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THE
ORIENTAL INTERPRETER

AND

Treasury of East India Knowledge.

A

COMPANION TO "THE HAND-BOOK OF BRITISH INDIA."

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"THE HAND-BOOK OF INDIA;" "THE MEMORIALS OF AFGHANISTAN;" "FIFTEEN
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P R E F A C E.

THIS is a compilation. It has been suggested by the compiler's daily experience of the almost universal ignorance of Oriental terms, phrases, expressions, places. Every fortnight brings a mail from India, and the intelligence which it imparts is fraught with words which perplex the multitude. The despatches from India—the conversation of Orientalists—the speeches in Parliament, turning upon Eastern affairs—the Oriental novels, travels, and statistical works—likewise abound with terms “caviare to the general.” The new arrival in India, ignorant of the language of the country, is puzzled, for some time, to comprehend his countrymen, whose conversation “wears strange suits,” and even he, who has been for years a sojourner in India is, to the last, unacquainted with the meaning of numerous words which occur in his daily newspaper, the Courts of Law, and the communications of his Mofussil or up-country correspondents.

The following pages impart a knowledge of all the terms in question as far as they have occurred to the communicant during an examination of two or three years, diligently pursued, and an appeal to his recollection of the phrases in common use in India and Persia.

The authorities from whom the “explanations” have been borrowed are numerous. They are mentioned below, as much from a sense of

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the obligations of justice, as from a desire to protect the publisher from injunctions, or the protests of holders of copyrights. They are:—

The compiler's own "Hand Book of British India" (whence are derived the description of domestics, and of one or two places in India); Williamson's "Vade Mecum;" Symonds's "Geography and History" (from which the Gazetteer portion has been chiefly borrowed); Colebrooke's "Hindoo Mythology;" Fraser's "Kuzzilbash;" Ward's "Hindoos;" Bellew's "Memoirs of a Griffin;" the "Dictionnaire Historique;" Ballin's "Fruits of India;" Colonel Sleeman's "Rambles of an Indian Official;" Heber's "Journal;" Mrs. Postan's "Western India;" the "Asiatic Journal;" the "Oriental Herald;" Selkirk's "Ceylon;" Forbes's "Eleven Years in Ceylon;" Galloway's "Law of India;" Miss Emma Roberts's "Scenes and Sketches in Hindostan;" Luard's "Views in India;" the "Glossary of Revenue Terms;" the "Bengal and Agra Guide and Gazetteer;" the "Encyclopedia Britannica;" "Real Life in India," &c., &c.

In the orthography of the words, pains have been taken to convey Oriental sounds without resorting to accents or arbitrary pronunciations. The reader is only required to bear in mind, that the letter "A," *wherever it may occur*, is to be sounded as in the interjection "AH!"

The compiler will be happy to find that, in the preparation of a work which has consumed more time, and involved more labour, than its bulk would lead the reader to imagine, he has supplied a public want, and added a useful mite to the stock of Oriental Literature.

ORIENTAL INTERPRETER.

AB

AARON AL RASCHID (commonly written *Haroun al Raschid*), the first caliph of the Abassides. His zeal for the Mahometan religion induced him to carry the Arab conquests into Spain and the Indies. He was a mild and humane prince, and a great patron of men of letters.

ABAD, "built by." In the names of Indian towns the concluding syllable usually affords some clue to their past history; thus "abad" signifies "built by," as Ahmed-abad, a city built by Ahmed Shah; Anrunga-abad, Hyder-abad, &c.

ABBAH, a warm woollen cloak of dust-colour, sometimes striped black or brown, and worn by the Arabs of the Persian and Arabian Gulfs.

ABDAR (literally "keeper of the water"), the name given to the domestic who used to cool the wines, water, &c., with saltpetre, before enterprise afforded the residents of Calcutta, Madras, and Bombay the delightful luxury of American ice; and his services are still called into requisition when the non-timely arrival of the ice-ships throws back the citizens upon their old resources. The Abdar now manages the ice; but it is only in wealthy establishments that such a servant is retained, as the Khedmutgar and Sirdar bearer between them can manage well enough.

ABKARREE, taxes or duties on the manufacture and sale in India of spirituous liquors and intoxicating drugs.

