadie."—Foster, Letters, iii. 4.]
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 (Plocenus Baya, Blyth): but the size alleged is absurd; it is probably a blunder. [Another bird, the Artamus fuscus, is, according to Balfour (Ocul. s.v.) called the toddy shrike.]

TODDY-CAT, s. This name is in S. India applied to the Paradoxurus Musanga, Jerdon: [the P. niger, the Indian Palm-Civet of Blanford (Mammalia, 106).] It infests houses, especially where there is a ceiling of cloth (see CHUTT). Its name is given for its fondness, real or supposed, for palm-juice.

TOKO, s. Slang for 'a thrashing.' The word is imper. of Hind. tokad, 'to censure, blame,' and has been converted into a noun on the analogy of bunnaw and other words of the same kind.

TOLA, s. An Indian weight (chiefly of gold or silver), not of extreme antiquity. Hind. tola, Skt. tulā, 'a balance,' tul, 'to lift up, to weigh.' The Hindu scale is 8 rattis (see BUTTEE) = 1 māsha, 12 māshas = 1 tola. Thus the tola was equal to 96 rattis. The proper weight of the ratti, which was the old Indian unit of weight, has been determined by Mr. E. Thomas as 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—\( \frac{1}{5} \) of the comparatively recent tola, and \( \frac{1}{6} \) of the newly devised rupee." By the Regulation VII. of 1833, putting the British India coinage on its present footing (see under SEER), the tola weighing 180 grs., which is also the weight of the rupee, is established by the same Regulation, as the unit of the system of weights, 80 tolas = 1 ser, 40 setas = 1 Maund.

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 £; 10 crans = 1 tumān.] Till recently it was only a money of account, representing 10,000 dinars; the latter also having been in Persia for centuries only a money of account, constantly degenerating in value. The tomaun in Fryer's time (1677) is reckoned by him.
as equal to £3, 6s. 8d. P. della Valle's estimate 60 years earlier would give about £4, 10s. 0d., and is perhaps loose and too high. Sir T. Herbert's valuation (5 x 13s. 8d.) is the same as Fryer's. In the first and third of the following quotations we have the word in the Tartar military sense, for a division of 10,000 men:

1298. "You see when a Tartar prince goes forth to war, he takes with him, say, 100,000 horse... they call the corps of 100,000 men a Tar; that of 10,000 they call a Toman."—Marco Polo, Bk. i. ch. 54.

c. 1340. "Ces deux portions réunies formaient un total de 800 tomans, dont chacun vaut 10,000 dinars courants, et le dinar 6 dirhems."—Shikabuddin, Masalak-ul Aqdar, in Not et Ests. xiii. 194.

c. 1547.—"I was informed... that when the Khan 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 Tuman, or lord of 10,000."—Ibn Batuta, iv. 299-300.

A form of the Tartar word seems to have passed into Russian:

c. 1559.—"One thousand in the language of the people is called Tisaitzu: likewise ten thousand in a single word Toma: twenty thousand Dwutoma: thirty thousand Titma."—Herberstein, Della Moscova, Ramusio, iii. 158.

c. 1590. In the Sarkdr of Kandahar "eighteen dinare make a tuman, and each tuman is equivalent to 800 daims. The tuman of Khurasan is equal in value to 30 rupees and the tuman of Ira;k to 40."—Ain, ed. Jarratt, ii. 893-94.

1619. "L'ambasciadore Italiano... ordinò che dovesse a tutti un toman, cioè dici 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 in satiate coffers with above 350,000 Tomans (a Toman is five markes sterlin)."—Sir T. Herbert, p. 225.

[c. 1665.—In Persia "the abazi is worth 4 shalsh, and the toman 50 abasis or 200 shalsh."—Tavernier, ed. Ball, i. 24.]

1677.—"... Receipt of Custom (at Gomboon) for which he pays the King yearly Twenty-two thousand Thumands, every Thumand making Three pound and a Noble in our Accoint, Half which we have a Right to."—Fryer, 222.

1711.—"Camels, Houses, &c., are generally sold by the Tomand, which is 200 Shaschees or 50 Abaschees; and they usually reckon their Estates that way; such a man is worth so many Tomands, as we reckon by Pounds in England."—Lockyer, 229.

[1858.—"Girwur Singh, Tomandar came up with a detachment of the special police."—Sleeman, Journey through Oude, ii. 17.]

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TOM-TOB, s. An alloy of copper and zinc, i.e. a particular modification of brass, formerly imported from Indo-Chinese countries. Port. tambaca, from Malay tambilaga and tambilaga, 'copper,' which is again from Skt. tamraka and tāmra.

1602.—"Their drummes are huge pannes made of a metall called Tombeage, which makes a most hellish sound."—Scott, Discourse of Iawa, in Purchas, i. 180.

1690.—"This Tombars is a kind of Metal, whose scarcity renders it more valuable than Gold. . . . Tis thought to be a kind of natural Compound of Gold, Silver, and Brass, and in some places the mixture is very Rich, as at Borneo, and the Molucces, in others more alloyed, as at Siam."—Ovington, 510.

1759.—"The Productions of this Country (Siam) are prodigious quantities of Grain, Cotton, Benjamin... and Tambanch."—In Dalrymple, i. 119.

TOM-TOM, s. Tamtam, a native drum. The word comes from India, and is chiefly used there. Forbes (Rast-Mald, ii. 401) [ed. 1878, p. 665] says the thing is so called because used by criers who beat it tām-tām, '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 tamāttama, in Tel. tappa, in Tam. tambattam; in Malay it is ton- ton, all with the same meaning. [When badminton was introduced at Satāra natives called it Tamtam phal khet, tam-tam meaning 'battle-dore,' and the shuttlecock looked like a flower (phāl). Tommy Atkins promptly turned this into "Tom Foot" (Calcutta Rev. xcvii. 346).] In French the word tamtam is used, not for a drum of any kind, but for a Chinese gong (q.v.). M. Littré, however, in the Supplement to his Dict., remarks that this use is erroneous.

1693. "It is ordered that to-morrow morning the Counalty Justices do cause the Tom Tom to bee beat through all the Streets of the Black Town. . . ."—In Wheeler, i. 208.

1711.—"Their small Pipes, and Tom Toms, instead of Harmony made the Discord the greater."—Lockyer, 235.

1755.—In the Calcutta Mayor's expenses we find:

"Tom Tom, R. 1 1 0."—In Long, 58.

1784.—"You will give strict orders to the Zemindars to furnish Oil and Musheaul, and Tom Toms and Pikemen, &c., according to custom."—Ibid. 981.
1770.—"... An instrument of brass which the Turks to add to their military music, and which is called a tamm" (!).—Abbe Raynal, tr. 1777, i. 30.

1778.—"An harsh kind of music from a tom-tom or drum, accompanied by a loud rustic pipe, sounds from different parties throughout the throng..."—Munro, Narrative, 78.

1804.—"I request that they may be hanged; and let the cause of their punishment be published in the bazaar by beat of tom-tom."—Wellingston, i. 186.

1824.—"The Maharrats in my vicinity kept up such a confounded noise with the tamtams, cymbals, and pipes, that to sleep was impossible."—Sally, Wonders of Ellora, ch. iv.

1836.—For the use of the word by Dickens, see under GUM-GUM.

1852.—"The first musical instruments were without doubt percussive sticks, calabashes, tommets."—Herbert Spencer, First Principles, 366.

1878.—"The tom-tom is ubiquitous. It knows no rest. It is content with depriving man of his. It wlects by reference to the... In Madras this is the name of the tones through the grateful dreams which sheer into exhaustion... It reverberates its dull unmeaning monotonies through the streets of the Black Town, to the admiration and astonishment of the Tawny-ketches."—Madras Courier, April 26.

TONGÁ, s. A kind of light and small two-wheeled vehicle, Hind. tāngā, [Skt. tamanga, 'a platform']. The word has become familiar of late years, owing to the use of the tonga in a modified form on the roads leading up to Simla, Darjeeling, and other hill-stations. [Tavernier speaks of a carriage of this kind, but does not use the word:

[c. 1665.—"They have also, for travelling, small, very light, carriages which contain two persons; but usually one travels alone... to which they harness a pair of oxen only. These carriages, which are provided, like ours, with curtains and cushions, are not slung..."—Tavernier, ed. Ball, i. 44.]

1874.—"The villages in this part of the country are usually superior to those in Poonah 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 Nadir.

1879.—"A tongha dāk has at last been started between Rajoie and Dehra. The first tongha took only 54 hours from Rajoie to Saharanpore."—Pioneer Mail.

1880.—"In the (Times) of the 19th of April we are told that 'Syed Mahomed Padshah has repulsed the attack on his fort instigated by certain mooalhs of tonga dāk.' Is the relentless Tonga a region of country or a religious organization...? Is the original telegram appears to have contemplated a full stop after 'certain mooalhs.' Then can one independent sentence about the tonga dāk working admirably between Peahawur 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 mooalhs, and helping out the other sentence with some explanatory ideas of his own."—Pioneer Mail, June 10.

TONICATCHY, TUNNYKETCH. s. In Madras this is the name of the domestic water-carrier, who is generally a woman, and acts as a kind of under-housemaid. It is a corr. of Tamil tannir-kāssī, tannikkārtisi, an abbreviation of tannir-kāsatti, 'water-woman.'

c. 1780.—"Voudriez-vous me permettre de faire ce trajet avec mes gênes 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 kartejo ou porteuse d'eau."—Haufler, i. 242.

1792.—"The Armenian... now mounts a bit of blood... and... dashes the mud about through the streets of the Black Town, to the admiration and astonishment of the Tawny-ketches."—Madras Courier, 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 jompson (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 thamjāng, which might mean 'support-thigh.' Mr. Platts gives as forms in Hind. tānjhām and thājān. The word is perhaps adopted from some trans-gangetic language. A rude con-
trivance of this kind in Malabar is described by Col. Welsh under the name of a 'Tellicherry chair' (ii. 40).

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-jan, i.e. 'a support to the feet.'"—Williamson, V. M. i. 322-23.

"Some of the party at the tents sent a tonjon, or open chair, carried like a palankeen, to meet me."—Maria Turney, 168.

1827.—"In accordance with Lady D'Oyly's earnest wish I go out every morning in her tonjin."—Diary of Mrs. Fenton, 100.

1829.—"I had been conveyed to the hill in Hanson's tonjin, 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 thonjaan without a feeling bordering on self-reproach..."—Mrs. Meer Hasan 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 saddlesbow, pretending to throw a lance, showing his teeth, and uttering a loud quack!"—Letters from Madras, 290.

1849.—"We proceeded to Nawabgunge, the minister riding out with me, for some miles, to take leave, as I sat in my tonjohn."—Steenman, Journey through Oudh, i. 2.

TOOLSY, s. The holy Basil of the Hindus (Ocimum sanctum, L.), Skt. tulasi or tulasi, frequently planted in a vase upon a pedestal of masonry in the vicinity of Hindu temples or dwellings. Sometimes the ashes of deceased relatives are preserved in these domestic shrines. The practice is alluded to by Fr. Odoric as in use at Tana, near Bombay (see Cathay, i. 59, c. 1322); and it is accurately described by the later ecclesiastical quoted below. See also Ward's Hindoos, ii. 203. The plant has also a kind of sanctity in the Greek Church, and a character for sanitary value at least on the shores of the Mediterranean generally.

C. 1650.—"They who bear the tulasi round the neck... they are Vaishnavas, and sanctify the world."—Bhakta Mal, in H. H. Wilson's Works, i. 41.

1672.—"Almost all the Hindus adore a plant like our Basico gentile, but of more pungent odour... Every one before his house has a little altar, girt with a wall half an ell high, in the middle of which they erect certain pedestals like little towers, and in those 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 Marte, 300.

1872.—"They plaster Cow-dung before their Doors; and so keep themselves clean, having a little plot or two built up a Foot Square of Mud, where they plant Cattam, or (by them called) Tulise, which they worship every Morning, and tend with Diligence."—Fryer, 199.

1842.—"Veneram a planta chamada Tulosse, por dizerem 6 do pateo do Deosse, e por isso é commum no pateo de suas casas, e todas as manheis lhe vao tributar veneração."—Ananas Maritimos, iii. 453.

1872.—"At the head of the ghat, on either side, is a sacred tulasi plant... placed on a high pedestal of masonry."—Govinda Samanta, i. 18.

The following illustrates the esteem attached to Toolsy in S. Europe:

1885.—"I have frequently realised how much prized the basil is in Greece for its mystic properties. The herb, which they say grew on Christ's grave, is almost worshipped in the Eastern Church. On St. Basil's day women take sprigs of this plant to be blessed in church. 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 silk garnment will be free from the visitation of rats, mice, and moths, for the same period."—J. T. Bent, The Cyclades, p. 328.

TOOMONGONG, s. A Malay title, especially known as borne by one of the chiefs of Johor, from whom the Island of Singapore was purchased. The Sultans of Johor are the representatives of the old Mahommedan dynasty of Malacca, which took refuge in Johor, and the adjoining islands (including Bintang especially), when expelled by Albuquerque in 1511, whilst the Tunanggun was a minister who had in Peshawa fashion appropriated the power of the Sultan, with hereditary tenure: and this chief now lives, we believe, at Singapore. Crawfurd says: "The word is most probably Javanese; and in Java is the title of a class of nobles, not of an office" (Malay Dict. s.v.)

1774.—"Paid a visit to the Sultan... and Pangaram Toomongong..."—Diary...
of J. Herbert, in Forest, Bombay Letters, Home Series, ii. 488.

[1830.—"This (Bospa), however, is rather a title of office than of mere rank, as those governors are sometimes Tunung-gungs, An'g'bedia, and of still inferior rank."—Raffles, Java, 2nd ed. i. 299.]

1884.—"Singapore had previously been purchased from two Malay chiefs; the Sultan and Tunamong 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."—Cusenaygh, Remains of an Indian Official, 273.

TOON, TOON-WOOD, s. The tree and timber of the Cedrela Toona, Roxb. N.O. Malvaceae. Hind. tun, tân, Skt. tunna. The timber is like a poor mahogany, and it is commonly used for furniture and fine joiner's work in many parts of India. It is identified by Bentham with the Red Cedar of N.S. Wales and Queensland (Cedrela australis, F. Mueller). See Brandis, Forest Flora, 73. A sp. of the same genus (C. sinensis) is called in Chinese ch'un, which looks like the same word.

[1798.—The tree first described by Sir W. Jones, As. Res. iv. 288.]

1810.—"The too, or country mahogany, which comes from Bengal. . . ."—Maria Graham, 101.

1837.—"Roselliini informs us that there is an Egyptian harp at Florence, of which the wood is what is commonly called E. Indian mahogany (Athkamnum, July 22, 1837). This may be the Cedrela Toona."—Royle's Hindu Medicine, 30.

TOORBKEY, s. A Turkî horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeders of Asia Minor.

1298.—". . . the Turcomans . . . dwell among mountains and downs where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as Timurs, are reared in their country. . . ."—Marco Polo, Bk. i. ch. 2.

[1590.—"The fourth class (Turki) are horses imported from Turan; though strong and well formed, they do not come up to the preceding (Arabs, Persian, Mijannas)."—Arv, i. 234.]

[1663.—"If they are found to be Turkî 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, 294.]

1678.—"Four horses bought for the Company—

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<th>Description</th>
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<tr>
<td>One young Arab</td>
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<td>One old Turkey</td>
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<td>One old Atchein</td>
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<td>One of this country</td>
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1782.—"Wanted one or two Tanyans (see TANGUN) rising six years old. Wanted also a Bay Toorkey, or Bay Tazz (see TAZEE) Horse for a Buggy. . . ."—India Gazette, Feb. 9.

"To be disposed of at Ghyretty, . . . a Buggy, almost new . . . a pair of uncommonly beautiful spotted Toorkays."—Ibid. March 2.

TOOTNAGU, s. Port. tutenaga. This word appears to have two different applications. a. A Chinese alloy of copper, zinc, and nickel, sometimes called 'white copper' (i.e. peh-tung of the Chinese). The finest qualities are alleged to contain arsenic. The best comes from Yunnan, and Mr. Joubert of the Garnier Expedition, came to the conclusion that it was produced by a direct mixture of the ores in the furnace (Voyage d'Exploration, ii. 160). b. It is used in Indian trade in the same loose way that speller is used, for either zinc or peuter (peh-yuen, or 'white lead' of the Chinese). The base of the word is no doubt the Pers. tattiya, Skt. tuttha, an oxide of zinc, generally in India applied to blue vitriol or sulphate of copper, but the formation of the word is obscure. Possibly the last syllable is merely an adjective affix, in which way ndik is used in Persian. Or it may be ndga in the sense of lead, which is one of the senses given by Shakespeare. In one of the quotations given below, tutenage is confounded with caln (see GALAY). Moodeen Sheriff gives as synonyms for zinc, Tam. tuntadgam [tutindaam], Tel. tutindaam [tuntindamu], Mahr. and Guz. tuti-ndga. Sir G. Stannum is curiously wrong in supposing (as his mode of writing seems to imply) that tutenage is a Chinese word. [The word has been finally corrupted in

* St. Julien, at P. Champion, Industries Anciennes et Modernes de l'Empire Chinois, 1880, p. 75. Wells Williams says: "The peh-tung argentum, or white copper of the Chinese, is an alloy of copper 60%, zinc 35%, nickel 1%, and iron 5%, and occasionally a little silver; and these proportions are nearly those of German silver."—Middle Kingdom, ed. 1888, ii. 19.
TOOTHAGUE. 933  TOPAZ, TOPASS.

England into 'tooth and egg' metal, as in a quotation below.

1685.—"4500 Pikals (see PEGUL) of Tin-tenague (for Tinutenage) or Spelter."—In Valentine, v. 629.

1644.—"That which they export (from Cochinn to Orissa) is pepper, although it is prohibited, and all the drugs of the south, with Callaym (see CALAY), Tutenague, wares of China and Portugal; jewelled ornaments; but much less nowadays, for the reasons already stated...."—Bocarros, M.S. f. 316.

1675.—"... from thence with Dollars to China for Sugar, Tea, Porcelain, Lac- cored Ware, Quicksilver, Tuthinag, and Copper. ..."—Fryer, 86.

[1675-7.—"... supposing yo\(^{2}\) Hon\(^{2}\) may intend to send yr. Sugar, Sugar-candy, and Tutenag for Persia..."— Forrest, Bombay Letters, Home Series, i. 125.]


[... "In the list of commodities brought from the East Indies, 1678, I find among the drugs, tinctal (see TINCALL) and Toothanage set down. Enquire also what these are..."—Letter of Sir T. Browne, May 29, in N. & Q. 2 ser. v. 520.]

1727.—"Most of the Spunge in China had pernicious Qualities because the Sub- terraneous Grounds were stored with Minerals, as Copper, Quicksilver, Alum, Toothanag, &c."—A. Hamilton, ii. 222; [ed. 1744, ii. 222, for "Spunge" reading "Springs"].

1750.—"A sort of Cash made of Tooth- nague is the only Currency of the Country."—Some Ac. of Cochinn China, by Mr. Robert Kirrop, in Dalmynple, Or. Rep. i. 245.

[1757.—Speaking of the freemen enrolled at Nottingham in 1757, Bailey (Annals of Nottinghamshire, iii. 1286) mentions as one of them William Tutin, buckle-maker, and then goes on to say: "It was a son of this latter person who was the inventor of that beautiful composite white metal, the introduction of which created such a change in numerous articles of ordinary table service in England. This metal, in honour of the inventor, was called Tutinile, but which word, by one of the most absurd perversions of language ever known, became transferred into 'Tooth and Egg' the name by which it was almost uniformly recognised in the shops."—Quoted in 2 ser. N. & Q. x. 144.]

1780.—"At Quedah, there is a trade for callin (see CALAY) or tutenan to export to different parts of the Indies."—Dunn, New Directory, 5th ed. 338.

1797.—"Tutenan 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."—Stanton's Act. of Lord Macartney's Embassy, 4to ed. ii. 540.

TOPAZ, TOPASS, &c., s. A name used in the 17th and 18th centuries for dark-skinned or half-caste claimants of Portuguese descent, and Christian profession. Its application is generally, though not universally, to soldiers of this class, and it is possible that it was originally a corruption of Pers. (from Turkish) top-chi, 'a gunner.' It may be a slight support to this derivation that Italians were employed to cast guns for the Zamorin at Calicut from a very early date in the 17th 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 topa^, '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 Topowalas (q.v.) or 'Hat-men,' but also in the pride commonly taken by all persons claiming European blood in wearing a hat; indeed Fra Paolino tells us that this class call themselves gente de chapeo (see also the quotation below from Ovington). Possibly however this was merely a misrendering of topaz from the assumed etymology. The same Fra Paolino, with his usual fertility in error, propounds in another passage that topaz is a corruption of do-bhadiya, 'two-tongued' (in fact is another form of Dubash, q.v.), viz. using Portuguese and a debased vernacular (pp. 60 and 144). [The Madras Gloss. assumes Mal. topdsh 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 Champagne (Sampen) wherein were 20 men, Mesticos (see MUSTEES) and Topouas."—Van Spilbergen's Voyage, p. 34, pub. 1648.

[1672.—"Toepasses." See under MADRAS.]

1673.—"To the Fort then belonged 800 English, and 400 Topasses, or Portugal Fire-
men."—Frey, 66. In his glossarial Index he gives "Topasses, 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 digit, 189.

1690.—"A Report spread abroad, that a Rich Moor Ship belonging to one AW descended from portuguese maidens, taken by Batmen, that is, in their (the Moors) Dialect, Europeans."—Orington, 411.

1706.—"Topasse, qui sont des gens de pais qu'on sibele et qu'on habile a la Francois, lesquels ont esté instruits dans la Religion Catholique par quelques uns de ceux Missionnaires."—Ludier, 45-46.

1711.—"The Garrison consists of about 250 Soldiers, at 91 Fanshams, or 11. 2s. 9d. per Month, and 200 Topasses, or black Mungrel Portuguese, at 50, or 51 Fanshams 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. 526].

1745.—"Les Portugais et les autres Catholiques qu'on nomme Mustiquees (see MUSTEES) et Topasses, également comme les naturels du Pays y viennent sans distinction pour assister aux Divins mystères."—Nerbert, ii. 81.

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, Coiffes (see CAFFER), and Seapoy's (see SEPOT), altogether about Two Thousand (2000)."—M.S. Commons, at Ft. St. David, March 1. (In India Office).

1749.—"600 effective Europeans would not have cost more than that Crowded of useless Topasses and Peons of which the Major Part of our Military has of late been composed."—In A Letter to a Proprietor of the E.I. Co. p. 57.

"The Topasses of which the major Part of the Garrison consisted, every one that knows Madras knows it to be a black, degenerate, wretched Race of the antient Portuguese, as proud and bigotted as their Ancestors, lazy, idle, and vitious withal, and most Part a weak and feeble in Body as base in Mind, not one in ten possessed of any of the necessary Requisites of a Soldier."—Ibid. App. p. 108.