ABWAB, items of taxation, cesses,

AD

imposts, taxes. This term was particularly used under the Mahratta government to distinguish the taxes imposed subsequently to the establishment of the *assal*, or original standard rent, in the nature of additions thereto. In many places they had been consolidated with the *assal*, and a new standard assumed as the basis of succeeding imposition. Many were levied on the *Zemindars* as the price of forbearance, on the part of native governments, from detailed investigations into their profits, or actual receipts from the lands, according to the *hastabood*.

ACBAR, otherwise called Mahomed Galladeen, one of the Mogul emperors, who reigned at Delhi in the latter part of the sixteenth and the beginning of the seventeenth century. He was a wise and just sovereign, and so accessible to all his subjects, that it is recorded of him that he was accustomed to ring a bell, the rope of which was suspended in his chamber, to announce to his people that he was prepared to receive their petitions and complaints. His name is still revered in Hindostan.

ACHEEN is situated at the north-western extremity of the island of Sumatra. This was formerly the principal trading port in that part of the world, and its sultaun was held in great respect throughout the East. It has since greatly declined, and is now a place of no consequence.

ADAWLUT, justice, equity; a court of justice in India.

ADEN, a port in the Red Sea, captured from the Arabs by the British, and now forming an entrepôt for the coals of the steamers which ply between India and Suez. A British and a Sepoy regiment garrison Aden, prepared to resist any attacks from the Arabs of the desert.

ADIGAR, a title of rank among the natives of Kandia, in the island of Ceylon, divided into three ranks, as follows:—1. The first, second, and third adigars, who only are allowed to wear gold and silver lace in their caps; 2. the gaja nayaka nilame; 3. the disave; 4. the mohottal; 5. the bas nayaka nilame, the lay head of the wiharas; 6. lekam mahatmaya; 7. kate mahatmaya; 8. korala; 9. kanghanama; 10. gama rala. Of these the adigars, gaja nayaka, nilame, disave, mate mahatmaya, and korala, wear *white* caps; the rest *black* ones. The kanghanama and gama rala are not allowed to wear any caps. Great numbers of these headmen are attached to the governor, and several to the government agents in the different parts of the country. Of the practices and privileges of the adigars, a complete account will be found in Forbes, Selkirk, and other writers. There is one custom, however, peculiar to the Kandian adigars, which is worthy of notice, *i. e.*, the custom of having a certain number of whipcrackers whenever they appear in public. On all public occasions, when they are carried on elephants, or in palankeens, or in carriages, in addition to the persons required to attend upon the horses, palankeens, or carriages, the *first* adigar has twenty-four men bearing immense whips, with a lash about three yards long, and the handle about half a yard. These persons, curiously dressed, clear the way for them, cracking their whips with all their might. Near the adigar go two men bearing talpats, large triangular fans, made of the talpat leaf, and ornamented with talc. On each side of him is one native headman.

called the madige nilame, then a korala, a lekam mahatmaya, and two arachies, one bearing a gold cane, and the other a silver one, each holding it with both his hands. The duty of these persons is to keep silence. Then go fifty or sixty men with large spears, and in a peculiar dress, a mat-bearer, a kettle-drum-bearer, a torch-bearer, and a kanghanama bearing *betel*. These are his *necessary attendants* on a festival occasion, at the wihara, or at a levée. In travelling the number of attendants is much increased. The *second* adigar is only entitled to twenty-four spearmen, and fifteen whipcrackers. The *third* to twenty-four spearmen, and twelve whipcrackers. No other headmen are allowed the honour of having whipcrackers.

ADKAREE, a governor, or superintendent; or any thing relating to a superior. A term applied in India to villages where an individual holds the entire undivided estate.

ADMEE, Hindostanee, for a man; burra admee, a great man.

AFEREEN! Persian. An expression of praise and surprise: Admirable! Capital! You don't say so!

AFGHANISTAN. This kingdom lies upon the north-western frontier of Hindostan. It is bounded on the north by ranges of mountains separating it from Tartary; east, by Cashmeer and the Indus; south, by Sind and Beloochistan; and west, by Persia. It is divided into a number of districts, corresponding with the divisions of tribes of the inhabitants; but its main portions may be considered as included under the following general heads:—Herat, Kafiristan, Cabul, Peshawur, and Candahar. The principal mountains are the Hindoo Koosh, or Indian Caucasus, which are a continuation of the Himalayas, and run westward, terminating nearly north of the city of Cabul; the Paropamisan, which run from north to south, from about 34 deg. to 29 deg. north latitude.

There are several other inferior ranges of hills connected with those above mentioned, which cross the country in various directions. Numerous mountain streams flow through the country, but with the exception of the Cabul river, the Helmund, and the Urghundab, none are of any size. The Cabul river rises in the Paropamisian mountains, and flows past Cabul easterly into the Indus, a little above Attock. The Helmund also rises in the same mountains, about thirty miles to the westward of Cabul, and flows southerly and westerly into a large lake called the Zoor, on the borders of Persia. The Urghundab rises in the hills, about eighty miles north-east of Candahar, and flows south-westerly into the Helmund. This country possesses great variety of surface, as well as of climate and productions. It may be described generally as consisting of wild, bleak mountains and hills, with extensive tracts of waste land, together with fertile plains and valleys, populous and well cultivated. The climate of different parts varies extremely, owing partly to the difference of latitude, but chiefly to the difference of elevation. About Herat the snow lies deep through the winter months, and in the Cabul district the cold is severe. At Ghuznee, especially, where the snow is often on the ground from October to March, while the rivers are frozen, the cold is quite equal to that of England. The climate of Candahar is mild, snow being rarely seen, and that of Peshawur is oppressively hot during summer, and not colder in winter than that of Hindostan. During winter, the inhabitants of the cold districts clothe themselves in woollen garments, and in some places in clothes of felt, over which they wear a large great coat, called a *posteen*, made of tanned sheep skin, with the wool inside. They have fires in their houses, and often sleep round stoves. Kafirstan occupies the mountainous country lying along

the northern frontier of Cabul. It is composed of snowy mountains, covered with deep pine forests, with small but fertile valleys, producing abundance of grapes, and furnishing pasture for sheep and cattle. Cabul is also mountainous, but has extensive plains and forests, though between the city of Cabul and the Indus there is a great scarcity of wood. The part lying between Cabul and the mountains is called the *Kohistan* or highlands. Candahar is more open, but not so fertile, and large portions are desert. Herat is hilly towards the north and north-east, but generally open, and one of the most fertile countries in the world. Wheat, barley, and rice, are the principal grains produced in this country. Wheat is the general food, barley being given to the horses. It also yields abundance of fruits and vegetables, both European and Asiatic, besides tobacco, sugar, assafetida, alum, rock salt, saltpetre, sulphur, lead, antimony, iron, copper, and a little gold. The wild animals are generally the same as in India, the elephant excepted, which is not an inhabitant of Afghanistan. The common Indian camel is found in all parts of the level country, and wild sheep and goats are numerous. Herat is celebrated for a fine breed of horses, and Bamean for a description of ponies called yaboos, much used for carrying burdens. Mules and asses also abound, and are used for the same purpose. The sheep, of which large flocks are pastured, are generally of the broad, fat tailed kind. There are fine dogs, especially greyhounds and pointers, and cats of the long-haired description, known in India as the Persian. Snakes and scorpions are found, but no alligators. Wolves are numerous, and during winter are fierce, sometimes attacking men. The commonest woods are oak, cedar, walnut, and a species of fir. Wind-mills and water-mills are generally used for grinding the corn. Neither palankeens nor

wheeled carriages are used, both sexes being accustomed to travel on horses or camels. Coal is found about Kohat in the Peshawur district, and naphtha, or petroleum, that is, *earth oil*. Silk worms are also reared in this part. The principal towns are Herat, Cabul, Julalabad, Peshawur, Ghuznee, Candahar, Khelat-i-Ghilzee, and Dura Ismail Khan. By Europeans, this country is commonly designated by the general name of Cabul. By the Persians it is styled Afghanistan, meaning the land of the Afghans, by which name also it is usually mentioned in Indian history. The inhabitants are known by the general name of Afghans, which is a Persian appellation. Their common national designation, among themselves, is Pooostanu or Pookhtanu, but they more frequently use the names of the different tribes. In India, they are generally denominated Pathans, and in the province of Delhi, Rohillas. The Afghans assert that they are descended from the Jews, and often style themselves "Bun-i-Israel," or *children of Israel*, though they consider the term *Yahoodce*, or Jew, as one of reproach. It is certain that they have in many points a strong resemblance to the Jews, and there appears reason to believe that the tradition of their origin is not unfounded. They are divided into a number of distinct tribes, or *Oolooss*, each consisting of a number of separate clans, and these last again subdivided into *khails*, which means a band or assemblage. The principal are the following:—First, the Dooranee, formerly called the Abdallee, which includes amongst its clans the Populzye, the head Khail of which is the Suddoozye, the chief division of the whole of the Dooranees, and containing the royal family; the Barikzye, the Achikzye, Noorzye, and others. Second, the Ghilzees. Third, the Berdooranees, or eastern Afghans, including the Yoosoozzyes, Khyberees, and others.