1756.—"... in this plight, from half an hour after eleven till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch sergeant, who had taken his seat upon my left shoulder, and a Topass bearing on my right."—Holwell's Narr. of the Black Hole, [ed. 1758, p. 19].

1758.—"There is a distinction said to be made by you... which, in our opinion, does no way square with rules of justice and equity, and that is the exclusion of Portuguese topasses, and other Christian natives, from any share of the money granted by the Nawab."—Court's Letter, in Long, 138.

1785.—"Topasses, black foot soldiers, descended from Portuguese marrying natives, called topasses because they wear hats."—Carraccioo's Cive, iv. 544. The same explanation in Orme, i. 90.

1787.—"... Asserted the mixture of Moormen, Rajahpoos, Gentoes, and Malbars in the same corps is extremely benefical... I have also recommended the corps of Topasses or descendants of Europeans, who retain the characteristic qualities of their progenitors."—Col. Fullerton's View of English Interests in India, 222.

1791.—"Topasses are the sons of Europeans and black women, or low Portuguese, who are trained to arms."—Munro, Narr. 321.

1817.—"Topasses, or persons whom we may denominate Indo-Portuguese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith."—J. Mill, Hist. iii. 19.

**TOPE.**

a. This word is used in three quite distinct senses, from distinct origins.

a. Hind. *top*, 'a cannon.' This is Turkish *top*, adopted into Persian and Hindustani. We cannot trace it further. [Mr. Platts regards T. *tob*, *top*, as meaning originally 'a round mass,' from Skt. *stupa*, 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. *topp, Tel. *topy, [which the Madras Gloss. derives from Tam. *towy, '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 *bogh*.

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. *stupa* through the Pali or
TOPE-KHANA. 935 TOPEE WALA.

Prakrit ṭhūpo. According to Sir H. Elliot (i. 505), Stupa in Icelandic signifies 'a Tower.' We cannot find it in Clesby. 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.—
[1887.—"Tope." See under TOPE-KHANA.]

[1884.—"The big gun near the Central Museum of Lahor called the Zam-Zamah or Bhanjianvati top, seems to have held much the same place with the Sikhs as the Malik-i-Maidan held in Bijapur."—Bombay Gazetteer, xxiii. 642.]

b.—
1673.—"... flourish pleasant Tops of Plantains, Cocoes, Guineaas."—Fryer, 40.
"The Country is Sandy; yet plentiful in Provisions; in all places, Tops of Trees."—Ibid. 41.

1747.—"The Topes and Walks of Trees in and about the Bounds will furnish them with firewood to burn, and Clay for Bricks is almost everywhere."—Report of a Council of War at Ft. St. David, in Conns. of May 5, MS. in India Office.

1754.—"A multitude of People set to the work finished in a few days an entrenchment, with a stout mud wall, at a place called Faquire's Tope, or the grove of the Faquire."—Orme, i. 278.

1799.—"Upon looking at the Tope as I came in just now, it appeared to me, that when you get possession of the bank of the Nullah, you have the Tope as a matter of course."—Wellingtom, Des. i. 28.

1809.—"... behind that a rich country, covered with rice fields and topes."—Ld. Valentinis, i. 557.

1814.—"It is a general practice when a plantation of mango trees is made, to dig a well on one side of it. The well and the tope are married, a ceremony at which all the village attends, and large sums are often expended."—Forbes, Or. Mem. iii. 56.

c.—
[1839.—"Tope is an expression used for a mound or barrow as far west as Peshawer, ..."—Elphinstone, Caubul, 2nd ed. i. 108.]

TOPEE-WALA. s. A hat, Hind. topi. This is sometimes referred to Port. topo, 'the top' (also tope, 'a top-knot,' and topete, a 'toupee'), which is probably 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 linguagem de Catric") we have: "barrete (i.e. a cap): tupy."—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 a molegra covered with rice fields and tope."—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, 268.

TOPEE-WALA. s. Hind. topiwala, '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 Puggawala were used in Guzerat and the Mahrratta country for 'Europeans' and 'natives.' [The S. Indian form is Topikar.] The author of the Persian Life of Hydar' Nâk (Or. Tr. Fund, by Miles) calls 1687.—"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 Tophana, or the place of Guns in the Suburbs of Constantinople."—Rycart's Present State of the Ottoman Empire, p. 94.

1726.—"Isfandar Chan, chief of the Artillery (called the Daroger (see DAROGA) of the Topcaanna)."—Valentijn, iv. (Suratte), 276.

1765.—"He and his troops knew that by the treachery of the Tope Khonnah Droger (see DAROGA), the cannon were loaded with powder only."—Holwell, Hist. Events, &c. i. 96.

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Europeans Kalah-posh, i.e. 'hat-wearers' (p. 88).

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.

[1828. — 'It was now evident we should have to encounter the Topiwallahs.' — Pandurang Hwi, ed. 1878, i. 71.]

1874. — "... you will see that he will not be able to protect us. All Topiwallahs ... are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren." — Govinda Samanta, ii. 211.

**TORCULL, s.** This word occurs only in Castanheda. It is the Malayalam tiru-koyil, [Tam. tiru, Skt. ṛtu, 'holy' koyil, 'temple']. See i. 253, 254; also the English Trans. of 1862, f. 151. In fact, in the 1st ed. of the 1st book of Castanheda turcoll occurs where pagode is found in subsequent editions. [Tricalore in S. Arcot is in Tam. Tirukkovilir, with the same meaning.]

**TOSHACONNA, s. P.—H. tosha-khada.** The repository of articles received as presents, or intended to be given as presents, attached to a government-office, or great man's establishment. The tosha-khada is a special department attached to the Foreign Secretariat of the Government of India.

[1616. — "Now indeed the atashkonnac was become a right stage."—Sir T. Roe, Hak. Soc. ii. 300.]

[1742. — "... the Treasury, Jewels, toshah-khanna ... that belonged to the Emperor."—Fraser, H. of Nadir Shah, 1783.]

1799. — "After the capture of Seringapatam, and before the country was given over to the Raja, some brass swamies (q.v.), which were in the toshakhanah were given to the brahmins of different pagodas, by order of Macleod and the General. The prize-agents require payment for them." — Wellington, i. 56.

[1885. — "When money is presented to the Viceroy, he always 'remits' it, but when presents of jewels, arms, stuffs, horses, or other things of value are given him, they are accepted, and are immediately handed over to the tosh khana or (Government Treasury). ..."—Lady Dufferin, Viceroyal Life, 75.]

**TOSTDAUN, s.** Military Hind. tosdan for a cartouch-box. The word appears to be properly Pers. toshaddn, 'provision-holder,' a wallet.

[1841. — "This last was, however, merely 'tos-đan tes awax'—a cartouch-box report — as our sepoys oddly phrase a vague rumour."—Society in India, ii. 233.]

**TOTY, s.** Tam. totti, Canar. totiga, from Tam. tondi, '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 goray of N. India.

1780. — "Il y a dans chaque village un homme de service, appelé Totti, qui est chargé des impositions publiques." — Lettr. Edif. xiii. 371.

[1888. — "The name Toty being considered objectionable, the same officers in the new arrangements are called Talaiers (see TALAIAR) when assigned to Police, and Vetians when employed in Revenue duties." — Le Fanu, Man. of Salem, ii. 211.]

**TOUCAN, s.** This name is very generally misapplied by Europeans to the various species of Hornbill, formerly all styled Buceros, but now subdivided into various genera. Jerdon says: "They (the hornbills) are, indeed, popularly called Toucans throughout India; and this appears to be their name in some of the Malayan isles; the word signifying 'a worker,' from the noise they make." This would imply that the term did originally belong to a species of hornbill, and not to the S. American Bophosphorus or Zygodactyle. Tukang is really in Malay a 'craftsman or artificer'; but the dictionaries show no application to the bird. We have here, in fact, a remarkable instance of the coincidences which often justly perplex etymologists, or would perplex them if it were not so much their habit to seize on one solution and despise the others. Not only is tukang in Malay 'an artificer,' but, as Willoughby tells us, the Spaniards called the real S. American toucan 'carpintero' from the noise he makes. And yet there seems no doubt that Toucan is a Brazilian name for a Brazilian bird. See the quotations, and especially Thévet's, with its date.

The Toucan is described by Oviedo (c. 1535), but he mentions only the name by which "the Christians" called it,—in Ramusio's Italian Picuto (?Beccudo; 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. d. 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 oiseau, qu'ils appellent en leur langue Toncan, lequel descroisent sommairement puis qu'il vient à propos. C'est oiseau est de la grandeur d'un pigeon. . . . Au reste c'est oiseau est merveilleusement difforme et monstrueux, ayant le bec plus gros et plus long qu'a le reste du corps.”—*Les Singularités de la France Antarctique, autriment nommée Amérique,... Par T. André Thevet, Natif d'Angoulême, Paris, 1558, f. 91.


See also (1599) *Aldrovandus, Ornitholog. lib. xii. cap. 19*, where the word is given toucanam.

Here is an example of misapplication to the Hornbill, though the latter name is also given:

1885.—“Scopah (in N. Canara) is the only region in which I have met with the toucan or great hornbill. . . . I saw the comical looking head with its huge aquiline beak, regarding me through a fork in the branch; and I account it one of the best shots I ever made, when I sent a ball through the head just at its junction with the handsome orange-coloured helmet which surmounts it. Down came the toucan with outspread wings, dead apparently; but when my peon Manoel raised him by the thick muscular neck, he fastened his great claws on his hand, and made the wood resound with a succession of roars more like a bull than a bird.”—Gordon Forbes, *Wild Life in Canara*, &c. pp. 37-38.

*TOWLEEA,* s. Hind. *tauliyet, 'a towel.' This is a corruption, however, not of the English form, but rather of the Port. *toilha* (*Panjab N. & Q.*, 1885, ii. 117).

*TRAGA,* s. [Molesworth gives “S. *trgda*, Guz. *trgdu*”; *trgda* 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 *tr.*, or *td*, ‘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 *trka*, but no such word exists.”] The extreme form of dhurna (q.v.) among the Rajputs and connected tribes, in which the complainant puts himself, or some member of his family, to torture or death, as a mode for bringing vengeance on the oppressor. The tone adopted by some persons and 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 Pausania, X. i. 6. Another name for this self-sacrifice is Chandik, which is perhaps Skt. *taṇḍa, 'passionate' (see *Malcolm, Cent. India*, 2nd ed. ii. 137). Also compare the jhāhar of the Rajputs (Tod, *Annals, Calcutta reprint*, i. 74). And for Kār, see *As. Res. iv. 357 seqq.*]

1808.—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. 1837, ii. 387.

1813.—“Every attempt to levy an assessment is succeeded by the *Traka*, a most horrid mode of murdering themselves and each other.”—Forbes, *Or. Mem. ii. 91*; [2nd ed. i. 378; and see i. 244].

1819.—For an affecting story of *Traga*, see Macmorro, in *Bo. Lit. Soc. Trans.* i. 281.

*TRAGA,* 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. *trnkgdor*, a sort of flat-bottomed coasting vessel with a high stern, and with *trnquart*, a herring-boat used in the English Channel. Smyth (Sailor’s Word-book, s.v.) has: “Tranka or Trankies, a large boat of the Gulf of Persia.” See *N. d. Q.* 8 ser. vii. 167, 376.

[1554.—“He sent certain spies who went in Terraquimus dressed as fishermen who caught fish inside the straits.”—Couto, Dec. VI. Bk. x. ch. 20.]

[c. 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 terraquimus.—*Hans-wooy*, iv. 181.]
one of the common, but uncomfortable
vessels of the Gulph, called a Tranque..."

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 Tarangam-
badī, ‘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
do much service to

TRAVANCORE, n.p. The name of
a village south of Trevandrum, from
which the ruling dynasty of the king-
dom which is known by the name has
been called. The true name is said to
be Thiruvithikōtu, shortened to Thiru-
viniōnkōtu. [The Madras Gloss gives
Thiruvitiţkūr, Thiru, Skt. ērī, ‘the
godness of prosperity,’ vīzhū, ‘to re-
side,’ kūr, ‘part.’

1614.—‘As to the money due from the
Raja of Travancor...’—Albuquerque,
Cartas, p. 270.)

1553.—‘And at the place called Tra-
vancor, 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 Narisinga.’—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 Prayāga (Allahā-
bad), where the three holy rivers,
Ganges, Junna, and (unseen) Sarasvatī
are considered to unite. But local
requirements have instituted another
Tribeni in the Ganges Delta, by
stowing the name of Junna and Saras-
vatī on two streams connected with
the Hugli. The Bengal Tribeni gives
name to a village, which is a place of
great sanctity, and to which the melas
or religious fairs attract many visitors.

1802.—‘... if I refused to stay there
he would certainly stop me again at Tripp-
pany some miles further up the River.’—
Hedga, Diary, Oct. 14; [Hak. Soc. i. 38].

1705.—‘... pendant la Lune de Mars
... il arrive la Fête de Triptiagn, c’est
un Dieu enfermé dans une manière de petite
Mosquée, qui est dans le milieu d’une tres-
grande pleine ... au bord du Gange.’—
Luiller, 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’Aville,
64.

TRICHIES, s. The familiar name of the cheroots
made at Trichinopoly; long, and rudely
made, with a straw inserted at the end
for the mouth. They are (or were)
cheap and coarse, but much liked by
those used to them. Mr. C. P. Brown,
referring to his etymology of Trichi-
noptoly 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.’—Burton,
Ind. Rev. ed. i. 1.

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-palla, ‘Little-
Town.’ But this may be safely re-
jected as mere guess, inconsistent with
facts. The earliest occurrence of the
name on an inscription is (about 1530)
as Tiru-tēilla-pallī, apparently ‘Holy-
rock-town.’ In the Travāram 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 Tirukkindiyapalli, tiru, 'holy:', shina, 'the plant cissampelas pareira, L. palis, 'village.']

1677.—"Trichachapalli."—A. Bossing, in Valentijn's (Ceylon), 300.

1741.—"The Maratas concluded the campaign by putting this whole Peninsula under contribution as far as C. Cumerim, attacking, conquering, and retaining the city of Tirux-erapalli, capital of Madura, and taking prisoner the Nabab who governed it."—Report of the Fort. Viceroy, in Bozajo das Possessas, &c., Documentos, ed. 1833, iii. 19.

1753.—"Ces embouchures sont en grand nombre, yà la division de ce fleuve en differens bras ou canaux, à remonter jusques à Tirinhapalli, et à la pâgode de Shirrangham."—D'Anville, 115.

1761.—"After the battle Mahomed Ali Khan, son of the late nabob, fled to Truchinapalli, a place of great strength."—Complete Hist. of the War in India, 1761, p. 3.

TRINCOMALEE, n.p. A well-known harbour on the N.E. coast of Ceylon. The proper name is doubtful. It is alleged to be Tirukko-ndtha-malai, or Tanaranga-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 Tirukoneswara; [so the Madras Man. (ii. 216)].

1553.—"And then along the coast towards the north, above Baticaloa, there is the kingdom of Triquinamale."—Barros, II. ii. cap. 1.

1602.—"This Prince having departed, made sail, and was driven by the winds unknowing whither he went. In a few days he came in sight of a desert island (being that of Celion), where he made the land at a haven called Prastur, between Triquilmalai and the point of Jafanapadam."—Couto, V. i. 5.

1672.—"Triquinemale 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 Belliganne, Gale, or Colombo."—Baldaeus, 413.

1675.—"The Cinghalees 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 Tanansary, . . . came to land near the Hill of Tricomemale with 1800 or 2000 men . . ."—Ryklof van Goens, in Valentijn (Ceylon), 210.

1685.—"Triquinimale . . ."—Ribeyro, Fr. Tr. 6.

1726.—"Trinkemale, properly Tricoemmale" (i.e. Trimenmale).—Valentijn (Ceylon), 19.

1727.—"Trinkemale . . ."—Ibid. 103.

1727.—". . . that vigilant Dutchman was soon after them with his Fleet, and forced them to fight disadvantageously in Tranxamalaya Bay, wherein the French lost one half of their Fleet, being either sunk or burnt."—A. Hamilton, i. 343, [ed. 1744].

1761.—"We arrived at Trincomale in Ceylone (which is one of the finest, if not ye best and most capacious Harbours in ye World) the first of November, and employed that and part of the ensuing Month in preparing our Ships for ye next Campaign."—MS. Letter of James Kennel, Jan. 31.

TRIPANG, s. The sea-slug. This is the Malay name, tripan, têripang. See SWALLOW, and BECHE-DE-MER.

TRIPLICANE, n.p. A suburb of Fort St. George; the part where the palace of the 'Nabob of the Carnatic' is. It has been explained, questionably, as Tiru-valli-ket, 'sacred-creepers-tank.' Seshagiri Sastri gives it as Tiru-alli-kêni, 'sacred lily- (Nymphaea rubra) tank,' [and so the Madras Gloss, giving the word as Tiruvalikkêni.]

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 Trivilcane than we are here."—Fr. St. Geo. Comma. Feb. 2. In Notes and Extz., Madras, 1871, No. I. p. 28.

1679.—"The Didwan (Dewan) from Conjevaram, 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 Phrymaud he would carry it back to Court again, answer is returned that it hath not been accustomned for the Governors to go out to receive a bare Phrymaud except there come therewith a Serpow (see SEERPFAW) or a Tasheriff " (see TASHERHFF).—Do., do., Dec. 2. Ibid. 1873, No. III. p. 40.

1682.—"Triblicane, Treblcane Tivetry."—Diary Fr. 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)ananta-puram, 'Sacred Vishnu-Town.'
TRUMPÁK. n.p. This is the name by which the site of the native suburb of the city of Ormus on the famous island of that name is known. The real name is shown by Lt. Stiffe's account of that island (Geogr. Mag. i. 13) to have been Túrūn-bāgh, 'Garden of Tūrūn,' and it was properly the palace of the old Kings, of whom more than one bore the name of Tūrūn or Tūrūn Shāh.

1607. — "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 Tūrūmbaque, 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 Tūrūmbaque, 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 contrary wind." — Correa, i. 830.

1610. — "The island has no fresh water. . . only in Tūrūmbaque, 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.

1692. — "Behind the hills, to the S.S.W. and W.S.W. there is another part of the island, lying over against the anchorage that we have mentioned, and which includes the place called Tūrūmbaque . . . 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 Tūrūmbaque': which water the most of the island and the freshest in the whole island." — Nieuhof, Zee en Lant-Reize, ii. 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 SUMATRÁ.]

1653. — "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 lanzharas, with a large force on board, and in command of which he put a valiant Moor called Túrūm-bāgh, to whom the King gave orders that as soon as our forces had quitted the fortress (of Malacca) not leaving enough people to defend it, he should attack the town of the Queleys (see KLINING) and burn and destroy as much as he could." — Correa, iii. 486.

1553. — "For where this word Baja 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 Túam 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 Baja, and Túam Colacar." — Barros, II. vi. 3.

1893. — "the coolly talked over the affairs of the Tuan Inspector (English gentleman) to a crowd of natives." — W. B. Worsfold, A Visit to Java, 145.]

TUCKÁVEE. s. Money advanced to a ryot by his superior to enable him to carry on his cultivation, and recoverable with his quota of revenue. It is Ar.—H. tak∂t∂, from Ar. ātari, 'strength,' thus literally 'a reinforcement.'

1800. — "A great many of them, who have now been forced to work as labourers, would have thankfully received tacaγγy, to be repaid, by instalments, in the course of two or three years." — Buchanan, Mynore, ii. 188.

1890. — "When the Sirkar disposed of lands which reverted to it . . . it sold them almost always for a naazranaa (see NUZZER-ANA). It sometimes gave them gratis, but
it never paid money, and seldom or ever advanced takávi to the tenant or owner. — Minutes of Sir T. Munro, i. 71. These words are not in Munro's spelling. The Editor has reformed the orthography.

**TUCKED.** s. An official reminder. Ar.—H. takávi, 'emphasis, injunction, and verb taktii karnd, '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 tukkeys and offensive remarks ... these take away all the enjoyment of doing one's duty, and make work a slavery."—Letter from Col. J. R. Becker, in (unpublished) Memoir, p. 28.

**TUCKLAH.** s. Pers. 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 tucklah."—Wellington, Desp. i. 78.]

[1847.—"In the centre of the wood was a Tajir's Taklah (sic) or Place of Prayer, situated on a little mound."—Mrs. MacKenzie, Life in the Mission, &c. ii. 47.]

**TULWAUR.** s. Domestic Hind. tamlet, being a corruption of tumbler.

**TUMBLED.** s. Domestic Hind.

**TUMLET.** s. A town, and anciently a sea-port and seat of Buddhist learning on the west of the Hoogly near its mouth, formerly called Tamralipti or -lpta. It occurs in the Mahâbhârata and many other Sanskrit words. "In the Dasa Kumdra and Vrihat Katha, collections of tales written in the 9th and 12th centuries, it is always mentioned as a great port of Bengal, and the seat of an active and flourishing commerce with the countries and islands of the Bay of Bengal, and the Indian Ocean" (Prof. H. H. Wilson, in J. R. As. Soc. v. 135). [Also see Cunningham, Anc. Geo. p. 504.]

1861.—"Hic quoque meridiem prospectis, ut spectet Thamasaham id est pugnae Elephantiut Leonum Buffalorum et aliarm ferarum. ..."—De Laet, De Imperio Magni Mogolae, 127. (For this quotation I am indebted to a communication from Mr. Archibald Constable of the Oudh and Rohilkund Railway. — F.)

1673.—"... We were discovered by some that took our Banian ... that two Englishmen were come to the Tomasha, or Sight. ..."—Fryer, 159.

1705.—"Tamashars. Ce sont des reunions que les Gentils font en l'honneur de quelqu'un de leurs divinites."—Luillier, Tab. des Matières.

1840.—"Runjeet replied, 'Don't go yet; I am going myself in a few days, and then we will have burra tomasha.'"—Osborne, Court and Camp of Runjeet Singh, 120-121.

1876.—"If you told them that you did not want to buy anything, but had merely come for tomasha, or amusement, they were always ready to explain and show you everything you wished to see."—Schuyler's Turkistan, i. 176.

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there full of curiosity."—Tawney, Katha Sarit Sagar, i. 329.]

1879.—In going down the Hooghly:

"Before daybreak overlook the Ganges at Bannagur, met the Arrival 7 days out from Bullasore, and at night passed the Lilly at Tumbosee."—Pt. St. Geo. (Council on Tour). In Notes & Exts. No. II. p. 69.

1888.—"January 2. — We fell down below Tumbosee River.

"January 3. — We anchored at the Channel Trees, and lay here 4th and 5th for want of a gale to carry us over to Kodgeria."—Hedges, Diary, Hak. Soc. i. 175.

[1894.—"The Royal James and Mary . . . fell on a sand on this side Tumbosee point. . . ."—Birdwood, Report on Old Records, 90.]

1726. — "Tambuli and Bandia are two Portuguese villages, where they have their churches, and salt business."—Valentinj, v. 159.

[1753.—"Tomball." See under KEDGE-BEE.]

TUMTUM, s. A dog-cart. We do not know the origin. [It is almost certainly a corr. of English tandem, the slang use of which in the sense of a conveyance (according to the Stanf. Dict.) dates from 1807. Even now English-speaking natives often speak of a dog-cart with a single horse as a tandem.]

1886.—"We had only 3 coss to go, and we should have met a pair of tumtums which would have taken us on."—Trensljan, The Dak Bungalow, 384.

[1889.—"A G.B.T. cart once married a bathing-machine, and they called the child Tum-tum."—R. Kipling, The City of Dreadful Night, 74.]

TUNCA, TUNCAW, &c., s. P.—H. tankhwot, pron. tankha. 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 Naba'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 tuncars). . . . The low men that are employed in the tuncars are not to be depended on."—The Nawab to the Prst. and Council of Ft. Wm., in Long, 233.

1778.—"These rescripts are called tuncas, 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 tunkhwâh, or assignments of the provincial collectors of revenue."—Edwards, A Year on the Punjab Frontier, i. 19.]

TURA, s. Or. Turk. tûra. This word is used in the Autobiography of Baber, and in other Mahommedan military narratives of the 16th century. It is admitted by the translators of Baber that it is rendered by them quite conjecturally, and we cannot but think that they have missed the truth. The explanation of tûra which they quote from Meninski is "reticulatus," and combining this with the manner in which the quotations show this tûra 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 . . . Badââni makes the meaning plain, by saying that they were filled with earth (Tâbrak-i-Baddaâni, f. 136). . . . 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 tâbras were no tóbras, whilst a reference to the passage (Elliot, iv. 406) regarding Sher Shâh shows that the use of bags filled with sand on that occasion was regarded as a new contrivance. The tâbra of Badââni 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 Panipat) "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 tâbras (or breastworks). The matchlockmen stood behind these guns and târas, and discharged their matchlocks. . . . It was settled that as Panipat was a considerable city, it would cover one of our flanks by its buildings and houses while we might fortify our front by târas. . . ."—Baber, p. 304.
TURBAN.

1528.—(At the siege of Chanderi) "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 turas and scaling-ladders, and to serve the turas which are used in attacking forts. . . ."—Ibid. p. 376.

The editor's note at the former passage is: "The meaning (viz. 'breastwork') assigned to Tur here, and in another place is merely conjectural, founded on Petis de la Croix's explanation, and on the meaning given by Meninski to Tur, viz. rectilatums. The Turas 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 Turas, so often mentioned, appear to have been a sort of testudo, under cover of which the assailants advanced, and sometimes breached the wall. . . ."

TURBACA, n.p. This word is applied both in Mahratti and in Telugu to the Mahommedans (Turks). [The usual form in the inscriptions is Turushka (see Bombay Gazetteer, i. pt. i. 189).] Like this is Tur'ik (see TAROUI), 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. sirbnd, 'head-wrap,' as in the following:

1727.—"I bought a few seerbunds and sanamos 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 whelk,' is equally to be rejected. It is really a corruption of one which, though it seems to be out of use in modern Turkish, was evidently used by the Turks when Europe first became familiar with the Ottomans and their ways. This is set forth in the quotation below from Zedler's Lexicon, which is corroborated by those from Rycant 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 Vullers also gives it this meaning, as well as that of a 'sash or belt.'* In doing so he quotes Shakespear's Dict., and marks the use as 'Hindustani-Persian.' But a merely Hindustani use of a Persian word could hardly have become habitual in Turkey in the 15th and 16th centuries. The use of dulband for a turban was probably genuine Persian, adopted by the Turks. Its etymology is apparently from Arab. dul, 'solvere,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms Tulipant, Tolliban, Turbant, &c., into European languages. And we believe that the flower tulip also has its name from its resemblance to the old Ottoman turban, [a view accepted by Prof. Skeat (Concise Dict. s.v. tulip, turban).]*

1487.—". . . tele bambagne assai che loro chiamano turbanti; tele assai colla saida, che lor chiamano sece (sash). . . ."—Letter on presents from the Sultan to L. de' Medici, in Rovac's Lorenzo, ed. 1825, ii. 371-72.

c. 1490.—"Estradits sont gens comme Genoites: vestus, à pied et à cheval, comme les Turcs, sauf la teste, où ils ne portent ceste toile qu'ils appellent tolliban, et sont durs gens, et eousent dehors tout l'an et leurs chevaux."—Ph. de Commynes, Liv. VIII. ch. viii. ed. Dupont (1849), ii. 456. Thus given in Danett's translation (1566): —"These Estradits are soldiers like to the Turks Ianizaries, and attired both on foot and on horseback like to the Turks, save that they weare not upon their head such a great royle of linnen as the Turkes do called (sic) Tolliban."—p. 325.

1586-8.—". . . [the King's Secretarie, who had upon his head a piece of died linen cloth folded vp like unto a Turkes Tullibun]."—Voyage of Master Thomas Candish, in Hakl. iv. 33.

1588.—"In this canoes was the King's Secretarie, who had on his head a piece of died linen cloth folded vp like unto a Turkes Tulliban."—Cavendish, ibid. iv. 337.

c. 1610.—". . . un gros turban blanc à la Turque."—Pyard de Laval, i. 98; [Hak. Soc. i. 132 and 165].

1611.—Coggrave's French Dict. has: "Tolliban: m. A Turbunt or Turkish hat. "Tolepan, as Turbant." "Turbant: m. A Turbant; a Turkish hat, of white and fine linen wrought 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 perciò costretto o a ringare o a morire. Questo turbante poi lo portano Turchi, di varie forme."—P. della Valle, i. 96.

1615.—"The Sultan of Socotra ... his clothes are Surat Stuffs, after the Arab manner ... a very good Turbant, but bare footed."—Sir T. Roe, [Hak. Soc. i. 32].

"Their Attire is after the Turkish fashion, Turbants only excepted, instead whereof they have a kind of Capp, rowled about with a black Turbant."—De Montfort, 5.

1619.—"Nel giorno della qual festa tutti Persiani piu spensierati, e fin gli uomini grandi, e il medesimo re, si vestono in abito suoctito all uso di Mazanderan; e con certi berrettini, non troppo buoni, in testa, perche i turbanti si guasterrebbono e sarebbero di troppo impaccio ..."—P. della Valle, ii. 31; [Hak. Soc. comp. i. 43].

1650.—"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 Tulipants were of silke and silver wreathe'd about with cheynos of gold."—Ibid. p. 139.

1671.—"On the head they wear great Turbanes (Tulbande) which they touch with the hand when they say salamb to any one."—Baldenius (Germ. version), 33.

"Trois Tulbangis venoient de front apres luy, et ils poroient chacun un beau turban orné et enrichy d'aigrette."—Journ. d'Ant. Galland, i. 189.

1673.—"The mixture of Castes or Tribes of all India are distinguished by the different Modes of binding their Turbants."—Fryer, 115.

1674.—"El Tanadar de un golpo cortó las repetidas bueltas del turbante a un Tureo, y la cabeza asta la mitad, de que cayó muerte."—Faria y Sousa, Asia Port. ii. 179-180.

"Turbant, a Turkish hat," &c.—Glosographia, 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.—"Mahomed Altiey returning into Persia out of India ... presented Cha-Seet the second with a Coco-nut about the bigness of an Austrich-egg ... there was taken out of it a Turbant that had 60 cubits of calicuit in length to make it, the coath being so fine that you could hardly feel it."—Tavernier, E.T. p. 127; [ed. Ball, ii. 7].

1687.—"In a detail of the high officers of the Sultan's Court we find: ..."—Senl. The Tulbentar Aga, he that makes up his Turbant."

A little below another personage (apparently) is called Tulban-oghzani ('The Turban Page')—Ricaut, Present State of the Ottoman Empire, p. 14.

1711.—"Their common Dress is a piece of biew Callicio, wrap'd in a Rale round their Heads for a Turbant."—Lockyer, 67.

1745.—"The Turks hold the Sultan's Turban in honour to such a degree that they hardly dare touch it ... but he himself has, among the servants of his pry chamber, one whose special duty it is to adjust his Turban, or head-tire, and who is thence called Turkbantar or Dulbentar Aga, or Dulbendar Aga, also called by some Dulbend Oghzani (Oghzlan), or Page of the Turbant."—Zeller, Universal Lexicon, s.v.

c. 1760.—"They (the Sepoys) are chiefly armed in the country manner, with sword and target, and wear the Indian dress, the turbant, the cabay (Cabaya) or vest, and long drawers."—Grose, i. 39.

1843.—"The mutiny of Vellore was caused by a slight shown to the Mahomedan turbant; the mutiny of Bangalore by disrespect said to have been shown to a Mahomedan place of worship."—Macwuly, Speech on Gates of Somuwa.

TURKEY, s. This fowl is called in Hindustani pera, very possibly an indication that it came to India, perhaps first to the Spanish settlements in the Archipelago, across the Pacific, as the red pepper known as Chilli did. In Tamil the bird is called van-bhori, 'great fowl.' Our European names of it involve a complication of mistakes and confusions. We name it as if it came from the Levant. But the name turkey would appear to have been originally applied to another of the Paroindae, the guinea-fowl, Meleagris of the ancients. Minshew's explanations (quoted below) show strange confusions between the two birds. The French coq d'Inde or Dindon points only ambiguously to India, but the German Calecutische Hahn and the Dutch Kalkoen (from Calicuit) are specific in error as indicating the origin of the Turkey in the East. This misnomer may have arisen from the nearly simultaneous discovery of America and of the Cape route to Calicuit, by Spain and Portugal respectively. It may also have been connected with the fact that Malabar produced domestic fowls of extraordinary size. Of these Ibn Batuta (quoted below) makes quaint mention. Zeller's great German Lexicon of Universal Knowledge, a work published as late as 1745, says that these birds (turkeys) were called Calecutische and Indische because they were brought by the Portuguese from the Malabar coast. Dr. Caldwell cites a curious disproof of the antiquity of certain Tamil verses from their containing a simile of which the turkey forms the subject. And
native scholars, instead of admitting the anachronism, have boldly maintained that the turkey had always been found in India (Dravidian Gramm. 2nd ed. p. 137). Padre Paolino was apparently of the same opinion, for whilst explaining that the etymology of Calicut is "Castle of the Fowls" he asserts that Turkeys (Galli d'India) came originally from India; being herein, as he often is, positive and wrong. In 1615 we find W. Edwards, the E.I. Co.'s agent at Ajmir, writing to send the Mogul "three or four Turkey cocks and hens, for he hath three cocks but no hens" (Colonial Paper, E. i. c. 388). Here, however, the ambiguity between the real turkey and the guinea-fowl may possibly arise. In Egypt the bird is called Dik-Rüm, 'fowl of Rüm' (i.e. of Turkey), probably a rendering of the English term.

c. 1347.—"The first time in my life that I saw a China cock was in the city of Kaulam. I had at first taken it for an ostrich, and I was looking at it with great wonder, when the owner said to me, 'Pooh! there are cocks in China much bigger than that!' and when I got there I found that he had said nothing more than the truth."—Ibn Battuta, iv. 267.

c. 1550.—"One is a species of peacock that has been brought to Europe, and commonly called the Indian fowl."—Giorlamo Benzoni, 148.

1627.—"Turk Cock, or cocke of India, avis iva dicta, quod ex Africa, et ut nonulli volunt alii, ex India cel Arabia ad nos allata sit. B. Inbiscit hacn. T. Indianisch hun. Calcuttisch hun... H. Pavon de las Indias. G. Pouille d'Inde. H. 2. Gallepauo. L. Gallo-pauo. quod de virisseque natura videtur participare... axes Numidices, a Nova India, Melagris... a μεδας, i. niger, and ζυαος, aegir, quod in Ethiopia praecipue inveniuntur.

"A Turkir, or Ginnie Henne... I. Gallina d'India. H. Galina Morisca. G. Pouille d'Inde. L. Penelope. Avis Pharaonis. Melagris..."

"A Ginnic cocke or hnn. ex Guinea, regione India. vnde fuerunt pristis ad alias regiones transportatis. Vi. Turkir-cocke or hnn."—Minhahri's Guide into Tonguees (2d edition).

1623.—"33. Gallus Indicus, aut Turicicus (quem vocant), gullinaiue sevum parum superat; truscundus alae, et carnisibus valde albus."—Bacon, Hist. Vitae et Moriae, in Montague's ed. x. 140.

1653.—"Les Francois appellent coch d'Inde vn osseau lequel ne se trouve point aux Indes Orientales, les Anglois le nomment turki-hoq qui signifie coq de Turquie, quoy qu'il n'y ait point d'autres en Turquie que deux que l'on a portez d'Europe. Le croy que cet osseau nous est venu de l'Amerique."—De la Boulaye-le-Gous, 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 Toreen, 169-200. We do not know whether the mistake of Calcutta for Calicut belongs to the original author or to the translator—probably to the proverbial traditore.

TURNEE, TUNNEE, s. An English supercargo, Sea-Hind., and probably a corruption of attorney. (Roebuck).

TURPAUL, s. Sea-Hind. A tarpaulin (ibid.). [The word (tarp'di) has now come into common native use.]

TUSSAH, TUSSE, s. A kind of inferior silk, the tissues of which are now commonly exported to England. Anglo-Indians generally regard the termination of this word in r as a vulgarism, like the use of solar for sola (q.v.); but it is in fact correct. For though it is written by Milburn (1813) tuhka, and tusshe (ii. 158, 244), we find it in the Ain-i-Akbari as tasar, and in Dr. Buchanan as tasar (see below). The term is supposed to be adopted from Skt. tasar (as cited below in the Linnean Transactions of 1804 by Dr. Roxburgh) see also Allen, Mon. on Silk Cloths of Assam, 1899; Yusuf Ali, Silk Fabrics of N. W. P., 1900.] The first mention of tasar in English reports is said to be that by Michael Atkinson of Jangipur, as cited below in the Linnean Transactions of 1804 by Dr. Roxburgh, see Official Report on Sericulture in India, by J. Geoghegan, Calcutta, 1872, [and the elaborate article in Watt, Econ. Dict. vi. pt. iii. 96 seqq.].

1590.—"Tassar, per piece...1/2 to 2 Rupees."—Abu, i. 94.
[1591.—See the account by Rumphius, quoted by Wattr., loc. cit. p. 99.]

1726.—"Tussah... 11 ells long and 2 ells broad."—Valentin, v. 178.

1796.—"... I send you herewith for Dr. Roxburgh a specimen of Bughy Tusseh silk. There are none of the Palma Christi species of Tusseh to be had here. ... I have heard that there is another variation of the Tusseh silk-worm in the hills near Baghlipoor."—Letter of M. Atkinson, as above, in Linn. Trans., 1804, p. 41.

1802.—"They (the insects) are found in such abundance over many parts of Bengal and the adjoining provinces as to have afforded to the natives, from time immemorial, an abundant supply of a most durable, coarse, dark-coloured silk, commonly called Tusseh silk, which is woven into a cloth called Tusseh dudhies, much worn by Brahmins and other sects of Hindoos."—Roxburgh, Ibid. p. 84.

c. 1809.—"The chief use to which the tree (Terminalia elastica, or Aan) is however applied, is to rear the Tusar silk."—Buchanan, Eastern India, ii. 157 seqq.

[1817.—"A thick cloth, called tusuru, is made from the web of the gosse insect in the district of Vyerboomees."—Ward, Hindoos, 2d ed. i. 85.]

1876.—"The work of the Tusar silk-weavers has so fallen off that the Calcutta merchant no longer do business with them."—Sur. Rev., 14 Oct., p. 486.

TUTICORIN, n.p. A sea-port of Tinnevelly, and long the seat of pearl-fishery, in Tamil Tutukkudi, [which the Madras Gloss. derives from Tamil taṭtu, 'to scatter,' kudi, 'habitation']. According to Fra Paolino the name is Tutakodi, 'a place where nets are washed,' but he is not to be trusted. Another etymology alleged is from turu, 'a bush.' 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 Manapad and Tutucurry, inhabited by the Christians that were made there by Miguel Vaz, Viceroy General of India at the time."—Corrals, 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 (religious) compel any of the Christians to remain in the island unless it is their voluntary choice to do so, and such as wish it may live at Tutucorin."—King's Letter, in L. d. Monyp, 386.

1644.—"The other direction in which the residents of Cochim usually go for their trading purchases is to Tutucorin, on the Fishery Coast (Costa da Pescaria), which gets that name from the pearl which is fished there."—Bourne, MS.

[c. 1660.—"... musk and porcelain from China, and pearls from Beharen (Bahrein), and Tutucorin, near Ceylon."—Bernier, ed. Constable, 204.]

1672.—"The pearls are publicly sold in the market at Tutucorny and at Callapatnam. The Tutucorin and Mansaricch pearls are not so good as those of Persia and Ormus, because they are not so free from water or so white."—Balduinus (Germ. ed.), 145.

1673.—"... Tutucaroe, a Portugal 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 Fl. St. Gre. 1st ser. i. 69.]

1727.—"Tutucareen has a good safe harbour. This colony superintends a Pearl-Fishery which brings the Dutch Company 20,000L. yearly Tribute."—A. Hamilton, i. 384; [ed. 1744, i. 386].

1791.—"The final s in Tutucorin was added for some such euphonious reason as turned Kochchi into Cochin and Kumari into Comorin. The meaning of the name Tutukkudi is said to be 'the town where the wells get filled up'; from tatō (properly tāttu), 'to fill up a well,' and kudi, 'a place of habitation, a town.' This derivation, whether the true one or not, has at least the merit of being appropriate. ..."—Bp. Caldwell, Hist. of Tinnevelly, 75.

TYCONNA, TYKEKANA, s. A room in the basement or cellare, 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. ta-hkhtna, '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 zemoeun, whither travellers retire during the great heats of the summer" (Morier, Journey through Persia, &c., 81). Another name for such a place is sardzbeh (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 stuffing. ..."—Bernier, E.T. 79; [ed. Constable, 247].
c. 1763.—"The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a Tah-Qhana, and possibly was at that moment under a secret influence, gave way, and the body, the Vizir, and all his company fell into the apartment underneath."—Seir Mutaghitis, iii. 19.

1842.—"The heat at Jellalabad from the end of April was tremendous, 105° to 110° in the shade. Everybody who could do so lived in underground chambers called tykhans. Broadfoot dates a letter 'from my den six feet under ground.'"—Mrs. MacKenzie, Storms and Sunshine of a Soldier's Life, i. 298. [The same author in her Life in the Mission (i. 380) writes talkhana.]

TUXALL, TAKSAUL, s. The Mint. Hind. taksal, from Skt. tankaśadå, 'coin-hall.'

[1757.—"Our provisions were regularly sent us from the Dutch Tankassl . . ."—Hothewell's Narr. of Attack on Calcutta, p. 34; in Wheeler, Early Records, 248.

[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. Mandarín, pagoda, chop, cooly, tulipanque;—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 monção which our sailors made into monsoon, direct from the Arab pilots.

The Arabic word is tufân, which is used habitually in India for a sudden and violent storm. Lane defines it as meaning 'an overpowering rain, . . . Noah's flood,' etc. And there can be little doubt of its identity with the Greek τυφών or τυφώ. [But Burton (Ar. Nights, iii. 257) alleges that it is pure Arabic, and comes from the root ταύ, 'going round.'] This word τυφών (the etymologists say, from τυφω, '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 Meteorologica of Aristotle (πυήνα μέν οὖν 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-tufân) several times in the Koran; thus in sura, vii. 134, for a flood or storm, one of the plagues of Egypt, and in a. xxix. 14 for the Deluge.

Dr. F. Hirth, again (Journ. R. Geog. Soc. i. 260), advocates the quasi-Chinese origin of the word. Dr. Hirth has found the word Tai (and also with the addition of fung, 'wind') to be really applied to a certain class of cyclonic winds, in a Chinese work on Formosa, which is a re-issue of a book originally published in 1694. Dr. Hirth thinks tai as here used (which is not the Chinese word ta or tai, 'great,' and is expressed by a different character) to be a local Formosan term; and is of opinion that the combination t'ai-fung is "a sound so near that of typhoon as almost to exclude all other conjectures, if we consider that the writers using the term in European languages were travellers distinctly applying it to storms encountered in that part of the China Sea." Dr. Hirth also refers to F. Mendes Pinto and the passages (quoted below) in which he says tufão is the Chinese name for such storms. Dr. Hirth's paper is certainly worthy of much more attention than the
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 *tāi-fung*, and the oldest English form *'tuffon*' does the same, whilst it is not by any means unquestionable that these Portuguese and English forms were first applied in the China Sea, and not in the Indian Ocean. Observe also Lord Bacon’s use of the word *typhoses* 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 *tupfān*, whilst it is habitually used for a storm in Hindustani. This is shown by the quotations below (1810-1836); and Platts defines *tāfān* as “a violent storm of wind and rain, a tempest, a *typhoon*; a flood, deluge, inundation, the universal deluge” etc.; also *tāfānī*, “stormy, tempestuous . . . boisterous, quarrelsome, violent, noisy, riotous.”

Little importance is to be attached to Pinto’s linguistic remarks such as that quoted, or even to the like dropt by Couto. We apprehend that Pinto made exactly the same mistake that Sir John Barrow did; and we need not wonder at it, when so many of our countrymen in India have supposed *hackery* to be a Hindustani word, and when we find even the learned H. H. Wilson assuming *tope* (in the sense of ‘grove’) to be in native Hindustani use. Many instances of such mistakes might be quoted. It is just possible, though not we think very probable, that some contact with the Formosan term may have influenced the modification of the old English form *tuffon* into *typhon*. It is much more likely to have been influenced by the analogies of *monsoon, simoom*; and it is quite possible that the Formosan mariners took up their (unexplained) *t'ai-fung* from the Dutch or Portuguese.

On the origin of the Ar. word the late Prof. Robertson-Smith forwarded the following note:

“*The question of the origin of Tāfān* appears to be somewhat tangled.

*Tufōr, 'whirlwind, waterspout,’ connected with τυφός seems pure Greek; the combination in Baal-Zephon, Exod. xiv. 2, and Saphn, the northern one, in Joel, ii. 20, suggested by Hitzig, appears to break down, for there is no proof of any Egyptian name for Set corresponding to Typhon."

“On the other hand Tāfān, the deluge, is plainly borrowed from the Aramaic. Tāfān, for Noah’s flood, is both Jewish, Aramaic, and Syriac, and this form is not borrowed from the Greek, but comes from a true Semitic root *tāf* ‘to overflow.’

“But again, the sense of *whirlwind* is not recognised in classic Arabic. Even Döry in his dictionary of later Arabic only cites a modern French-Arabic dictionary (Bochor’s) for the sense, *Tourbillon, trombe*. Bistani in the *Mobib* states that the word does not have 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 *tupfān, tupha, or tifone*. But in order finally to settle the matter one wants examples of this sense of *tāfān*.”

[Prof. Skeat (Concise Dict. s.v.) gives:

“Sometimes claimed as a Chinese word meaning ‘a great wind’ . . . but this seems to be a late mystification. In old authors the forms are *tufon, tufoun, tiphon*, &c.—Arab. *tāfān*, a hurricane, storm. Gk. *tupfōn*, better *tupfōs*, a whirlwind. The close accidental coincidence of these words in sense and form is very remarkable, as Whitney notes.”]


1540.—“Now having . . . continued our Navigation within this Bay of Cauchina-Aiiss ... upon the day of the nativity of our Lady, being the eight of September, the fear that we were in of the new Moon, during which there oftentimes happens in this Climate such a terrible storm of wind and rain, as it is not possible for ships to withstand it, which by the Chinese is named Tufan” (o qual tormento os Chines chamando tufo).—Pinto (orig. cap. I.) in *Cogan*, p. 80.

“... in the height of forty and one degrees, there arose so terrible a Southwind, called by the Chinese Tufan (u tempo do Sul, a q Chines chamando tufo).” — *Ibid. (cap. lixii.)*, in *Cogan*, p. 97.


[c. 1564.—“... suddenly from the west arose a great storm known as fil Tufani (literally Elephant’s flood, comp. ELEPHANTA, b. 1)—*Travels of Sudi Ali, Reis*, ed. Vambréy, p. 17.]
1567.—"I went aboarde a shippe of Bengal, at which time it was the yeere of TYPHOON, concerning which TYPHOON ye are to understand that in the East Indies often times, there are not storms so in other countreys; but every 10 or 12 yeeres there are such tempestes and storms that it is a thing incredible... neither do they know certainly what yeere they will come."—Master Caesar Fredericks, in Hakl. ii. 370 [369].

1575.—"But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blew so fiercely upon us, that it wound our great Sail round about our main Mast... These Winds arise from a Wind that is called by the Greeks TYPHON; and Pliny calleth it Vortex and Vortex; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also."—Ravwolff'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 façade of India.

1602.—"This Junk seeking to make the port, consults with the most renowned Storms such as the natives call TUFFO, a thing so overpowering and terrible, and bringing such violence, such earthquake as it were, that it appears as if all the spirits of the infernal world had got into the waves and seas, driving them in a whirl till their fury seems to raise a 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 8 days beforehand, and are seen to take their nests down from the trees-tops and hide them in crevices of rock. Eight days before, however, blue clouds are also 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 Boi) 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. ... "—C. Couto, V. viii. 12.

1610.—"But at the breaking vp, commeth away a cruel Storme, which they call the TYPHOON, fearfull even to men on land; which is not alike extreme years any. ..."—Purchas, i. 423.

1613.—"E porque a terra he salitrossa e ventosa, he muy sorgeita a tempestades, ora menor aquella chamada Ecnophis (Exequias), ora maior chamada TYPHON (Tuffon), aquello de ordinario chamamos Tuphão 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."—Godinho de Bragança, f. 36v.

1615.—"And about midnight Capt. Adams went out in a bark abord the Hooesander with many other barks to tow her in, we fearing a TUFFON."—Cock's Diary, i. 50.

1624.—"3. TYPHOONS majors, qui per latitudinem alias quam corrigiunt, et corrupta sorbent in sursum, raro funt; at vortices, sive turbinae exigui et quasi ludicri, frequenter.

"4. Omnes procellae et typhones, et turbinae majors, habent manifestum motum praecipitum, at vibrationis desorum magis quam alii venti."—Bacon, Hist. Ventorum, in B. Montagu's ed. of Works, 1624. In the translation by R. G. (1671) the words are rendered "the greater typhones."—Ibid. xiv. 268.

1626.—"Francis Fernandez writeth, that in the way from Malacca to Japan they are encountered with great storms which they call TUFFONS, that blow foure and twentie hours, beginning from the North to the East, and so about the Compass."—Purchas, Pilgrimage, 1626.

1628.—"TUFFONS 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 hence, as it did before at N.E. and as long."—Dampier, ii. 36. Furia e impeto que desfas on

1671.—"Non vè spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assaltati d'ogni intorno da turbinie e da tifoni."—P. Paolo Segner, Mann. dell' Anima, Ottobre 14. (Borrowed from Della Crusca Voci.)

1721.—"I told them they were all strangers to the nature of the MOUSSONS and TUFFONS on the coast of India and China."—Shelocke's Voyage, 1727.

1727.—"... by the Beginning of September, they reacht the Coast of China, where meeting with a TUFFON, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore."—A. Hamilton, ii. 89; [ed. 1744, ii. 88].

1727.—"In the dread Ocean, undulating wide, Beneath the radiant line that girt the globe, The circling Typhon, whirld 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 TUFFON 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 TUFFON, and no one who has not been in a tropical region can, I think, imagine what these storms are."—Mrs. Sherwood's Autobiog., 1822.
1836.—"A most terrific toofaan . . . came on that seemed likely to tear the very trees up by the roots."—John Shipps, ii. 285.

"I thanked him, and enquired how this toofaan or storm had arisen."—Pandurang Hari, [ed. 1873, i. 50].

1836. — "A hurricane has blown ever since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the toofaan. The old peepul-tree moans, and the wind roars in it as if the storm would tear it up by the roots."—Wanderings of a Pilgrim, ii. 58.

1840. — "Slavers throwing overboard the Dead and Dying. Typhoon coming on. "‘Aloft all hands, strike the topmast and bray.'

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 Looks of Typhoon." See Mr. Hamerton’s Life of Turner, pp. 288, 291, 343.

Punch parodied Turner in the following imaginary entry from the R.A. Catalogue:

"54.—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 Jemadar, Ramdeen Teawary . . . opined that we ought to make ready for the coming tufhan 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.”—Lit.-Obs. Lexicon, A Fly on the Wheel, p. 62.

Compare the next quotation, from the same writer, with that given above from Coutot respecting the Olho de Boi:

1885. — "The district was subject to cyclonic storms of incredible violence, fortunately lasting for a very short time, but which often caused much destruction. These storms were heralded by the appearance above the horizon of clouds known to the natives by the name of ‘lady’s eyebrows,’ so called from their being curved in a narrow black-arched wisp, and these most surely foretold the approach of the tornado.”

—Ibid. 176.

TYEE, s. Tamil and Malayăl, tayır. The common term in S. India for curdled milk. It is the Skt. dādhai, Hind. dahi of Upper India, and probably the name is a corruption of that word.

1826.—"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 Milke, the fift of Taif (which is Cream beginning to sour). . . .—Purchas, Pilgrimage, 561.

1851.—"TayeR, dat is dичe Melch, die wie Sassen nommern."—Rogerius, 138.

1872.—"Curdled milk, Tayer, or what we call Sausa, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot fevers and smallpox, which is very prevalent in the country."—Baldaeus, Zeylos, 403.

1776.—"If a Brahmin applies himself to commerce, he shall not sell . . . Camphire and other aromaticks, or Honey, or Water, or Poison, or Flesh, or Milk, or Tyer (Sour Cream) or Ghee, or bitter Oil. . . .—Halikot, Code, 41.

1782.—"Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d’autres pour avoir mangé du ris froid avec du Taïf."—Sommersat, i. 201.

c. 1784.—"The Sanissee (Snyasee), who lived near the chawerdie (see GHOULTRY), took charge of preparing my meals, which consisted of rice, vegetables, tayar (kut calli), and a little moloponier (see above—see MULLIGATAWNY)."—Haafner. i. 147.

[1800.—"The boiled milk, that the family has not used, is allowed to cool in the same vessel; and a little of the former day’s tyre, or curdled milk, is added to promote its coagulation. . . .—Buchanan, Myor, ii. 14.]

1822.—"He was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or tyer."—The Gooroo Paramatam, E.T. by Babington, p. 80.

UJUNGTANAH, n.p. This is the Malay name (nearly answering to 'Land’s End,' from Ujung, 'point or promontory,' and tanah, 'land') of the extreme end of the Malay Peninsula terminating in what the maps call Pt. Romania. In Godinho de Eредia’s Declaracins de Malaca the term is applied to the whole Peninsula, but owing to the interchangeable use of a,
UMBRELLA.

This word is of course not Indian or Anglo-Indian, but the thing is very prominent in India, and some interest attaches to the history of the word and thing in Europe. We shall collect here a few quotations bearing upon this. The knowledge and use of this serviceable instrument seems to have gone through extraordinary eclipses. It is frequent as an accompaniment of royalty in the Nineveh sculptures; it was in general Indian use in the time of Alexander; it occurs in old Indian inscriptions, on Greek vases, and in Greek and Latin literature; it was in use at the court of Byzantium, and at that of the Great Khan in Mongolia, in medieval Venice, and more recently in the semi-savage courts of Madagascar and Ashantee. Yet it was evidently a strange object, needing particular description, to John Marignoli (c. 1350), Ruy Clavijo (c. 1404), Barbossa (1516), John de Barros (1553), and Minshiu (1617). See also CHATTA, and SOM-BREERO.

c. B.C. 225.-"Τόσο δὲ γυμνάς λέγει Ναρκος δι' ἅβατοντα Ιριδόλ . . . καὶ σκιά δι' ἅτροβλλοται, τοῦ ώπεον, δυοι

order ἡμελημένου Ἰρίδων."—Arrian, Indica, xvi.


c. A.D. 5.-"Aurea plenilaudis unbracula soles Quae tamen Herculeae sustinuere manus."—Ibid. Fasti, ii. 311-312.

c. A.D. 100.-"En, cui tu viridem unbellam, cui succina mittas Grandia natialis quoties redit."—Juvenal, ix. 50-51.

"παντοτε για κλίνην αὐτώ ἀργυροτόξω, καὶ στρωμένη, καὶ σκιννὴν κοραφων ἁπλήν, καὶ θρόνον ἀργυροῦ, καὶ ἐπιχωρον σκιαδίου . . ."—Athenaeus, Lib. ii. Epit. § 31.

"Ubi si inter aurata fiabella lacinis seria insidert muscae, vel per foram unbraculi penellis radiolus irrepert solis, queruntur quod non sunt apud Cumimeros nati."—Ammanius Marcellinus, XXVIII. iv.

1248.—"Ibi etiam quoddam Solilum (r. Solilum), sive tentorilium, quod portaret super caput Imperatoris, fuit præsentatum eidem, quod tum erat praeparatum cum gommos."—Joum. de Plano Carpini, in Rec. de V., iv. 759-760.

c. 1292.-"Et a haute fentea ille unbraculi speculum quod portatur super caput Imperatoris, fuit præsentatum..."—Div. ii. 311-312.

c. 1300.-"Si inter aurata fiabella lacinis seria insidert muscae, vel per foram unbraculi penellis radiolus irrepert solis, queruntur quod non sunt apud Cumimeros nati."—Ammanius Marcellinus, XXVIII. iv.

"Et apres s'en va yet Monsignor li Dus de ses l'ombrelle que li dona Monsignor l'Apostoile; et cel l'ombrele est d'un dras (a) or, que la porte un domaisoun entre sees mains, que s'en yet totes voies apres Monsignor li Dus."—Venetian Chronicle of Martian da Canale, Archiv. Stor. Ital., i. Ser. viii. 214, 560.

1288.—"Et tout ceus . . . ont par commandement que toutes fois que il chevauchent doivent avoir sus le chef un paileque que on dit ombrelle, que on porte sur une lance en seneance de grant seigneurie."—Marco Polo, Text of Paufler, l. 256-7.

1332.—"(At Constantinople) "the inabitants, military men or others, great and small, winter and summer, carry over their heads huge umbrellas (ma hallata)."—Ibn Batuta, ii. 440.

1335.—"Whenever the Sultan (of Delhi) mounts his horse, they carry an umbrelle 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."—Skabuddin Dimishkh, in Nic. et Ets. xii. 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."—Clarke, § 12ii.

1541.—"Then next to them march six men on horseback, called Peretandas, each of them carrying an Umbrello of carnation Sattin, and other twelve that follow with banners of white damask."—Pinto, in Cogan's E.T., p. 135.

In the original this runs:

"Vivo doce homés a cavalo, que se chamão peretandas, cõ sombreiros de citim cramosims nas mãos a modo de esparavelas, que se costumão usar em certas muito comprimas (like tents upon very long staves) et outros doé cõ bandeiras de damasco branço."

[c. 1590.—"The Ensigns of Royalty. . . .

2. The Chat, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The Sêbão 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 Ásthôþitr."—Ain, i. 50.]

1617.—"An Umbrell, a fashion of round and broade fanne, wherewith the Indians, and from them our great ones preserve themselves from the heats of the. scorching sunne. G. Ombrare, m. Umbrella, f. I. Umbrella. L. Vmbella, aë vmbra, the shadow, est enim instrumentum quo solum à facie arcent W Jucun. Gr. ombrā, a. umbra, shde. T. Schabhañt, q. schaßhat, à schattiren, i. vmbra, et hnt, i. piteus, & quo, et B. Schinhacht. Br. Teg- gidel, à teg. i. pulchrum forma, et gidd, pro riddio, i. protegere; haec enim umbellae finis."—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 extend 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; 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."—Knott'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 Tatter, Dec. 12, quoted in Malcolm's Anecdotes, 1808, p. 429.

1712.

"The tuck'd up semstress walks with hasty strides
While streams run down her oild' umbrella's sides."—Swift, A City Shower.

1715.

"Good housewives all the winter's rage despire,
Defended by the riding hood's disguise;
Or underneath the Umbrella's oily shade
Safe through the wet on clinking pattens tread.

"Let Persian dames the Umbrella's ribs display
To guard their beauties from the sunny ray;
Or sweating slaves support the shady load
When Eastern monarchs show their state abroad;
Britain in winter only knows its aid
To guard from chilly showers the walking maid."—Gay, Trivia, i.

1860.—"Advertisement posted at the door of one of the Sections of the British Association meeting at Edinburgh.

"The gentleman, who carried away a brown silk umbrella from the — Section yesterday, may have the cover belonging to it, which is of no further use to the Owner, by applying to the Porter at the Royal Hotel."—(From Personal Recollection.)—It is a curious parallel to the advertisement above from the Female Tatter.

UPAS, s. This word is now, like Juggernaut, chiefly used in English as a customary metaphor, and to indicate some institution that the speaker wishes to condemn in a compendious manner. The word upas is Javanese for poison; [Mr. Scott writes: "The Malay word upas, means simply 'poison.' It is Javanese îupas, Sundanese ïupas, Balinese îupas, 'poison.' It commonly refers to vegetable poison, because such are more common. In the Lampong language îupas 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 toxicara, from the name given to the poison by the Javanese proper, viz. Antjar, or Anchar (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as Upas, and in Celebes and the Philippine Islands as Ipo or Hipo.
[According to Mr. Scott “the Malay name for the ‘poison-tree,’ or any poison-tree, is pohon upas, pohon upas, represented in English by bohon-
upas. The names of two poison-trees, the Javanese anchar (Malay also anchar) and chetik, appear occasionally in English books... The Sundanese name for the poison tree is bulu ongo.”] 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, SABBATANHE).

The story of some deadly poison in these islands is very old, and we find it in the Travels of Friar Odoric, accompanied by the mention of the disgusting antidote which was believed to be efficacious, a genuine Malay belief, and told by a variety of later and independent writers, such as Nieuhof, Saar, Tavernier, Cleyer, and Kaempfer.

The subject of this poison came especially to the notice of the Dutch in connection with its use to poison the arrows just alluded to, and some interesting particulars are given on the subject by Bontius, from whom a quotation is given below, with others. There is a notice of the poison in De Bry, in Sir T. Herbert (whenceever he borrowed it), and in somewhat later authors about the middle of the 17th century. In March 1666 the subject came before the young Royal Society, and among a long list of subjects for inquiry in the East occur two questions pertaining to this matter.

The illustrious Rumphius in his Herbarium Amboinense goes into a good deal of detail on the subject, but the tree does not grow in Amboyna where he wrote, and his account thus contains some ill-founded statements, which afterwards lent themselves to the fabulous history of which we shall have to speak presently. Rumphius however procured from Macassar specimens of the plant, and it was he who first gave the native name (Ipo, the Macassar form) and assigned a scientific name, Arbor toxi-
caria.* Passing over with simple mention the notices in the appendix to John Ray’s Hist. Plantarum, and in Valentijn (from both of which extracts will be found below), we come to the curious compound of the loose state-
ments of former writers magnified, of the popular stories current among Europeans in the Dutch colonies, and of pure romantic invention, which first appeared in 1783, in the London Magazine. The professed author of this account was one Foersch, who had served as a junior surgeon in the Dutch East Indies.* This person describes the tree, called bohon-upas, as situated “about 27 leagues† from Batavia, 14 from Soura Karta, the seat of the Emperor, and between 18 and 20 leagues from Tinkjoe” (probably for Tjukjoe, i.e. Djokko-Karta), “the present residence of the Sultan of Java.” Within a radius of 15 to 18 miles round the tree no human creature, no living thing could exist. Condemned malefactors were employed to fetch the poison; they were protected by special arrangements, yet not more than 1 in 10 of them survived the adventure. Foersch also describes executions by means of the Upas poison, which he says he witnessed at Soura 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 Rumpf) died in 1665, 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.
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'Entrecasteaux, and is the subject of a notice by him in the Annales de Voyages, vol. i., which goes into little detail, but appears to be correct as far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Sura Karta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree of 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. Antheris toxicaria (N.O. Artocarpae).* M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the British occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the Batavian Transactions for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own.

He saw the Antheris first in the Province of Poegar, on his way to Banyuwanbang. 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 Jamavenicae Rariorae, 1838-52, pp. 52 seqq., together with a figure of a flowering branch pl. xiii.; and in Blume's Kumphia (Brussels, 1836), pp. 46 seqq., and pls. xxii., xxiii.; to both of which works we have been much indebted for guidance. Blume gives a drawing, for the truth of which he vouches, of a tall specimen of the trees. These he describes as "reata, artuas, et a ceteris segregatlas,"—solitary

* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the Antheris, viz. the tiende, called sometimes Upas Rojo, the plant producing which is a Styraxle, 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 Upa (a form of Upas) of Macassar is the Antheris; the Upa of the Borneo Dayaks is the Tiende.
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 buttsnesses (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, according to the prevalent fables, the description of the Gumo Up or Poison Valley on the frontier of the Pekalongan and Banyumas provinces.

We may observe, however, that, if we remember rightly, the exaggerations of Mr. Loudoun have been exposed and ridiculed by Dr. Junghuhn, the author of “Java.” And if the Foersch legend be compared with some of the particulars alleged by several of the older writers, e.g. Camell (in Ray), Valentijn, Spielman, Kaemper, and Runphius, it will be seen that the basis for a great part of that putida commendatio, as Blume calls it, is to be found in them.

George Colman the Younger founded on the Foerschian Upas-myth, a kind of melodramas, 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 Antiaris toxiconra, 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 Shrift of Nessus. My friend Gen. Maclagan, noticing Lindley’s remark to me, adds: “Do you remember in our High School days (at Edinburgh) a grand Diorama called The Upas Tree? It showed a large wild valley, with a single tree in the middle, and illustrated the safety of approach on the windward side, and the desolation it dealt on the other.”

[For some details as to the use of the Upas poison, and an analysis of the Arrow-poisons of Borneo by Dr. L. Lewin (from Virchow’s Archiv. fur Pathol. Anat. 1894, pp. 317-25) see Ling Roth, Natives of Sarawak, ii. 188 seqq. and for superstitions connected with these poisons, Skeat, Malay Magic, 426.]

c. 1330.—“En queste isole sono molte cose maravigliose e strane. Onde alcuni aboriri li sono . . . che fanno veleno possimo . . . Quelli uomini sono quasi tutti corsali, e quando vanno a battaglia portano ciascuno uno canna in mano, di lunghezza d’un braccio e pongono in capo de la canna uno ago di ferro tossicato in quel veleno, e sopiano nella canna ’l ago sola e percutetelo con un qua vole, di recentemente quelli ch’è percorso muore. Ma egli hanno la tina piene di sterco d’uomo e una iscodella di sterco guarisce l’uomo da queste cotali punture.”—Storia di Frate Odorigo, from Palatina MS., in Cathay, etc., App., p. xlix.

c. 1630.—“And (in Makasser) which is no lesse infernall, the men use long poles or truncks (cud Semptians—see SUMPITAN), out of which they can (and use it) blow a little pricking quill, which if it draw the last drop of blood from any part of the body, it makes him (though the strongest man living) die immediately; some venom operate in an hour, others in a moment, the vynes and body (by the virulence of the poison) corrupting and rotting presently, to any man’s terror and amazement, and fear to live where such abominations predominate.”—Sir T. Herbert, ed. 1638, p. 329.

c. 1631.—“I will now conclude; but I first must say something of the poison used by the King of Makasser 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 can be plucked from the bones like so much muco. And what seems still more marvellous, if a man (e.g.) be scratched in the thigh, or higher in the body, by another point which is not poisoned, and the still warm blood as it flows down to the feet be merely touched by one of these poisoned little arrows, swift as wind the pestilent influence ascends to the wound, and with the same swiftness and other effects 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.”—Jas. Boniti, lib. v. cap. xxxii.
1646.—"Es wächst ein Baum auf Macassar, einer Cist auf der Insel Celebes, der ist treulich vergiftet, dass wann einer nur an einem Glied damit verletzet wird, und man solches nit' aalbeal weggeschlägt, der Gift geschwind zum Hertzten eilte, und den Garuss machet" (then the antidote as before is mentioned). . . . "Mit solchem Gift schmieren die Bandanese ihre lange Pfeife, die Sie von grosen Bügen, einer Masse von 30, 40, und 50 Tagen sein, in Bandas aber tählen Ihre Weber grosen Schaden damit. Denn Sie sich auf die Bäume setzten, und kleine Fischgerüth damit schlurmierten, und durch ein gehöhlert Rührlein, von einem Baum, auf unser Volk schoessen, mit grosen machtigen Schäden."—Sarr, Ost-Indische Fünfzehl-Jahrghe Kriege-Dienste . . . 1672, pp. 49-47.

1667.—"Enquiries for Suratt, and other parts of the East Indies." 19. Whether it be true, that the only Antidote hitherto known, against the famous and fatal macasser-poison, is human 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 forefoot end these are fitted with a sharp and pointed fish-tooth, and the butt with a knob of spongy wood.

The points of these arrows, long before they are to be used, are dipped 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 Bugissee (see Bugis), round about Makasser. It is about the height of the chest, and has leaves very similar.

"The fresh sap of this tree is a very deadly poison; indeed its virulence is incurable.

"The arrowlets prepared with this poison are not, by the Makassar soldiers, shot with a bow, but blown from certain blow-pipes (mit zekere spaten gespald); just as here, in the country, people shoot birds by blowing round pellets of clay.

"They can with these in still weather hit their mark at a distance of 4 rods.

"They say the 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).—Joan Nieuhoff's Zee en Land Reize, &c., pp. 217-218.

1831.—"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 lacticssent tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone-oast, 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, so in much that every animal abounds and makes 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 Ceysa 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."

—Rumphius, Herbarium Amboicense, ii. 263-268.

1885.—"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 Spilsman.

The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and wounding with these, insomuch that even the skin be cut slightly scratched, the wound die in a twinctling."

(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 Raja's) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass or any other vegetable growth, and that the poison is properly a water or liquid, flowing from a bush or cut made in the bark of those trees, coozing out as it does the resin plants that afford milky juice . . . When the liquid is being drawn from the wounded tree, no one should carelessly approach it so as to let the liquid touch his hands, for by such contact all the joints become stiffened and contracted. For this reason the collectors make use of long 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
speedly hardens."—Dn. Corn. Spielman.

de Tellis delettero Veneno infecta in Macassar, et aliss Regnis Insulae Celebes; ex ejus Diario extracta. Huius praemeditatur brevi narra, ex significatione Dr. A. Andreae Caylari. I. Miscellanea Curiosa, sive Ephemeridum.


1712.—"Maxima autem celebratis radiculæs enata est, ab eximia ilia virute, quam adversus toxicum Macassarium præstare, exitiale illud, et vix ali remedio vincibile. Est venenum hoc succus lacteus et pingues, qui collegitur ex recens saucitatica arbo re quadam, indigenes Ipu. Malajis Javanisque Upa dicta, in additis locis sylvorum Insulae Celebes ... crescere ... cujus geminum et in solit Macassariæ germinantis succum, qui colligere suscipiunt, præcessensionis vitia perseverant. Nam ad quaedam arbores loca dumia belauiseque infesta penetrandae sunt, inventa vero, nisi eminus vulnerat, et ab e parte, a quæ ventus adsiprat, vel auro incumbit, aggressores erumpente habitu subito suffocabit. Quam sortem etiam experiri dicuntur voluptatibus, arbores eorum vulnerant trans volatiles. Collectio exitiis liquoris, morte ob patrata malesicia damnatis committitur, eo pacto, ut poena remittatur, si liquore reportaverint. ... Sylvam ingredierunt longa instructi arundine ... quam altera extremitate ... ex asse acuant, ut ad pertundendum arboris corticem valeat. ... Quam longe possunt, ab arboribus constitutis, arundine accipiam arboris valide intrudunt, et liquoris, ex vulnere effluentis, tantum excipiant, quantum arundinis cavo ad proximum usque intermedium capi potest. ... Reduces, supplicio et omni discrimino defuncti, hoc vitae suas longor Regi offerunt. Ita narrarunt mihi populares Celebanti, hodie Macassarii dicti. Qua autem veri quocum quantum ex Asiaticorum ore referat, quod lignem non implicatur ... !"—Kuemphler, Amoen. Exot., 575-576.

1726.—"But among all sorts of trees, that occur here, or hereabouts, I know of none more pernicious than the way of the Macassar Poisonous tree. * * * The say that there are only a few trees of this kind, occurring in the district of Tarutte on Celebes, and that none are employed except, at a certain time of the year when it is procurable, those who are condemned to death, to approach the trees and bring away the poison. ... The poison must be taken with the greatest care in Bamboco, 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. ..."—Valenijin, iii. 218.

1783.—"The following description of the BOHON UPAS, or POISON TREE, which grows in the island of Java, and renders it unwholesome by its noxious vapours, has been procured for the London Magazine, from Mr. Haydinger, who was employed to translate it from the original Dutch, by the author, Mr. Foerch, 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 their poison. They all then seemed incredible to me, but raised my curiosity in so high a degree, that I resolved to investigate this subject thoroughly. ... I had procured a recommendation from an old Malayian priest to another priest, who lives on the nearest habitable spot to the tree, which is about fifteen or sixteen miles distant. The letter proved of great service to me on my undertaking, as that priest is employed by the Emperor to reside there, in order to prepare for eternity the souls of those whose fate is different from the rest of us, and whose only hope is to be sentenced to approach the tree, and to procure the poison. ... Male factors, who, for their crimes, are sentenced to die, are the only persons to fetch the poison; and this is the only chance they have of saving their lives. ... They are then provided with a silver or tortoise-shell box, in which they are to put the poisonous gum, and are properly instructed how to proceed, while they are upon their dangerous expedition. Among other particulars, they are always told to attend to the direction of the winds; as they are to go towards the tree before the wind, so that the effluvia from the tree are always blown from them. ... They are afterwards sent to the temple 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 ecclesiastic prepares them for their future fate by prayers and admonitions. When the hour of their departure arrives the priest puts them on a long
Having hastily picked up some vague information regarding the Oopas, 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 *Bekerman Trans., vol. vii. art. x, pp. 2-4.

1822.—“The Law of Java,” a Play... Scene. Kirta-Sura, and a desolate Tract in the Island of Java.

* * *

“Act I. Sc. 2.

Emperor. The harem’s laws, which cannot be repealed,

Had not enforced me to pronounce your death,

* * *

One chance, indeed, a slender one, for life,
All criminals may claim.

Farbaya. Aye, I have heard
Of this your cruel mercy;—tis to seek
That tree of Java, which, for many a mile,
Sheds pestilence—for where the Upas grows
It blast a11 vegetation with its own;
And, from its desert confines, o’er 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 tyrant.”

* * *

“Act II. Sc. 4.

Pengoose. Finely dismal and romantic, they say, for many miles round the Upas; nothing but poisoned air, mountains, and melancholy. A charming country for making Hema and Nota bene!”

* * *

“Act III. Sc. 1.

Pengoose. ... That’s the Divine, I suppose, who starts the poor prisoners, for the last stage to the Upas tree; an Indian Ordinary of Newgate.

Servant, your brown Reverence! There’s no people in the parish, but I believe, you are the rector!


George Colman the Younger.

[1844.—“We landed in the Rajah’s boat at the watering place, near the Upas tree.

* * *
Here follows an interesting account by Mr Adams, in which he describes how “the mate, a powerful person and of strong constitution, felt so much stupefied as to be compelled to withdraw from his position on the tree.”—Capt. Sir E. Belcher, *Narr. of the Voyage of H.M.S. Samaran, i. 180 seqq.*]
1868.—"The Church of Ireland offers to us, indeed, a great question, but even that question is but one of a group of questions. There is the Church of Ireland, there is the land of Ireland, there is the education of Ireland to be considered, and all the branches on the same trunk, and that trunk is the Tree of what is called Protestant ascendancy. . . . We therefore aim at the destruction of that system of ascendancy, which, though it has been crippled and curtailed by former measures, yet still must be allowed to exist; it is still there like a tall tree of noxious growth, lifting its head to heaven, and darkening and poisoning the land as far as its shadow can extend; it is still there, gentlemen, and now at length the day has come when, as we hope, the axe has been laid to the root of that tree, and it nods and quivers from its top to its base. . . ."—Mr. Gladstone’s Speech at Wigan, Oct. 23.

In this quotation the orator indicates the Upsa tree without naming it. The name was supplied by some commentators referring to this indication at a later date:

1873.—"It was perfectly certain that a man who possessed a great deal of imagination might, if he stayed out sufficiently long at night, staring at a small star, persuade himself next morning that he had seen a great comet; and it was equally certain that such a man, if he stared long enough at a bush, might persuade himself that he had seen a branch of the Upsa Tree."

—Speech of Lord EDMOND FITZMAURICE on the 2nd reading of the University Education (Ireland) Bill, March 3.

1876.—". . . the Upsa-tree superstition."

—Contemp. Rev. May.

1880.—"Lord Crichton, M.P. . . . last night said . . . there was one topic which was holding all their minds at present . . . what was this conspiracy which, like the Upsa-tree of fable, was spreading over the land, and poisoning it? . . ."—In St. James’s Gazette, Nov. 11, p. 7.

1885.—"The dread Upsa dropped its fruits. . . .

"Beneath the shady canopy of this tall fig no native will, if he knows it, dare to rest, nor will he pass between its stem and the wind, so strong is his belief in its evil influence. . . ."—in a passage from a novel.

In the centre of a tea estate, not far off from a missionary station, there was a large parasol tree, which had long been a nuisance to the proprietor, who had to cut it down. A whole branch and trunk were removed, but the Upsa tree was left standing there, the villagers saying that it was too dangerous to cut it down.

and burned, they were considered disposed of: but next morning the whole of his labourers awoke, to their intense alarm, afflicted with a painful eruption. . . . It was then remembered that the smoke of the burning branches had been blown by the wind through the village. . . ." (Two Chinamen were engaged to cut down and remove the tree, and did not suffer; it was ascertained that they had smeared their hands with coco-nut oil.)—H. O. Forbes, A Naturalist’s Wanderings, 112-113. . . .

[Mr. Bent (Southern Arabia, 72, 89) tells a similar story about the collection of frankincense, and suggests that it was based on the custom of employing slaves in this work, and on an interpretation of the name Hadrimaut, said to mean ‘valley of death.’]

UPPER ROGER, s. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1755, from Capt. Jackson at Syrian in Burma, which is given in Dalrymple’s Oriental Repertory, i. 192. It is a corruption of the Skt. yama-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 Urzee, s. P.—H. ‘arz and ‘arzi, from Ar. ‘arz, the latter a word having an extraordinary variety of uses even for Arabic. A petition or humble representation either oral or in writing; the technical term for a request from an inferior to a superior; ‘a petition’ as one of Sir Walter Scott’s characters calls it. A more elaborate form is ‘arz-ddsh, ‘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 Arz or Petitions, and still he put mee off with good words. . . ."—John Mildenhall, in Purchas, i. (Bk. iii.) 115.

[1614.—"Until Mocrob Chans’s arsdash or letter came to that purpose it would not be granted."—Preste, Letters, ii. 178. In p. 179 "By whom I erzsd unto the King again."

[1687.—"The arsdash with the Estimazione (Ulimas, ‘humble representation’) concerning your twelve articles. . . ."—In Pyle, Hedges’ Diary, Hak. Soc. II. lxx.]

[1688.—"Capt. Haddock desired the Agent would write his arsdash in answer to the Nabob’s Perrwanna (Furwanna)."—Ibid. II. lxxiii.]

1690.—"We think you should Urrza to the Nabob to write purposely for yr re-
leasit of Charles King, it may Induce him to put a great Value on him."—Letter from Factory at Chuttanwai to Mr. Charles Eyre at Ballasore, d. November 5 (MS. in India Office).

1782.—"Moner. de Chemant refuse to write to Hyder by arzoosth (read arzdahst), and wants to correspond with him in the same manner as Mons. Duplex did with Chanda Sahib; but the Nabob refuses to receive any letter that is not in the style of an arzoo or petition."—India Gazette, June 22.

c. 1785.—"... they (the troops) constantly applied to our colonel, who for presenting an arzoo 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. ..."—Carracciolo, Life of Clive, iii. 165.

1809.—"In the morning I was met by a minister of the Rajah of Benares, bearing an arzoo from his master to me. ..."—Ld. Valentia, i. 104.

1817.—"The Governor said the Nabob's Vakeel in the Arzoo already quoted, directed me to forward to the presence that it was his wish, that your Highness would write a letter to him."—Mill's Hist. iv. 436.

UShruFEE. See AShraFEE.

USPUK, s. Hind. asypuk. 'A handspike,' corr. of the English. This was the form in use in the Canal Department, N.W.P. Roebeck 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 Uzbek Khân of the Golden Horde (1312-1340). It was used to distinguish the followers of Shaibânî Khân (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. xxiii. 661). Others give the derivation from uz, 'self,' bek, 'a ruler,' in the sense of independent. (Schuyler, Turkestan, i. 106, Vambéry, Sketches of C. Asia, 301).

c. 1330.—"But other two empires of the Tartars ... that which was formerly of Cathay, but now is Osset, which is called Gattaria. ..."—Friar Jordanus, 54.

[1616.—"He ... intendeth the conquest of the Vizbiques, 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 uncleansh than the Ubec Tartars."—Bernier, ed. Constable, 120.

[1727.—"The Upeeks entered the Provinces Muschel and Yeat ..."—A. Hamilton, ed. 1744, i. 108.

[1900.—"Uzbek cavalry ('them House-bugs,' as the British soldiers at Rawal Pindi called them)."—Sir R. Warburton, Eighteen Years in the Khyber, 135.]

V

[VACCA, VAKEA-NEVIS, s. Ar. wa'ik'a'h, 'an event, news' : wa'ik'ha-naris, '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 Waqil'hanwis. Keeping records is an excellent thing for a government. ... His Majesty has appointed fourteen sealoans, experienced, and impartial clerks. ..."—Fis, i. 258.

[c. 1662.—"It is true that the Great Mogul sends a Vakea nevis to the various provinces; that is persons whose business it is to communicato every event that takes place."—Bernier, ed. Constable, 251.

[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, Hedg's Diaries, II. lxiII.]

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 Bengâli the term is converted into Boishnah.

1672.—"... also some hold Wisnu for the supreme god, and therefore are termed Wisthnuwass."—Baldaras.

[1815.—"Many choose Vishnuoc for their guardian deity. These persons are called Volshnuvas."—Ward, Hindoos, 2nd ed. ii. 13.
VAKEEL. 961

VAKEEL, s. An attorney; an authorised representative. Arab. wākil.

[c. 1630.—"A Scribe, Vıkeel."—Persian Gloss. in Sir T. Herbert, ed. 1677, p. 316.]

1882.—"If Mr. Charnock had taken the pains to present these 2 Perwanas (Furwanna) himself, 'tis probable, with a small present, he might have prevailed with Bichund to have our goods freed. However, at this rate any pitiful Vakeel is as good to act yr Company's Service as himself."—Hedges, Diary, Dec. 7; [Hak. Soc. i. 54].

[1883.—"... a copy wheresof your Vakeel James Price brought you from Dacca."—In Yule, ibid. ii. xxii.]

1889.—"November the 1st, arrived a Pattama or Courrier, from our Fakkel, or Solicitor at Court..."—Orrington, 415.

1881.—"The Raja has sent two Vakeels or ambassadors to meet me here..."—Ed. Minto in India, 288.

c. 1847.—"If we go into Court I suppose I must employ a Vehicle."—Letter from an European subordinate to one of the present writers.

VARELLA, s. This is a term constantly applied by the old Portuguese writers to the pagodas of Indo-China and China. Of its origin we have no positive evidence. The most probable etymology is that it is the Malay bārahād or brathād, [in Wilkinson's Dict. bērēhala], 'an idol.' An idol temple is rūnah-bārahād, 'a house of idols,' but bārahād alone may have been used elliptically by the Malays or misunderstood by the Portuguese. We have an analogy in the double use of pagoda for temple and idol.

1555.—"Their temples are very large edifices, richly wrought, which they call Valera, and which cost a great deal..."—Account of China in a Jesuit's Letter appended to Fr. Alvares H. of Ethiopia, translated by Mr. Major in his Intro. to Mendoza, Hak. Soc. i. xlviii.

1580.—"Gran quantità se ne consuma ancora in quel Regno nelle lor Varelle, che sono gli suoi' pagodi, de' quali ve n'è gran quantità di grandi e di piccole, e sono alcune menopane, fatta a mano, a giusa d' un pan di zuccaro, e alcune d' esse alte quasi campanile di S. Marco di Venetia... si consuma in queste istesse varelle anco gran quantità di oro di foglia..."—Ces. Federici, in Ramunno, iii. 395; [in Hakl. ii. 368.]

1883.—"... nauigammo fin la mattina, che ci trovammo alla Bara giusto di Negrais, che cosi si chiama in lor lingua il porto, che va in Pug, ohe discoursino a banda sinistra del rio va pagodo, ohe varelle tutta dorata, la quale si scopre di lontano da' vascelli, che vengono d' alto mare, et massime 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, Sāma 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 1588, 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 hills, in the sea hard by Negrais, its last bluff crowned by the golden Pagoda of Modain, gleaming far to seaward, a Burmese Sunnil."—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.—P. [A bibliographical account of this book will be found in "Le Traité des Trois Imposteurs, et précisée d'une notice philologique et bibliographique par Philomene Junior (i.e. Brunel), Paris and Brussels, 1867. Also see 7 Ser. N. d. Q. viii, 440 seq.; 9 Ser. IX. 53. The passage about the Vedas seems to be the following: Et Sectari iorum, ut et Vedae et Brahmancorum ante MCCO retro secula obstant collectaneas, ut de Sinensis et aliavim dicam, cui in angulis Europae hic delitescias, itae neglegies, negotia quam bene vides ipsis. Eadem facilitate enim isti tua.
Vedas. 962

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 Brahman, and one went so far as to communicate to him the mantra “Om frivolly unandmah.” In 1559 a learned Brahman at Goa was converted by Father Belchior Carneyro, and baptized by the name of Manuel. He afterwards (with the Viceroy’s sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them (Souza, Orient. Con-

quiste, 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 Hateres and Tandit, which doubtless represent the Vedic names Atareya and Tandiva (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-

nected. Et quid non miraculorum superasset ad convincendos orbis incolam, si mundum ex Scorpiones ovo conditum et progenitum terram-
que Tauro capit impositam, et rerum prima fundamenta ex prioribus III. Vedae libros con-

starent, nisi invidus aliquis Deorum filius habe III. prima volumina furatus essest!] stu-
stituted himself the advocate of a Sanskrit Poem, called by him P’Keur Vedum, and which had its origin in S. India. This was in reality an imitation of an Indian Purana, composed by some missionary in the 17th century (probably by R. de Nobili), to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the Essay by F. W. Ellis, in As. Res. xi.). The first information regarding the real Vedas was given by Colebrooke in 1805 (As. Res. viii.). Orme and some authors of the 18th and early part of the 19th century write Bed, which represents the N. Indian vernacular form Bed. Both forms, Bed and Vedam, are known to 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 Brahmans. These have properly six duties. 1. The study of the Bedes.”—Ayer, by Gladwin, ii. 395; [ed. Jarrett, iii. 115].

“Philologists are constantly engaged in translating Hindi, Greek, Arabic, and Persian books. . . . Haji Ibrahim of Sarhind translated into Persian the Acharan (i.e. Atharva Veda) which, according to the Hindus is one of the four divine books.”—Ibid. by Blochmann, i. 104-105.

1600.—“. . . Consta esta doutrina de quatro partes . . .”—Lucena V. de P. Franc. Xavier, 95.

1602.—“These books are divided into bodies, limbs, and joints; and their foundations are certain books which they call Vedas, which are divided into four parts.”—Couto, V. vi. 3.

1603.—“Tienen muchos libros, de mucha costa y escritura, todos llenos de auguras 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 trazado de la India, y han venido algunos logros que se convirtieron a la Fe.”—San Roman, Hist. de la India Oriental, 47.

1651.—“The Vedam, or the Heathen’s book of the Law, hath brought great Esteem unto this Tribe (the Brahmes).”—Regosens, S. c. 1667.

“They say then that God, whom they call Adhar, that is to say, Immovable or Immutable, hath sent them four Books which they call Beths, a word signifying Science, because they pretend that in these Books all Sciences are comprehended. The first of these Books is called Atenas.- (Atharba-)
bed, the second Zagnr-bed, the third Ink-bed. The fourth Sama-bed."—Bernier, E.T. 104; [ed. Castaude, 325.]

1672.—"Commanda primieramente il Veda (che a tutto il fondamento della loro fede) l'adoratione degli Idoli."—P. Vincenzo, 313.

"Diciate vii Thiell ihre Veda oder Gesetzbuch der genannt Roggo Veda, Sadura Veda, Sama Veda, und Taravana Veda . . . . "—Baldeau, 566.

1689.—"Il reste maintenant à examiner sur quelles preuves les Siamois ajoutent foi à leur Bail, les Indiens à leur Beth ou Veda, les Musulmans à leur Alcoran."—Fleury, in Lett. Edit. xxv. 65.

1726.—"Above all it would be a matter of general utility to the Coast that some more chaplains should be maintained there for the sole purpose of studying the Sanskrit tongue [de Sanskritis taud], the head and mother tongue of most eastern languages, and once for all to make a translation of the Vedam, or Lawbook of the Heathen (which is followed not only by the Heathen on this Coast, but also in the main part, in Ceylon, Malabar, Bengal, Surat, and other neighbouring Kingdoms), and thereby to give such preachers further facilities for the more powerful conviction of the Heathen here and elsewhere, on their own ground, and for the disclosure of many mysteries and other matters, with which we are now unacquainted. This Lawbook of the Heathen, called the Vedam, had in the very old times 4 parts, though one of these is now lost. . . . These parts were named Roggo Veda, Sadura or Insouvre Veda, Sama Veda, and Taravana or Adderawana Veda."—Valentijs, Keurlijke Beschryving van Charomandeel, in his East Indies, v. pp. 72-73.

1746.—"Je commence à douter si nous n'avions point été trompés par ceux qui nous avaient donné l'explication de ces cérémonies qu'ils nous avaient assurés être très-conformes à leur Veda, c'est à dire au Livre de leur loi."—Norbert, iii. 132.

c. 1760. "Vedam—s.m. Hist. Superst. C'est un livre pour qui les Brahmes 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 Sankrit, qui est la langue savante, connue des brames. Le mot Vedam signifie science."—Encyclopédie, xxx. 32. This information was taken from a letter by Père Calmette, S.J. (see Lett. Edit.), who anticipated Max Müller's chronological study of Vedic literature, in his statement that some parts of the Vedas are at least 500 years later than others.

1765.—"If we compare the great purity and chaste manners of the Shahtah (Shaster), with the great absurdities and impurities of the Vediam, we need not hesitate to pronounce the latter a corruption of the former."—J. E. Houtwell, Interesting Hist. Events, &c., 2nd ed. 4. 12. This gentleman also talks of the Brahmas and the Vediams in the same line without a notion that the word was the same (see ibid. Pt. ii. 15, 1677).

c. 1770.—"The Bramin, bursting into tears, promised to pardon him on condition that he should swear never to translate the Bedas or sacred volumes. . . . From the Ganges to the Indus the Vedam is universally received as the book that contains the principles of religion."—Raynal, tr. 1777, i. 41-42.

c. 1774.—"Si crede poi come infallibile che dai quattro suddette Bed, che in Malabar chiamano Vedam, Bramah medesimo ne retirasse sei Sutrah, cioè scienze."—Della Tombe, 102.

1777.—"The word Véd, or Véd, signifies Knowledge or Science. The sacred writings of the Hindoos are so distinguished, of which there are four books."—C. Wilkins, in his Histoire des Indes, 298.

1778.—"The natives of Bengal derive their religion from a Code called the Shahtah, which they assert to be the genuine scripture of Bramah, in preference to the Vedam."—Orme, ed. 1803, ii. 5.

1778.—"E'en indien Brahman, geboren auf der Flur, Der nichts, gelesen als den Veda der Natur."—Rückert, Weiheit der Brahmenen, i. 1.

1782.—". . . pour les rendre (les Pourana) plus authentiques, ils ajoutèrent qu'ils étaient tirés du Vedam; ce que n'était pas facile à vérifier, puisque depuis très longtemps les Védams ne sont plus connus."—Sonnerat, ii. 21.

1789.—"Then Edmund begg'd his Rev'rend Master T'instruct him in the Holy Shahtah. No sooner does the Scholar ask, Than Gooniahm begins the task, Without a book he glibly reads Four of his own invented Bedas."—Simpkin the Second, 145.

1791.—"Toute verité . . . est renfermée dans les quatre beths."—St. Pierre, Chasseur Indienne.

1794-97.—". . . or Hindoo Vedas taught."—Pursuits of Literature, 6th ed. 389.

VEDDAS, n.p. An aboriginal—or at least a forest—people of Ceylon. The word is said to mean 'hunters,' [Tam. vedu, 'hunting'].

1675.—"The Weddas (who call themselves Beddas) are all original inhabitants from old time, whose descent no one is able to tell."—Rykhof van Geuns, in Valentijs, Ceylon, 208.

1881.—"In this Land are many of these wild men they call Veddahs, dwelling near no other Inhabitants. They speak the Chingalaye 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."—Knox, 61-62.

1770.—"The Bedas who were settled in the northern part of the island (Ceylon)
VELLARD, s. This is a word apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. vallado, 'a mound or embankment.' [It is generally known as 'Hornby's Vellard,' after the Governor of that name; but it seems to have been built about 1752, some 20 years before Hornby's time (see Douglas, Bombay and W. India, i. 140.).]

1809. — "At the foot of the little hill of Sion is a causeway or vellard, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. ... The vellard was begun a.d. 1797, and finished in 1805, at an expense of 50,575 rupees." — Maria Graham, 8.

VELLORE, n.p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of the 18th century, but is best known in Europe for the mutiny of the Sepoys there in 1806. The etym. of the name Vellur is unknown to us. Fra Paolino gives it as Velur, 'the Town of the Lance'; and Col. Branfill as 'Vellur, from Vel, a benefit, benefaction.' [Cox-Stuart (Man. N. Arcot, ii. 417) and the writer of the Madras Gloss. agree in deriving it from Tam. vel, 'the babool tree, Acacia arabica,' and âr, '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 a euphemism for Auctioneer; [also see Busted, Echoes of Old Calcutta, 3rd ed. p. 109].

"Mr. Donald ... begs leave to acquaint them that the Vendo business will in future be carried on by Robert Donald, and W. Williams." — India Gazette, July 28.

1793. — "The Governor-General is pleased to notify that Mr. Williamson as the Company's Vendo Master is to have the superintendence and management of all Sales at the Presidency." — In Seton-Kerr, ii. 99. At pp. 107, 114, also are notifications of sales by 'G. Williamson, Vendo 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, Vendo-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 [cic], among the ballast, she carried 4 big gun-tiros, and others of smaller size, and 60,000 venetians in gold, which were destined for Caja Calar, in order that with this money he should in all speed provide necessaries for the fleet which was coming." — Corea, iv. 250.

1675. — Fryer gives among coins and weights at Goa:

"The Venetian ... 18 Tangeos, 30 Rees" — p. 206.

1752. — "At this juncture a gold mohur is found to be worth 14 Arcot Rupees, and a Venetian 44 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 bardmađa, parchal, terrasse, balcon." — C. Defrémery, in Revue Critique, 1869, 1st Sem. p. 64.

Plausible as this is, it may be rejected. Is it not, however, possible that bardmađa, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his Skt. Dict. (1872) gives 'veranda ... a veranda, a portico ...'. Moreover Beames in his Comparative Grammar of Modern Aryan Languages, gives Sansk. barasa, 'portico,' Bengali bardađa, Hind. varanda, adding: "Most of our wiseacre literateurs (qu. littérateurs?) in Hindustan now-a-days consider this
word to be derived from Pers. bard-
madah, and write it accordingly. It is, however, good Sanskrit” (i. 153).
Fortunately we have in Bishop Caldwell a proof that comparative grammar
does not preclude good manners. Mr. Beames was evidently in entire igno-
rance of the facts which render the origin of the Anglo-Indian word so
curiously ambitious; but we shall not
call him the “wise-acre grammarians.”
Varanda, with the meaning in question,
does not, it may be observed, belong to
the older Sanskrit, but is only found
in comparatively modern works.*

Littre also gives as follows (1874):
“ETYM. Varandah, mot rapporté de l’Inde par les Anglais, est la simple
dégénérescence, dans les langues modernes de l’Inde, du Sansc. veranda,
colonnaide, 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 inde-
dependently, in Portuguese and Spanish; and the manner in which it
occurs without explanation in the very
earliest narrative of the adventure of
the Portuguese in India, as quoted
below, seems almost to preclude the
possibility of their having learned it
in that country for the first time;
whilst its occurrence in F. de Alcala
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. varus, crooked” (Concise
Dict. a.v.].]

1498. — “E vêo ter comneco onde esta-
vamos lançados, em huma varandas onde
estava hum grande castiçal d’arma que
nos almeeva.” — Roteiro da Viagem de Vasco
da Gama, 2nd ed., 1861, p. 62, i.e. “. .
. . . came to join us where we had been put
in a varanda, where there was a great
candlestick of brass that gave us light. .
. . .

And Correa, speaking of the same historical
passage, though writing at a later date,
says: “When the Captain-Major arrived, he
was conducted through many courts and
varandas (muitos paços e varandas) to a
dwelling opposite that in which the king
was. . . .” — Correa, by Stanley, 193, com-
pared with original Lendas, I, i. 98.

1605. — In Pedro de Alcala’s Spanish-
Arabic Vocabulary we have:

“Varandas — ṭārubq.
Varandas assí ẓaryaba, ẓaryab.”

* This last remark is due to A. B.

Interpreting these Arabic words, with the
assistance of Prof. Robertson Smith, we find
that ṭārubq is, according to Dony (Suppl. I.
430), darbas, itself taken from darabxta
(parquet), a stair-rolling, fireguard, bal-
cony, &c.; whilst ẓaryaba stands for ṣarjáb,
a variant (Abû W., p. 735, i.) of the com-
moner ṣarjáb, 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 invironed
with Galarelias (cerrado a roda de duas ordens
de varandas) as if it had been a Cloister of
Religious persons. . . .” — Pinto (orig. cap.
lxxxiii.), in Cegue, 102.

1559 (but relating events of 1511).
“. . . assentou Afonso d’Alboquerque
com elles, que primeiro que ashisem em
terra, irem ao seguinte dia, quando agua
estivesse estofo, des bateia a queimar alguns
baileus, que sáo como varandas sobre o
mar.” — Barros, II. vi. 3.

1663. — “. . . 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, I. 112.

1692. — “De manera, que quando ja El
Rey (de Pegu) chegava, tinha huns for-
mosos Paços de muitas camaras, varandas,
retretes, cozinhos, em que se recolhis
vii., cap. viii.

1611. — “Varanda. Lo entrendo de los
correidores, por ser como varas, por otro
nombre varentes quasi varafustes.” — Co-
barravias.

1631. — In Haex, Malay-Latin Vocabulary,
we have as a Malay word, “Baranda,
Contignatio vel Solarium.”

1644. — “The fort (at Cochín) has not now
the form of a fortress, consisting all of
houses; that in which the captain-lieus has
a Varanda fronting the river, 15 paces long
and 7 wide. . . .” — Bocarro, MS. f. 313.

1710. — “There are not wanting in Cam-
baya great buildings with their courts,
varandas, and chambers.” — De Sousa,
Oriente Conquist. ii. 152.

1711. — “The Building is very ancient .
and has a paved Court, two large Verandas
or Piazzas.” — Lockyer, 20.

C. 1714. — “Varanda. Obra sacada do
 corpo do edificio, cuberta o descuberta, na
que se costuma passar, tomar o sol, e
 fresco, &c. Pergula.” — Bluteau, s.v.

1729. — “Baranda. Especie de corredor
balaustreada que ordinariamente se colocá
below of the altars or escaliers, compuesta
of balaustres of hiero, bronze, madera, o
outra materia, de la altura de un medio
cuerpo, y su uso es para adorno y reparo.
Algunos escriben esta voco con b. Lat.
Peribolus, Lorica clathrata.” — Gális, Hist. de
Nueva España, lib. 3, cap. 15. “Alajá
base la pieza por la mitad con un baranda
o biombo que sin impedir la vista señalava
VERDURE, s. This word appears to have been used in the 18th century for vegetables, adapted from the Port. verduras.

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 8. India for rice lands. It is the Port. Várnea, Varzía, Vargem, which Vieyra defines as 'a plain field, or a piece of level ground, that is sowed and cultivated.'

[1749.—"... as well as vargem, lands haortas" (see OART).—Treaty, in Logus, Malabar, iii. 48.

[1772.—"The estates and verges not yet assessed must be taxed at 10 per cent."—Govt. Order, ibid. i. 421.]

VETTYVEE, s. This is the name generally used by the French for the fragrant grass which we call cuscus (q.v.). The word is Tamil vettier, [from vettu, 'digging,' vet, 'root'].

1800.—"Europeans cool their apartments by means of wattled tatts (see TATTY) made of straw or grass, and sometimes of the roots of the wattie waeroo, which, when wetted, exhales a pleasant but faint smell."—Breyne's Travels, 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. vadana, "... the act of speaking... the mouth, face, countenance... the front, point," &c. In Javanese wodana (or wadoña, in Jav. pronunciation) is "the face, front, van; a chief of high rank: a Javanesian title" (Crawford, s.v.). The Javanesian 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 Athenaenum, April 1, 1882, p. 413, and May 13, ibid. p. 602). The derivation given by Alwis is probably not inconsistent with this.

1881.—"The Dissauvas (see DISSAVE) by these Courti vidani their officers do oppress and squeeze the people, by laying Mulcts upon them. In Fice this officer is the Dissauva's chief Substitute, who orders and manages all affairs incumbent upon his master."—Knox, 61.

1796.—"Vidanes, the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes. ..."—Valentijn (Ceylon), Names of Officers, &c., 11.

1756.—"Under each (chief) were placed different subordinate headmen, called Vidánam-Aratchies and Vidáns. The last is derived from the word (vidána), 'commanding,' or 'ordering,' and means, as Clough (p. 647) defines it, the person who conveys the orders of the Government to the People."—J. de Alwis, in Ceylon Journal, 2, p. 287.
VIHARA, WIHARE, &c., a. In Ceylon a Buddhist temple. Skt. vihāra, a Buddhist convent, originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as minister has come from monasterium. Though there are now no Buddhist vihāras in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places: e.g. Bihār, and the great province which takes its name; Kuch Behār; the Viha water-works at Bombay; and most probably the City of Bokhāra 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. 33.).]

1861.—"The first and highest order of priests are the Tirināra, who are the priests of the Buddhist God. Their temples are styled Vihāras.... These.... only live in the Viha, and enjoy great Revenues."—Knorr, Ceylon, 74.

1821.—"The Malwattas and Asigirie wiharases... are the two heads of the Boudhaical establishment in Ceylon."—Davy, An Account of the Interior of Ceylon, 369.

1877.—"Twice a month, when the rules of the order are read, a monk who 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 wihāra, sprinkle the dust round the sacred bo-tree."—Khoys Darida, Buddhiam, 169.

VISS, s. A weight used in S. India and in Burma; Tam. visai, 'division,' Skt. rihta, 'distributed.' In Madras it was $\frac{1}{3}$ of a Madras maund, and = 31b. 2 oz. avoidance. The old scale ran, 10 pagoda weights = 1 pollam, 40 pollame = 1 viss, 8 viss = 1 maund (of 25lbs.), 20 maunds = 1 candy. In Burma the viss = 100 tikals = 3lbs. 5 oz.

Viss is used in Burma by foreigners, but the Burmese call the weight perktha, probably a corruption of visai.

* [The first part of this word is theru, Skt. thavāra. Hardy (R. Monachum, p. 11) says the superior priests were called tèreṇaṇas, from Pali therun, 'an elder."

1554.—"The bear (see BAHAR) of Pegu contains 120 bicas; each bica weighs 40 ounces; the bica contains 100 ticals; the tical weighs 81 viharas."—A. Nune, 35.

1568.—"This Ganza goeth by weight of Byzze... and commonly a Byzze of Ganza is worth (after our accord) half a ducat."—Cesar Frederike, in Hakh. 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 Byzze of the fairest diamonds, caused the cessation."—Purbas, Pilgrimage, 1003.

[1727.—"Visce." See under TICAL.
[1807.—"Visay." See under GARCE.
[1855.—"The King last year purchased 800,000 viss of lead, at 5 tikals (see TICAL) for 100 viss, and sold it at twenty tikals."—Pate, Mission to Aria, 256.

VIZIER, WUZEER, 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'adat 'Ali Khan, who became Sūladār 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 pūdshah, or King, assumed by Ghāzi-ud-din Haidar in 1820, and up to his death still borne or claimed by the ex-King Wajid 'Ali Shāh, under surveillance in Calcutta. As most titles degenerate, Wazir has in Spain become alguazil, 'a constable,' in Port. alvazi, 'an alderman.'

[1612.—"Jeffer Basha Vizier and Viceroy of the Province."—Dunwara, Letters, i. 173.]

1614.—"Il primo vissir, sopra ogni altro, che era allora Nasuh basū, genero del Gran Signore, venne ultimo di tutti, con grandissima e ben adorna cavalcata, enfin della quale andava egli solo con molta gravità."—P. della Valle (from Constantinople), i. 49.

W

[WACADASH, s. Japanese wa-ka-\(\text{-}\)dazhi, 'a short sword.'
[1613.—"The Captain Chinese is fallen at
square with his new wife and hath given
her his wacadash biding her cut off her
little finger."—Paster, Letters, i. 18."

"His wacadash or little cattan."
—Ibid., ii. 20.

[1888.—"There is also the wakimashi, or
dirk of about nine and a half inches, with
which harikari was committed."—Chamber-
lain, Things Japanae, 3rd ed. 377.]

WALE, s. A horse imported
from N. South Wales, or Australia in
general.

1866.—"Well, young shaver, have you
seen the horses! How is the Waler's off
foreleg!"—Trevelyan, Dust Bungalow, 229.

1873.—"For sale, a brown Waler gelding,"
&c. —Madras Mail, June 25.

WALL, s. Two distinct words are
occasionally written in the same way.

(a). Ar. wal. A Mahomedan
title corresponding to Governor; ["the
term still in use for the Governor-
General of a Province as opposed to the
Muhajiz, or district-governor. In E.
Arabia the Wali is the Civil
Governor as opposed to the Amir or
Military Commandant. Under the
Caliphate the Wali acted also as
Prefect of Police (the Indian Faujdar
—see FOUJDAH), who is now called
Zabit." (Burton, Ar. Nights, i. 238)].
It became familiar some years ago in
connection with Kandahar. It stands
properly for a governor of the highest
class, in the Turkish system superior
to a Pasha. Thus, to the common
people in Egypt, the Khedive is still
the Wali.

1298.—"Whenever he knew of anyone
who had a pretty daughter, certain 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 Ballo
Achmath' (for they call him the Balio, or,
as we should say, 'the Viceregent')."—
Marco Polo, i. 402.

1498.—"... e mandou hum homem quem
se chama Bale, o qual he como alqueida."
—Rotario 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
Waly."—A. Hamilton, i. 70; [ed. 1744, i.
71.]

[1753.—In Georgia. "Wal, a viceroy des-
cended immediately from the sovereigns
of the country over which he presides."—Han-
key, iii. 28.]

b. Ar. wali. This is much used in
some Mahomedan 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 usu-
ally call it a little Wali"; or, as they
write it, 'Wely'; the contained for
the container; the 'Santon' for the
'Santon's tomb!'" (Burton, Ar. Nights,
i. 97).] See under PEER.

[c. 1590.—"The ascetics who are their
repositories of learning, they style Wali,
whose teaching they implicitly follow."—
Ed. ed. Jarrett, ii. 119.]

1869.—"Quant au titre de pir (see PEER)
... il signifie proprement veilllard, mais il
est pris dans cette circonstance pour désigner
une dignité spirituelle équivalente à celle
des Gour Hindu... Beaucoup de ces
pirs sont à leur mort vênehres comme sainte;
de là le mot pir est synonyme de Wali, et
signifie Saint aussi bien que ce dernier
mot."—Garcín de Tassú, 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 walla, and illustra-
tions of its use.

WANDEROO, s. In Ceylon a
large kind of monkey, originally de-
scribed under this name by Knox
(Presbyotes urinus). The name is, how-
ever, the generic Singhalese word for
'a monkey' (wanderu, vandura), and
the same with the Hind. bandar, Skt.
vānara. Remarks on the disputed
identity of Knox's wanderoo, and the
different species to which the name
has been applied, popularly, or by
naturalists, will be found in Emerson
Tennent, i. 129-130.

1861.—"Monkeys... Some so large as
our Eneish Spaniel Dogs, of a darkish gray
colour, and black faces, with great white
beards round from ear to ear, which makes
them show just like old men. There is
another sort just of the same bigness, but
differ in colour, being milk white both in
body and face, having great beards like the
others... both these sorts do but little
mischief... This sort they call in their
language Wanderow."—Knox, Hist. Rel. of
the I. of Ceylon, 26.

[1803.—"The wanderow is remarkable
for its great white beard, which stretches
quite from ear to ear across its black face,
while the body is of a dark grey."—Percival,
Acc. of the I. of Ceylon, 290.]

1810.—"I saw one of the large baboons,
called here Wanderoos, on the top of a
coconut tree, where he was gathering nuts.
..."—Maria Graham, 87.
**WANGHEE, WHANGEE.**

The trade name for a slender yellow bamboo with beautifully regular and short joints, imported from Japan. We cannot give the origin of the term with any conviction. The two following suggestions may embrace or indicate the origin. (1). Rumphius mentions a kind of bamboo called by him *Arundinarbor fera*, the native name of which is *Bulu swangy* (see in vol. iv. cap. vii. et seqq.). As *buluh* is Malay for bamboo, we presume that *swangi* is also Malay, but we do not know its meaning. (2). Our friend Professor Terrien de la Couperie notes: "In the *Kang-hi* *tze-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.

**WEAVER-BIRD.** See *BAYA*.

**WEST-COAST,** n.p. This expression in Dutch India means the west coast of Sumatra. This seems also to have been the recognised meaning of the term at Madras in former days. See *SLAVE*.

**WHAMPOA,** n.p. In former days the anchorage of European ships in the river of Canton, some distance below that city. [The name is pronounced *Wongpo* (Ball, *Things Chinese*, 3rd ed. 631).]

**WHISTLING TEAL.** This in Jerdon is given as *Dendrocycla Avesuree* of Sykes. Latin names given to birds and beasts might at least fulfill 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.** 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. Valentia, i. 240.

[c. 1848.—"... a white jacket being evening dress for a dinner-party. ..."—Berncastle, Voyage to China, including a Visit to the Bombay Pres. i. 93.]

WINTER, s. This term is constantly applied by the old writers to the rainy season, a usage now quite unknown to Anglo-Indians. It may have originated in the fact that winter is in many parts of the Mediterranean coast so frequently a season of rain, whilst rain is rare in summer. Compare the fact that Shidā in Arabic is indifferently 'winter,' or 'rain'; the winter season being the rainy season. Shidā is the same word that appears in Canticles ii. 11: "The winter (shidā) is past, the rain is over and gone."

1513.—"And so they set out, and they arrived at Surat (Chittur) in May, when the winter had already begun, so they went into winter-quarters (pelo que envernadão), 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.

1583.—"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, i. 769.

c. 1567.—"De Beseneger a Goa sono d'estate otto giornate di viaggio; ma noi li facessimo di mezo l'inverno, il mese di Luglio."—Cecare Federici, in Rawusius, iii. 389.

1583.—"Il sereno in questo paese è il Maggio, Giugno, Luglio e Agosto, e il resto dell'anno è stato. Ma bene è da notare che qui la stagione non si può chiamar sereno rispetto al freddo, che non vi regna mai, ma solo per cagione de' venti, e delle grandi piogge."—Gasparo Balbi, l. 67s.

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."—Barre, in Hati, ii. 418.

[1592.—See under PENANG.]

1610.—"The Winter hoere beginneth about the first of June and endureth till the twentieth of September, but not with continuous raines as at Goa, but for some six or seven daies every change and full, with much wind, thunder and raines."—Place, in Furfus, i. 423.

c. 1610.—"L'hiver commence au mois d'Avril, et dure six mois."—Pyrrourd de Lave, i. 78: [Hak. Soc. i. 104, and see i. 64; ii. 34].

1648.—"... des Galiottes (qui sortent tous les ans pour faire la guerre aux Malabares ... et cela est enuiron la May-Septembre, lors que leur huyer est passe. ..."—Mocquet, 347.

1653.—"Dans les Indes il y a deux Estez et deux Hyneres, ou pour mieux dire va Printemps perpetuel, parce que les arbesch y sont tousjours verds: Le premier Este commence au mois de Mars, et finit au mois de May, que est la commencement de l'Hyner des Indes, qui continue jusques en Septembre, pleuant incessamment ces six mois, en sorte que les Karanenas, ny les Patmars (see Pattamar, a) ne vont ne viennent: l'ay este quantre iours sans pouvoir sortir de la maison. ... Le second Este est depuis Octobre iusques en Decembre, au quel mois il commance a faire froid ... ce froid est le second Hyner qui finit au mois de Mars."—De la Boulaye-des-Goues, ed. 1657, p. 244-245.

1665.—"L'Hyver se sait sentir. Il commence en Juin per quantité de pluies et de tonnerres."—Thesaeus, v. 311.

1768.—"... In Winter (when they rarely stir) they have a Mammee, or Wax Cloth to throw over it. ..."—Fryer, 410.

1691.—"In ord Occidentali, quae Malabarorum est, hyemae æ mensae Aprilii in Septemberem usque dominatur: in littore vero Orientali, quod Hollandiae est usque Choromandiæ, Oram Coromandelias vocant trans illos montes, in Issidem latitudinis gradibus, contrarii planè modi a Septembris
WOOD-APPLE, s. [According to the Madras Gloss. also known as Curd Fruit, Monkey Fruit, and Elephant Apple, because it is like an elephant's skin.] A wild fruit of the N.O. Aurantiacceae 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 (Wooden 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 Pudishsh was about to be seen through a certain remote village of Upper India. And the village heads gathered in paneházat 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 nazrá. One was the cùstard-apple, the other was the wood-apple ... a wild fruit with a very hard shelly rind, something like a large lemon but with a small citron comforted 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 squashed upon their venerable heads. They retired, abashed indeed, but devoutly thanking heaven that the offering had not been of wood-apples!" — Some Unscientific Notes on the History of Plants (by H. Y.) in Geog. Mag., 1875, pp. 49-50. The story was heard many years ago from Major William Yule, for whom see under tobacco.

WOOD-OIL, or GURJUN OIL, s. Beng.—H. garjan. A thin balsam oil drawn from a certain forest tree (N.O. Dipterocarpaceae) Dipterocarpus turbinatus, Gaertn., and from several other species of Dipt., which are among the finest trees of Transgangetic India. Trees of this N.O. abound also in the Malay Archipelago, whilst almost unknown in other parts of the world. The celebrated Borneo camphor is the product of one such tree, and the saulwood of India of another. Much wood-oil is exported from the Burmese provinces, the Malay Peninsula, and Siam. It is much used in the East as a natural varnish and preservative of timber; and in Indian hospitals it is employed as a substitute for copaiva, and as a remedy for leprosy (Hunbury & Flückiger, Watt, Econ. Dict. iii. 167 seqq.). The first mention we know of is c. 1759 in Dalrymple's Or. Repertory in a list of Burma products (i. 109).

WOOLOCK, OOLOCK, s. [Platts in his Hind. Dict. gives uláq, ulák, 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 bows 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 Oolák, or baggage boat of Bengal, sometimes as gigantic as the Putejé, see Patello, and used for much the same purposes. This last-named vessel is a clinker-built boat—that is having the planks overlapping each other, like those in a London wherry; whereas in the round smooth-sided oolak and most country boats, they are laid edge to edge, and fastened with iron clamps, having the appearance of being stitched.']


[1683.—" . . . 10 Ulocks for Souldiers, etc."—Hedges, Diary, Hak. Soc. i. 76.

[1760.—"20 Hoolucks 6 Oars at 28 Rs. per month."—In Long, 227.]

1764. — "Then the Manjees went after him in a woollock to look after him."—Ibid. 388.

1781. — "The same day will be sold a twenty-yeard Woollock-built Budgerow . . . ."—India Gazette, April 14.

1790.—"We saw not less than 200 large boats at the different quays, which on an average might be reckoned each at 60 tons burthen, all provided with good roofs, and masted after the country manner. They seemed much better constructed than the unwieldy wullocks of Bengal."—Synes, 4th, 253.
WOON, s. Burm. wun, ‘a governor or officer of administration’; literally ‘a burden,’ hence presumably the ‘Bearer of the Burden.’ Of this there are various well-known compounds, e.g.:

Woon-gwee, i.e. ‘Wun-gwe’ or Great Minister, a member of the High Council of State or Cabinet, called the Hiot-dau (see LOTTO).

Woon-douk, i.e. Wun-dauk, lit. ‘the prop of the Wun’; a sort of Adlatus, or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as ‘M. Woondouk.’

Atwen-wun, Minister of the Interior (of the Court) or Household.

Myo-wun, Provincial Governor (May-woon of Symes).

Ye-wun, ‘Water-Governor,’ formerly Deputy of the Myo-wun of the Pr. of Pegu (Ray-woon of Symes).

Akkuk-wun, Collector of Customs (Akaawoon of Symes).

WOODY-MAJOR, s. The title of a native adjutant in regiments of Indian Irregular Cavalry. Both the rationale of the compound title, and the etymology of wardi, are obscure. Platts gives Hind. wardi or urdi, ‘uniform of a soldier, badge or dress of office,’ as the first part of the compound, with a questionable Skt. etymology, viruda, ‘crying, proclaiming, a panegyric.’ But there is also Ar. wird, ‘a flight of birds,’ and then also ‘a troop or squadron,’ which is perhaps as probable. [Others, again, as many military titles have come from S. India, connect it with Can. varadi, ‘news, an order.’]

[1784.—‘... We made the wurdee wollah acquainted with the circumstance. ...
Forrest, Bombay Letters, ii. 323.]

[1861.—‘The senior Rassalad (native captain) and the Woordie Major (native adjutant) ... reported that the sepoys were trying to tamper with his men.’
Caw-Browne, Punjab and Delhi, i. 120.]

WOOTZ, s. This is an odd name which has attached itself to books in 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, 1785, called: “Experiments and observations to investigate the nature of a kind of Steel, manufactured at Bombay, and there called Wootz ... by George Pearson, M.D.” This paper is quoted below.

The word has never since been recognised as the name of a kind 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 uchcha and nitcha (Hind. uchcha-nitcha, 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 uchcha, ‘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 Malay. urukku, and derives wootz from Skt. ucca, whence comes H. uchch.]

The article was no doubt the famous ‘Indian Steel,’ the oinoso ἴδιες καὶ σβέυμα of the Periplus, the material of the Indian swords celebrated in many an Arabic poem, the altitudes of old Spanish, the hundwini of the Persian traders, ondanie of Marco Polo, the iron exported by the Portuguese in the 16th century from Baticalá (see BATACUL) 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).

1785.—‘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. 922.

[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 considered 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 De-
mascus) were made of this steel."—Wilkins-
son, Engines of War, pp. 203-206.
1864. — "Damascus was long celebrated
for the manufacture of its sword blades,
which it has been conjectured were made
from the woods of India."—Percy's Metal-
lurgy, 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.**
1678.—"The whole Mass of the Com-
pany's Servants may be comprehended in
these Classes, viz., Merchants, Factors, and
Writers."—Fryer, 84.

[1675-6.—See under FACTOR.]
1679.—"There are some of the Writers
who by their lives are not a little scanda-
ulous."—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!"—Hedges, Diary, Aug.
22.; [Hak. Soc. i. 105.]
1747.—"82. Mr. Robert Clive, Writer
in the Service, being of a Martial Dispo-
sition, and having acted as a Volunteer in
our late Engagements, We have Granted
him an Ensign's Commission, upon his Ap-
lication 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).
1755. — "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, 159. (The 'further order' is the pro-
hibition of palankins, &c.—see PALAN-
KEEN.)

1760. — "It was in the station of a
covenanted servant and writer, to the East
India Company, that in the month of
March, 1760, I embarked."—Grose, i. 1.
1762. — "We are well assured that one
great reason of the Writers neglecting the
Company's business is engaging too soon in
trade. . . . We therefore positively order
that none of the Writers on your establish-
ment have the benefit or liberty of Dusticks
(see DUSTUCK) until the times of their
respective writings are expired, and they
commence Factors, with this exception.
1765. — "Having obtained the appoint-
ment of a Writer in the East India Com-
pany's service at Bombay, I embarked with
14 other passengers . . . before I had
attained my sixteenth year."—Forbes, Or.
Mem. i. 5; [2nd ed. i. 1].
1769. — "The Writers of Madras are ex-
ceedingly proud, and have the knack of
forgetting their old acquaintances."—Ibid.
Teignmouth, Mem. i. 20.
1778. — "In the first place all the persons
who go abroad in the Company's civil
service, enter as clerks in the counting-
house, and are called by a name to corre-
spond with it, Writers. In that condition
they are obliged to serve five years."—
Burke, Speech on Hastings' Impeachment,

**b.**
1764.—"Resolutions and orders.—That no
Mooneehee, Linguist, Banian (see BAN-
YAN), or Writer be allowed to any officer
except the Commander-in-Chief and the
commanders of detachments. . . ."—Lt.
1880. — "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, 139-9.

**WUG, s.** We give this Belûch 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
wág or wág. The Balochi word is bag,
but I cannot say for certain whether
it is borrowed from Sindhi by Balochi,
or vice verâd. The meaning, however,
is not loot, but 'a herd of camels.' It
is probable that on the occasion re-
ferred 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
Baloochees call plunder, 200 of that beau-
tiful 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 impos-
sible to march at all."—Letter of Sir C.
Napier, in Life, iii. 298.
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 1d. 6d. It varied in Portuguese currency from 300 to 360 reis. 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 ASHRAFI) (or sharifi, noble—compare the medieval coin so called), which was applied properly to the gold dinar, but was also in India, and still is occasionally by natives, applied to the gold mohur. Ashrafi for a gold dinar (value in gold about 11s. 6d.) occurs frequently in the '1001 Nights' as Dozy states, and he gives various other quotations of the word in different forms (pp. 353-354; [Burton, Ar. Nights, x. 160, 376]). Aigrifin, the name of a coin once known in France, is according to Littre also a corruption of ashrafi.

1498.—"And (the King of Calicut) said that they should tell the Captain that if he wished to go he must give him 600 zarifes, and that soon, and that this was the custom of that country, and of those who came thither."—Rotario 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 Damascus, and I will give you 100,000 or 200,000 teraphim of gold.'"—Varrhaven.

1513.—"Every Mamaleuke, great or little, has for his pay six zaraphi per month."—Ibid. 13.

"Our captain sent for the superior of the said mosque, to whom he said: that he should show him the body of Nabi—this Nabi means the Prophet Mahomet—that he would give him 3000 seraphim of gold."—Ibid. 29. This one eccentric traveller gives thus three different forms.

1523.—"And by certain information of persons who knew the facts . . . Antonio de Saldanha . . . agreed with the said King Turuxa (Turan Shah), . . . that the said King . . . should pay to the King Our lord 10,000 xerfims more yearly . . . in all 25,000 xerfims."—Tombo da India, 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, and the mortality, and people ate their fellow men. Such a thing never was heard of on that Coast, where formerly there was such an abundance of rice, that in the port of Negapatam I have often seen more than 700 sail take cargoes amounting to more than 20,000 moinos (the moino = 22.39 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 jagra (see JAGGERY), which they imported in their vessels from other parts, and sold in retail to the people at far lower prices than they could have got if they wished it; and some rich people caused quantities of rice to be boiled in public 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 Bim氘ar, who was sovereign of that territory, heard of the humanity and benevolence 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 S. Thomé. And this same year there was such a scarcity of provisions in the harbours of the Straits, that in Aden a load (furdo) of rice fetched forty xerfims, each worth a cruzado. . . ."—Correia, iv. 131-132.

1558.—"The chief and most common money (at Goa) is called Pardanae (Pardao) Xeraphim. 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 testoonos or 500 Reys (Beau) of Portugal, more or less."—Lisoaes, from French ed. 71; [Hak. Soc. i. 241, and compare i. 190; and see another version of the same passage under PAR-DAO].

1610.—"Inprimis of Serafinas Eberi, which be ten Rupias (Repuce) a piece, there are sixtie Leckes (Lack)."—Hawkins, in Purchas, i. 217. Here the gold mohur is meant.

c. 1610.—"Les pieces d'or sont chérens a vingt-cinq sols piece."—Peyrat de Larv, ii. 40; [Hak. Soc. ii. 99, reading cherafins].

1653.—"Monsieures courtois de Goa.
"Sequin de Venise . . . 24 tangues (Tanga) . . .
"Abassia de Perse . . . 3 tangues.
"Pardaux (Pardao) . . . 5 tangues.
"Scherephi . . . 6 tangues.
"Roupies (Repuce) du Mogol . . . 6 tangues.
"Tangue . . . 20 bousserengu . . .
"(Badgroom).

De la Boullaye-le-Gros, 1657, 380.
c. 1675. — "Coins . . . of Rajapore. Imaginary Coins. The Pagod (Pagoda) is 33 Rupees. 45 Juttals (see JEETUL) is one Pagod. 10 and 8 Larees (Larin) is 1 Pagod. Zeraphins 24, 1 Old Dollar.

"Coins and weights of Bombelm. 3 Zeraphins = 1 Zaphrin. 80 Rupees (Baas) = 1 Laree. 1 Pice = 10 Rupees. The Rupees are imaginary.

"Coins and weights in Goa . . . The Crucado of gold, 12 Zeraphins. The Zeraphin, 5 Tanguis. The Tongo (Tanga), 5 Vinteens. The Vintein, 15 Barrooks (Budgroom), whereof 75 make a Tanga. And 80 Rupees make a Tongo."—Fryer, 206.

1690. dw. 2 ar.

The Gold St. Thomas . . . 2 3/4
The Silv. Sharaphenes . . . 7 4/3

Table of Coins, in Ovington.

1727.—"Their Soldiers Pay (at Goa) is very small and ill paid. They have but six Sharaphenes per Month, and two Suits of Guitls, shag or chequered, in a Year . . . and a Sharaphen is worth about sixteen Pence half Penny Ster."—A. Hamilton, i. 249; [ed. 1744, i. 252].

1760.—"You shall coin Gold and silver of equal weight and fineness with the Ashrefees (Ashraffees) and Rupees of Moorsheadabad, in the name of Calcutta."—Nurub's Percanah for Establ. 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 Late Lek Sahib (Lord Lake) the sahibs would give an Ashraf (Ashraffees), when now they think twice before taking out a rupee."

—Personal Reminiscences of an old Khansama's Conversation. Here the gold mohur is meant.

XERCANSO, n.p. This is a curious example of the manner in which the Portuguese historians represent Mahomedan names. Xercansor does really very fairly represent phonetically the name of Sher Khan Sur, the famous rival and displacer of Humayun, under the title of Sher Shah.

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 levying everything in good order, returned to Bengal. The administrator Cotoxa took the field with a great army, having with him a Patan Captain called Xercansor, a valiant cavalier, much esteemed by all."—Correa, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more search than it is worth to elucidate the story as told by Correa, but see Elliot, iv. 333.

Cotoxa (Koto sha) appears to be Kub Khan of the Mahomedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahomedan king of Malacca by Barros, Xaquem Durzad (II. vi. 1), by Albuquerque Xaqundarzda (Comm. Pt. III. ch. 17). This name is rendered by Lessin's ponderous lore into Skt. Sakunadhara, "d. h. Besitzer kraftiger Besinnungen" (or "Possessor, of strong recollections)."—Ind. Alt. iv. 546), whereas it is simply the Portuguese way of writing Sikander Shah! [So Linschoten (Hak. Soc. ii. 183) writes Xatamnas for Shah Tamaiz.] For other examples, see Godavasam, Idalcan.

Y

YABOO, s. Pers. yabā, which is perhaps a corruption of Ar. yabūb, 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 (yabū 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."—Ait, ed. Blockmann, i. 234.]

1754.—"There are in the highland country of Kandahar and Cabul a small kind of horses called Yabous, which are very serviceable."—Hannay, Travels, ii. 367.

[1831.—"A very strong and useful breed of ponies, called Yaboos, is however reared, especially about Bemuan. 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, Caudul, ed. 1842, i. 189.]

YAK, s. The Tibetan ox (Bos grunniens, L., Poepaghus of Gray), belonging to the Bisontine group of Bosinae. It is spoken of in Bogle's Journal under the odd name of the "cow-tailed cow," which is a literal sort of translation of the Hind. name chatori gdo, chadoris (see COWRY), having been usually called "cow-tails" in the 18th century. (The usual native name for the beast in N. India is surag'do, which comes from Skt. surabhī, '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 grunniens* of Lin., and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, its first appearance in print was, as far as we can ascertain, in Turner's *Mission to Tibet*. It is the Tib. *gyak*, Jäschke's Dict. *gyag*. The animal is mentioned twice, though in a confused and inaccurate manner, by Aslian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in medieval times described by Rubruk. 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 Kuku-khotan or Kwei-hwaching, near the great northern bend of the Yellow River.

c. A.D. 250. — "The Indians (at times) carry as presents to their King tame tigers, trained panthers, four-horned oryxes, and cattle of two different races, one kind of great swiftness, and another kind that are terribly wild, that kind of cattle from (the tails of) which they make fly-flaps." — Aslian, de Animalibus, xv. cap. 14.

Again:

"There is in India a grass-eating *animal*, which is double the size of the horse, and which has a very bushy tail very black in colour.† The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. . . . When it perceives that it is on the point of being caught, it hides its tail in some thicket . . . and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that the tail is the great object of fancy." — Ibid. xvi. 11.

c. 545. — "This Wild Ox is a great beast of India, and from it is got the thing called *Tupha*, with which officers in the field adorn their horses and pennons. They tell of this beast that if its tail catches in a tree he will not budge but stands stock-still, being horribly vexed at losing a single hair of its tail; so the natives come and cut his tail off; and then when he has lost it altogether, he makes his escape." — Cosmas *Indicopleustes*, Bk. xi. Transl. in *Cathey*, &c., p. clixiv.

[c. 1590. — In a list of things imported from the northern mountains "into Oudh, we have "the tails of the Kudas cow." — *Ain. ed. Jarrett*, ii. 172; and see 290.]

1730. — "Dopo di che per circa 40 giorni di camimo non si trova più abitazioni di case, ma solo alcune tende con quantità di mandre di *yak*, ossiamo bovi pelosi, pecore, cavalli. . . ." — *Fratelli della Provincia di Bili*, Breve *Notizia del Tibet* (published by Klaproth in *Jour. 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 *Noor* *Goy* in Hindostan. . . ." — Turner's *Embassy* (publ. 1800), 185-6. [Sir H. Yule identifies *Noor Goy* with *Ch'udor Gai*; but, as will be seen above, the H. name is *surghada*.

In the publication at the latter date appears the excellent plate after Stubbs, called "the Yak of Tartary," still the standard representation of the animal. [Also see Turner's paper (1794) in the *As. Res.*. London reprint of 1798, 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 boeufs à longs 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 pendiaient sous le ventre jusqu'à terre. Ces pauvres bêtes étaient si informes et tellement recouvertes de glaçons qu'il semblait qu'on les eût mis confine dans du sucre candi." — Huc et Gabet, *Souvenirs d'un Voyage*, &c. ii. 201; [ *E.T.* ii. 108].

"Au moment où nous passâmes le Mourou Oussou sur la glace, un spectacle assez bizarre s'offrit à nos yeux. Déjà nous avions remarqué de loin . . . des objets informes et noirâtres rangés en file en travers de ce grand fleuve . . . Ce fut seulement quand nous fûmes plus près, que nous pûmes reconnaître plus de 50 beaufs sauvages incrustés dans la glace. Ils avaient voulu, sans doute, traverser le fleuve à la nage, au moment de la concrétion des eaux, et ils s'étaient trouvés pris par les glaçons sans avoir la force de s'en débarrasser et de continuer leur route. Leur belle 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 est 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. 51].
YAM, s. This general name in English of the large edible tuber *Irisocorea* seems to be a corruption of the name used in the W. Indies at the time of the discovery. [Mr. Platt (9 ser. N. & Q. v. 226 seq.) suggests that the original form was *nyam* or *nyami*, in the sense of 'food,' *nyami* meaning 'to eat' in the Fulah language of Senegal. The cannibal *Nyam-Nyama*, of whom Miss Kingsley gives an account (Travels in W. Africa, 330 seq.) appear to take their name from the same word.]

1600.—"There are great store of Inammas growing in Guinea, in great fields."—Purchas, ii. 957.

1613.—"... Moreover it produces great abundance of Inammas, or large subterranean tubers, of which there are many kinds, like the camotoles of America, and these Inammas boiled or roasted serve in place of bread."—Godinho de Eredia, 19.

1764.—"'Tis known the Yam will never to bigness swell." Grainger, Bk. i.

Z

ZABITA, s. Hind. from Ar. zabita. An exact rule, a canon, but in the following it seems to be used for a tariff of assessment:

1799.—"I have established the Zabeta for the shops in the Fort as fixed by Macleod. It is to be paid annually."—Wellington, i. 49.

ZAMORIN, s. The title for many centuries of the Hindu sovereign of Calicut and the country round. The word is Malayal. Sámâtirî, Sâmâri, Tâmâtirî, Tâmâri, a tadbhava (or vernacular modification) of Skt. Sâmûndrî, 'the Sea-King.' (See also Wilson, Mackenzie MSS. i. xcvi.) [Mr. Logan (Malabar, iii. Gloss. a.v.) suggests that the title *Samudri* is a translation of the Râja's ancient Malayal. title of Kunmalakkom, i.e. 'King (kon) of the hills (kunnu) 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.).]

1343.—"The sultan is a Kâfr called the Sâmâri. ... When the time of our departure for China came, the sultan, the Sâmâri equipped for us one of the 13 junkis which were lying in the port of Calicut."— Ibn Battuta, 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 Sâmâri. When he dies it is his sister's son who succeeds him."—Abdurrazik, in India in the XNth Cent. 17.

1498.—"First Calicut whither we went. ... The King whom they call Camollim (for Çamorim) can muster 100,000 men for war, with the contingents that he receives, his own authority extending to very few."—Roteiro de Vasco da Gama.

1510.—"Now I will speak of the King here in Calicut, because he is the most important King of all those before mentioned, and is called Samury, which in the Persian language means God on earth."—Verthesio, 134. The traveller confounds the word with tambrás, 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 Zomodir, which is a point of honour above all other Kings."—Barros, 103.

1552.—"Sammaro." See under CELE-BES.

1553.—"The most powerful Prince of this Malabar was the King of Calicut, who for excellence was called Samarí, which among them is as among us the title Emperor."—Barros, i. iv. 7.

[1554.—Speaking of the Moluccas, Camarrão, which in their language means Admiral.—Casallada, Bk. vi. ch. 66.]

1572.—"I wrote him a letter to tell him ... that, please God, in a short time the imperial fleet would come from Egypt to the Sâmâri, and deliver the country from the hands of the infidels."—Sidi 'Ali, p. 88. [Vembrey, who in his translation betrays a remarkable ignorance of Indian geography, speaks (p. 24) of "Samiri, the ruler of Calicut, by which he means Calicut."]

1583.—"And when the King of Calicut (who has for title Samorim or Emperor) besieged Cochin. ..."—Garcia, f. 58b.

By Burton:

"When near that splendid couch took place the guest
and others further off, prompt glance and keen
the Samorin cast on folk whose garb and
gest
were like to nothing he had ever seen."
1616.—Under this year there is a note of a Letter from Undercooon-Cheete the Great Samorin or K. of Calicut to K. James.—Sainsbury, i. 462.

1673.—"Indeed it is pleasantly situated under trees, and it is the Holy See of their Zanzibar or Pope."—Fryer, 52.

1781.—"Their (the Christians') hereditary privileges were respected by the Zamarin 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 Zamarin 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 Zamarin's houses, but he was absent at a more favoured residence of Paniany."—Maria Graham, 110.

1814.—"The King of Calicut was, in the Malabar language, called Samory, or Zamarin, that is to say, God on the earth."—Forbes, Or. Misc. 2nd ed. i. 268. See quotation above from Varthema.

... nor did the conqueror (Hyder Ali) take any notice of the Zamorin's complaints and supplications. The unfortunate prince, after fasting three days, and finding all remonstrance vain, set fire to his palace, and was burned, with some of his women and their brahmins."—Ibid. iv. 267-8; [2nd ed. ii. 477]. This was a case of Tragedy.

1900.—"The Zamarin 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 Jub, and as far as the Arab traffic extended. But it was also specifically applied to the island on which the Sultan of Zanzibar now lives (and to which we now generally restrict the name); and this was the case at least since the 15th century, as we see from the Roteiro. The Pers. Zangi-bār, 'Region of the Blacks,' was known to the ancients in the form Zingi (Ptolemy, i. 17, 9; iv. 7, 11) and Zingium. The Arab softening of the g made the name into Zanjibdr, 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 income grows, which is called Barbary."—Commas, in Cathay, &c., clxvii.

c. 940.—"The land of the Zanj begins at the channel issuing from the Upper Nilo" (by this the Jubb seems meant) "and extends to the country of Sofala and of the Wawk."—Maq'adi, Praties 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 man of Zang is in eating so heart-attracting.

To eat any other roast meat to me is not agreeable!"

Skundar-Nūmā of Niṣṭāmī, by Wilberforce Clarke, p. 104.

1298.—"Zanghibar 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 Habab (see HUBSHEE, ABYSSINIA), Zirbad, and Zanbire." Adbarrassādi, in Not. et Erts., xiv. 496.

1498.—"And when the morning came, we found we had arrived at a very great island called Jamjibar, 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 Manfa, another Zanbire, and the other Penda; these are inhabited by Moors; they are very fertile islands."—Barrosse, 14.

1553.—"And from the streams of this river Quillimance towards the west, as far as the Cape of Currents, up to which the Moors of that coast do navigate, all that region, and that still further west towards the Cape of Good Hope (as we call it), the Arabians and Persians of those parts call Zanguebar, and the inhabitants they call Zanguy."—Barroso, i. viii. 4.

"A few pages later we have "Isles of Pombe, 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 Zanzibar

The western (sic) part of Afric, where I view'd

The Ethiopian Sea, rivers, and lakes. . . ."

Marlowe's Tamburlane the Great, 2d. part, i. 3.

1592.—"From hence we went for the Isle of Zanzibar on the coast of Molinda, where at we stayed and wintered until the beginning of February following."—Henry May, in Hakl. iv. 55.
ZEBU, s. This whimsical name, applied in zoological books, English as well as French, to the humped domestic ox (or Brahminy bull) of India, was taken by Buffon from the exhibitors of such a beast at a French fair, who perhaps invented the word, but who told him the beast had been brought from Africa, where it was called by that name. We have been able to discover no justification for this in African dialects, though our friend Mr. R. Cust has kindly made search, and sought information from other philologists on our account. Zebu passes, however, with most people as an Indian word; thus Webster's Dictionary, says "Zebu, the native Indian name." The only word at all like it that we can discover is zobo (q.v.) or 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 Aclimation et Domestication des Animaux Utiles, considers the ox and the zebu to be two distinct species. Both are figured on the Assyrian monuments, and both on those of ancient Egypt. The humped ox also exists in Southern Persia, as Marco Polo mentions. Still, the great naturalist to whose work we have referred is hardly justified in the statement quoted below, that the "zebu" is common to "almost the whole of Asia" with a great part of Africa. [Mr. Blanford writes: "The origin of Bos indicus (sometimes called zebu) by European naturalists) is unknown, but it was in all probability tropical or sub-tropical, and was regarded by Blyth as probably African. No ancestral form has been discovered among Indian fossil bovines, which . . . comprise species allied to the gaur and buffalo." (Mammalia, 483 seq.).]

c. 1772.—"We have seen this small hunched ox alive . . . It was shown at the fair in Paris in 1752 (sic, but a transcript from the French edition of 1837 gives 1772) under the name of Zebu; which we have adopted to describe the animal by, for it is a particular breed of the ox, and not a species of the buffalo."—Buffon’s Nat. Hist., É.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, possédait déjà le boeuf et le Zebu; et par conséquent c'est de l’orient que ces animaux sont sortis, pour devenir, l’un (le boeuf) cosmopolite, l’autre commun à presque toute l’Asie et à une grande partie de l’Afrique."—Geoffroy St. Hilaire (work above referred to, 4th ed. 1861).

[1898.—"I have seen a herd of Zebras (sic) or Indian humped cattle, but cannot say where they are kept."—In 9 ser. N. d Q. i. 468.]

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 jadadr, the latter Pers. zarambād. There seems some doubt about the scientific discrimination of the two. Mooden Sheriff says that Zedoary (Curcuma zedoaria) is sold in most bazaars under the name of anbāhdī, whilst jadadr, or shadār, is the bazaar name of roots of varieties of non-poisonous aconites. There has been considerable confusion in the nomenclature of these drugs [see Watt, Econ. Dict. ii. 655, 670]. Dr. Royle, in his most interesting discourse on the Antiquity of Hindo Medicine (p. 77), transcribes the following prescription of the physician Ācītus, 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, cardamom, piperis longi, piperis albi, cinnamonum, cinigberis, seminis Smyrniit, caraphylli, phylli, stachys, myrobolanum, phu, costi, scordii, silphi vel laseraptii, rhei barbarici, poseonaci; aliæ etiam arboreus nucia viscum et paltiri semen, itemque saxifragum sc osamin adunt; ex his singula stateres duos commisceto. . . ."

c. 1400.—"Canell and setewale of price."—R. of the Rose.

1516.—"In the Kingdom of Calicut there grows much pepper . . . and very much good ginger of the country, cardamom, myrobolan of all kinds, bamboo canes, zerumbata, zedoary, wild cinnamon."—Barboara, 164.

1563.—". . . da zedoaria, faz capitulo Avicena e de Zerumbet; e isto que chamamos zedoaria, chama Avicena geiduar, e o outro nome não lhe sei, porque o não ha senão nas terras confins á China e este geiduar é uma mezinha de muito preço, e não achada senão nas mãos dos que os
Title to the English upon their paying to the Zemindar(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 Zemindar(s) making a great Noise, being unwilling to part with their Country ... and finding them to continue in their avariness, 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."—Extr. of Comms. at Chatnauta, the 28th December (Printed for Parliament in 1788).

In the preceding extracts the De prefixed to Calcutta is Pers. der. '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:

"Dee—the ancient limits of any village or parish. Thus, 'Dee 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 Honourable Company in their Factory of Fort William, Bengul ...

1713.  *  *  *  Mr. Edward Page ... Zemindar.

MS. Records in India Office.

1782.—"One of the articles of the Treaty with Meer Jaffier says the Company shall enjoy the Zemindary of the Lands from Calcutta down to Culee, they paying what is paid in the King’s Books."—Holograph (unpublished) Letter of Lt. Clive, in India Office Records, dated Berkeley Square, Jan. 21.

1776.—"The Country Zemindars 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 Burghundasses (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 Zemindar, or Indian proprietor, the town of Sootanouty, Calcutta and Govindpore."—Orme, ii. 17.

1809.—"It is impossible for a province to be in a more flourishing state: and I must, in a great degree, attribute this to the total absence of a 'zemindar.'"—Lit. Valentin. i. 456. He means 'seminars' of the Bengal description.

Gentios chamam juegos, ou outros a quem os Mouros chamam calendares."—Garcia, f. 218v-217.

[1605.—"Setweth, a copyist’s error for Setwell."—Birdwood, First Letter Book, 290.]

ZEMINDAR, s. Pers. zamin-ddr, '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 zamin-ddr is hardly distinguishable from the ordinary Anglo-Indian pronunciation of jamindar (see JEMADAR), and the form given to zamin-ddr 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 delightful Country, ye Gemi- dar invited us ashore, and showed us Store of Deer, Peacocks, &c., but it was not our good fortune to get any of them."—Hedges, Diary, April 11; [Hak. Soc. i. 77, also i. 89.]

1686.—"He has ordered down 300 horses under the conduct of three Zemindars."—In ditto, ii. lvi.

1687.—"Having tried all means with the Zemidar 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 1/4 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 Native Names; the Reason he gives for it is, that the Place will be wholly lost to him—that we are a Powerful People—and that he cannot be possessed of his Country again when he sees Occasion — whereas he can take it from any of the Natives that rent any Part of his Country at his Pleasure.

October 31st, 1698. "The Prince having given us the three towns adjacent to our Settlement, viz. De Calcutta, Chatnauta, and Gobinapore, or more properly may be said the Zemindarship of the said towns, paying the said Rent to the King as the Zemidars have successively done, and at the same time ordering the Zemindar of the said towns to make over their Right and
1812.—"... the Zemindars, or hereditary Superintendents of Land."—Fryer Report, 13.

[1818.—"The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the Jumindars, or land-holders."— Ward, Hindus, i. 74.]

1822.—"Lord Cornwallis's system was commenced in Lord Wellesley's time for some of its parts, which we now acknowledge to be the most defective. Surely you will not say it has no defects. The one I chiefly alluded to was its leaving the ryots at the mercy of the Zemindars."—Elphinston, in Life, ii. 182.

1843.—"Our plain clothing commands far more reverence than all the jewels which the most tawdry Zemindar wears."—Macaulay, Speech on Gates of Somnauth.

1871.—"The Zemindars of Lower Bengal, the landed proprietary established by Lord Cornwallis, have the worst reputation as landlords, and appear to have frequently deserved it."—Maine, Village Communities, 163.

ZENANA, s. Pers. zanana, from zan, 'woman'; the apartments of a house in which the women of the family are sequestered. 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 Zanana 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 Zananae."

[1780.—"... I am informed the Dutch chief at Bimalpatam has... embarked his jennors on board a sloop bound to Chinsurah. ..."—In Long, 236.]

1761.—"... I asked him where the Nabob was? Who replied, he was asleep in his Zanana."—Col. Coope, in Van Sittart, i. 111.

1780.—"It was an object with the Omrabs or great Lords of the Court, to hold captive in their Zananae, even hundreds of females."—Hodges, Travels, 22.

1782.—"Notice is hereby given that one Zoroaster, consumah to Hadjee Mustapha of Moorshebadab these 13 years, has absconded, after stealing: ... He has also carried away with him two Women, heretofore of Sujah Dowlah's Zanana; purchased by Hadjee Mustapha when last at Lucknow, one for 300 and the other for 1200 Rupees."—India Gazette, March 9.

1786.—"Within the Zanana, 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 semanahs."—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 zanana of Indians than the extravagance of one English lady."—Munro's Narr. 50.

1790.—"In a Mussulman town many complaints arise of the Fausas or Toddy Collectors clining the Treas and over-looking the Zanana 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 remarks for beauty, to have them forcibly removed to their zananas."—Lord Valentia, i. 415.

1817.—"It was represented by the Rajah that they (the bailiffs) entered the house, and endeavoured to pass into the zanana, or women's apartments."—J. Milly, Hist. iv. 294.

1826.—"The women in the zananas, in their impotent rage, flew at Captain Brown, who came off minus a considerable quantity of skin from his face."—John Shipp, lli. 49.

1828.—"'Thou sayest Tippoo's treasures are in the fort!' 'His treasures and his Zanana; I may even be able to secure his person.' "—Sir W. Scott, The Surgeon's Daughter, ch. xii.

ZEND, ZENDAVESTA, s. Zend is the name which has been commonly applied, for more than a hundred years to that dialect of the ancient Iranian (or Persian) language in which the Avesta or Sacred Books of Zoroastrianism or the old Persian religion are written. The application of the name in this way was quite erroneous, as the word Zend when used alone in the Parsi books indicates a 'commentary or explanation,' and is in fact applied only to some Pahlavi translation, commentary, or gloss. If the name Zend were now to be used as the designation of any language it would more justly apply to the Pahlavi itself. At the same time Hang 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 1liter 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 zua, 'to know'; Skt. jna, Gr. γις, Lat. gno (as in agnosco, cognosco), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. zanada, '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 Avistak va Zand (Avesta and Zend)” t.s. the Law with its traditional and authoritative explanation. Abastak, in the sense of law, occurs in the funeral inscription of Darius at Behistun; and this seems now the most generally accepted origin of the term in its application to the Parsi sacred books. (This is not, however, the explanation given by Haug.) Thus, ‘Avesta and Zend’ signify together ‘The Law and the Commentary.’

The Avesta was originally much more extensive than the texts which now exist, which are only fragments. The Parsi tradition is that there were twenty-one books called Nasks, the greater part of which were burnt by Alexander in his conquest of Persia; possibly true, as we know that Alexander did burn the palace at Persepolis. The collection of fragments which remains, and is known as the Zend-avesta, is divided, in its usual form, into two parts. I. The Avesta properly so called, containing (a) the waste, a collection of religious laws and of mythical tales; (b) the Vispered, a collection of litanies for the sacrifice; and (c) the Yasna, composed of similar litanies and of 8 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.—“Zaradasht, the son of Asimin, ... had brought to the Persians the book al-Bastah 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 Sassand ...”

—Ma'āsid, ii. 167. [See Haug, Essays, p. 11.]

c. 1080.—“The chronology of this same past, but in a different shape, I have also found in the book of Hamza ben Alhusain Alisahhāni, 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 Abastak, which is the religious code (of the Zoroastrians). Therefore I have transferred it into this place of my book.”—Al-Birdat, Chronology of Ancient Nations, by Sackas, p. 112.

“Afterwards the wife gave birth to six other children, the names of whom are known in the Avastā.”—Ibid. p. 106.

1630.—“Desirous to add anything to the ingenious that the opportunities of my Travayle might conferre vpon mee, I joyned myselfe with one of their Church men called their Daroo, and by the interpretation of a Parse, whose long imployment in the Companies Service, had brought him to mediocrity in the English tongue, and whose familiarity with me, inclined him to further my inquiries: I gained the knowledge of what hereafter I shall deliver as it was compiled in a booke writ in the Persian Characters containing their Scriptures, and in their own language called their ZVN-DAVASTAVV.”—Lord, The Religion of the Perses, The Prome.

[c. 1630.—“Being past the Element of Fire and the highest Orbs (as saith their Zend-avastā, ...)”—Sr T. Herbert, 2nd ed. 1677, p. 54.]

1653.—“Les ottomans appellent guermers une secte de Payens que nous connaissons sous le nom d'adorateurs du feu, les Per-
sans sous celuy d'Atchpere, et les Indou
sous celuy de Parsii, terme dont ils se
nomment eux-memes. . . . Ils ont leur
Saincte Escripture ou Zendavesta, en deux
volumes, composing par un nommé Zerose,
constituant le Zend-Avesta, comme 
Apis est le Bouddha, ou plus-tost Bahaman Vmehueuspan. . . .
De la Boullaye-le-Gouz, ed. 1657, pp. 200-201.

1700. — "Suo itaque Libro (Zerdusht) . . .
aliurn affixit specialium Titulum Zend,
suo alias Zendavesta; vulgus sonat Zend et
Zendavastaw. Ita ut quamvis illud ejus
Opus variis Tomis, sub distinctis etiam
nominibus, constat, tamen quidvis ex dic-
torurn Tomorum quovis, satis propriet
et legitim citari potest, sub dicto generali
nomin, utpote quod, hoc ratione, in operum
aeus complexum seu Syntagmate contineri
intelligatur. . . . Est autem Zend nomen
Arabicum: et Zendavesta confutatum est ex
superaddito nomine Hebraeo — Chaldaeico,
Ebrata, i.e. ignis, unde Esira . . . supra
dicto nomine Zend apud Arabes, significatur
Ignitariun seu Fiele . . . Cum itaque
nominis Zend significet Ignitarem, et Zen-
davesten Ignitariun et Ignis," &c. — T. Hyle,
Hist. Rel. Vet. Persarum corunque Magnorun,

1771. — "Persuadé que les usages mo-
dernes de l'Asie doivent leur origine aux
Peuples et aux Religions qui l'ont sub-
juguée, je me suis proposé d'étudier dans
les sources l'ancienne Théologie des
Nations habitées dans les Contrées immenses qui
sont à l'Est de l'Europe, et de consulter
sur leur Histoire, les livres originaux. Ce
plan m'a engagé à renoncer aux Monuments
les plus anciens. Je les ai trouvé de deux
espéces: les premiers écrits en Samakretan;
ce sont les Vestas, 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 Caucasse,
Oxus, et la mer des Indes." — Appendice du
Perron, Zend-Avesta, Ouvrage de Zoroastre —
Documents Préluminaire, p. iii.

"Dans deux cens ans, quand les
Langue Zend et Pehlevi (Pahlavi) ont
devenu 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

1884. — "The supposition that some of the
books were destroyed by Alexander the Great
is contained in the introductory chapter of the
Pehlevi Viraf-Nama, a book written in the
Sasanian times, about the 4th or 5th
century, 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 Alexisdar (Alexander)
the Roman, the inhabitant of Egypt, to
carry war and hardships to the country of
Iran (Persia). He killed the monarch of
Iran, and destroyed and made desolate the
royal court. And this religion, that is, all
the books of Avesta and Zend, written
with gold ink upon prepared cow-skins,
was deposited in the archives of Stakhar
(Istakhar or Persepolis) of Papak.
The accursed, wretched, wicked Ašmawq (de-
sroyer of the pious), Alexisdar the evil-
deer, took them (the books) out and burnt
them." — Dowsbh Framji, H. of the Parsis,
ii. 158-159.

ZERRAFI, a. Gold-brocade, Pers. zar,
'gold,' bdft. 'woven.'

[1900. — "Kamkwabs, or kimkhwabs (Kin-
cob), are also known as zar-baft (gold-
woven), and mushajjar (having patterns)."
— Yusuf Ali, Mon. on Silk Fabrics, 86.]

ZILLAH. a. 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. Burma, a Deputy
Commissioner.

[1772. — "With respect to the Talook-
darry and inconsiderable Zemindarrys,
which formed a part of the Huszoor (Husoor)
Zilahs or Districts which paid their rents
immediately to the General Cutcherry at
Moorschabad. . . ." — W. Hastings, in
Hunter, Annals of Bengal, 4th ed., 388.]

1817. — "In each district, that is in the
language of the country, each Zillah . . .
a Zillah Court was established." — Milts
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, zingari, zingari,
singait, zingari, zigan, &c., to the
gypsies.

Various suggestions as to its deriva-
tion have been made on the supposition
that it is of Indian origin. Borrow
has explained the word as 'a person of
mixture blood,' deriving it from the
Skt. sankara, 'made up.' It is true
that varna sankara is used for an ad-
mixture of castes and races (e.g. in
Bhdagavat Gita, i. 41, &c.), but it is
not the name of any caste, nor within
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
ZIRBAD.

Ramassena or Vocabulary of the peculiar Language used by the Thugs (Calcutta, 1836), p. 85, we find:

"Chingaroes, a class of Multani Thugs, sometimes called Nauls, of the Mussulman faith. They proceed on their expeditions in the character of Brinjaras, 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 roomat in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions."

[These are the Chăngars of whom Mr. Ibbeton (Panjab Ethnog. 306) gives an account. A full description of them has been given by Dr. G. W. Leitner (A Sketch of the Chängars 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 Zoț (i.e. Jatt of Sind). He suggests as possible origins of the name first shikrī (see SHIKARÉE), and then Pers. changi, 'harper,' from which a plural changān actually occurs in Lane's Arabian Nights, iii. 730, note 22. [These are the Al-Jink, male dancers (see Burton, Ar. Nights, viii. 15).]

If the name is to be derived from India, the term in Sleeman's Vocabulary seems a more probable origin than the others mentioned here. But is it not more likely that zingari, like Gipsy and Bohemian, would be a name given ab extra on their appearing in the West, and not carried with them from Asia?

ZIRBAD, n.p. Pers. zīr-bād, '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 Kapudān (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 here (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of Zirbad."—Abdurrazzāk, in India in the XVIth 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, Camboja, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as Dybananguim (di-bā-bāng-ānīg) and Atas Anguium (ātās-āngīnīg) 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, bāsā-āngīn (or di-bābāk) 'below the wind,' and ātās (or di-ātās) āngīn, 'above the wind,' is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

1726.—"The Malays are also commonly called Orang di Bawah Angin, or 'people beneath the wind,' otherwise Easterlings, as those of the West, and particularly the Arabs, are called Orang Atas Angin, or 'people above the wind,' and known as Westerlings."—Valentijn, v. 310.

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, ZHUBO, 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. 483): "mdzo, a mongrel bred of yak bull and common cow; bri-mdzo, a mongrel bred of common bull and yak cow; mdzopo, a male; mdzo-mo, a female animal of the kind, both valued as domestic cattle." [Writing of the Lower Himalayas, 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 Ains, ed. Jarrett, ii. 350.]

1298. — "There are wild cattle in that country almost as big as elephants, splendid creatures, covered everywhere but in the back with a very fine 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 do twice as much work as any other cattle, being such very strong beasts." — Marco Polo, Bk. 1, ch. 57.

1854. — "The Zabo, 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. Himalayas." — Hooker's Himal. Journals, 2d ed. i. 203.

[1871. — "The plough in Lahoul . . . is worked by a pair of dzoos (hybrids between the cow and yak)." — Harcourt, Him. Dits of Kooloo, Lahoul, 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 somo if female." — Drew, Jummao and Kashmir, 216.]

ZOUAVE. s. This modern French term is applied to certain regiments of light infantry in a quasi-Oriental costume, recruited originally in Algeria, and from various races, but now only consisting of Frenchmen. The name Zouaou, Zouaucas 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. zub, lit. 'keeping, guarding,' but more generally in India, in the sense of 'seizure, confiscation.' In the Ains it is used in the sense which is still in use in the N.W.P., 'cash rents on the more valuable crops, such as sugar-cane, tobacco, etc., in those districts where rents in kind are generally paid.'

[c. 1590. — "Of these Pargannahs, 138 pay revenue in cash from crops charged at special rates (in orig. zubti)." — Ains, ed. Jarrett, ii. 153.]

[1813. — "Zub . . . restraint, confiscation, sequestration. Zubty. Relating to restraint or confiscation; what has been confiscated . . . Lands resumed by Jaffer Khan which had been appropriated in Jaghirc (see JAGHEER)." — Glossary to Fifth Report.]

[1851. — "You put down one hundred rupees. If the water of your land does not come . . . then my money shall be confiscated to the Sahib. If it does then your money shall be mupt (confiscated)." — Edwardes, A Tour 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. zam-bar, 'a hornet'; much as 'muaket' comes from mosquetta. Quatremère thinks the name was given from the twang of the cross-bow at the moment of discharge (see H. des Mongols, 286-6; see also Dozy, Suppl. 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 sembourek. Le premier 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 sembourek était une flèche de l'épaissure du pouce, de la longueur d'une coudée, 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 zambourak. Djemal-Eddin est, à ma connaissance, le premier écrivain arabe qui, sous la date 643 (1245 de J.C.), cite cette arme comme servant aux guerriers de l'Islamisme; c'est à propos du siège d'Ascalon par le sultan d'Égypte. ... Mais bientôt l'usage du zambourak devint commun en Orient, et dans la suite des Turk ottomans entrèrent dans leurs armées un corps de soldats appelés zambourakdjias. Maintenant ... ce mot a tout à fait changé d'acception, et l'on donne en Perse le nom de zambourak à une petite pièce d'artillerie légère."


1707.—"Prince Bedâr Bakht ... was killed by a cannon-ball, and many of his followers also fell. ... His younger brother Wâljah was killed by a ball from a zambourak."—Khaqân Khâqân, in Elliot, vii. 398.

o. 1784.—"Mirza Nadjâf Khan, who was preceded by some zamboraks, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence."—Seir Mutaghârân, 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 zambouraks dropping among them, he fell from his horse in a swoon of terror. ..."—J. B. Fraser, Journey into Khurasân in 1821-22, pp. 197-8.

[1829.—"He had no cannon; but was furnished with a description of ordnance, or swivels, called zambourak, 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 despatch on the Battle of Sobraon, dd. Feb 13.

"... The flank in question (at Sobraon) was mainly guarded by a line of two hundred zambouraks, or falconets; but it derived some support from a salient battery, and from the heavy guns retained on the opposite bank of the river."—Channing's H. of the Sikhs, 322.
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