The termination *zye* means *son*, corresponding with the *Mac* prefixed to Scotch names. There are also in the towns many of mixed descent, from different parts of Asia; amongst whom are the Kuzzilbashes and Tajiks of Persian origin, and the Hindkees, the descendants of settlers from Hindostan. The inhabitants of Kafiristan, which means *the land of the infidels*, are called the *Syah posh*, or *Syah posh Kafirs*, from their usually wearing dresses of black sheep skin; *syah* signifying *black*, and *posh* a covering. They are a fine handsome race, very fair, many of them having light hair and blue eyes, on which account it has been conjectured that they are the descendants of the Greeks. There seems reason, however, to believe that this is not the case, and that they are the descendants of the original inhabitants of Cabul and Candahar. They are a brave and hospitable people, though in a rude state, and have never been conquered by the Afghans. They have no king, but are divided into a number of independent tribes. Some of the tribes, occupying the borders, are termed *Neemchu-Moosulmans*, or *half Moosulmans*, from their having partially adopted the Mahomedan faith. They are generally idolaters. The language of the Afghans is called Pushtoo. It is written in the Persian character. Persian is also used by the chiefs, and the descendants of the Hindoo settlers speak a mixed dialect, resembling Hindostanee, called Hindkee.

AGA, Turkish and Persian. Equivalent to "gentleman" in English, and used when the person addressed is not noble, neither khan, bey, nor meerza, neither in the civil nor military service of the court.

AGHON, the eighth month in the Hindostanee year. See BYSACK.

AGNI is, according to the Hindoo mythology, the personification of Ag', fire, and the regent of the south-east division of the earth.

He is variously described: sometimes with two faces, three legs, and seven arms, of a red or flame colour, and riding on a ram, his *vahan*, or vehicle. Before him is a swallow-tailed banner, on which is also painted a ram. He is by others represented as a corpulent man, of a red complexion, with eyes, eyebrows, head, and hair of a tawny colour, riding on a goat. From his body issue seven streams of glory, and in his right hand he holds a spear. The Brahmuns, who devote themselves to the priesthood, should, like the priests of the Parsee (*gucbre*) religion, maintain a perpetual fire; and in the numerous religious ceremonies of the Hindus, Agni, the regent of that element, is commonly invoked.

AGRA. This province is bounded on the north by Delhi; east, Oude and Allahabad; south, Malwa; west, Ajmeer. Its divisions consist of Narnool, Agra, Aligurh, Furrukhabad, Etawah, Macherce or Alvar, Bhurtpoor, Gwalior, Gohud, Kalpee. The tract of country between the Ganges and Jumna, comprehending the districts of Aligurh, Furrukhabad, and Etawah, is also commonly designated the Dooab, from *doo* two, and *ab* river. The rivers are the Ganges, Jumna, Chumbal, and several smaller streams. The Chumbal rises in Malwa, and flows northerly and easterly into the Jumna, running between the districts of Bhurtpoor and Gwalior. Northward of the Jumna the surface of the province is in general flat and open, and for the greater part very bare of trees. Southward and westward it becomes hilly and jungly. Though traversed by several rivers, the province is not well watered, and depends greatly upon the periodical rains. The heat, during the prevalence of the hot winds, is intense, and the jungly districts very unhealthy, but at other seasons the climate is generally temperate, and occasionally cold. Rice is grown in

the vicinity of the rivers, but the general cultivation is of dry grains, as millet, barley, gram, &c. The staple article of product is cotton. The province also yields abundance of indigo, with tobacco, sugar, saltpetre, and salt. It has the common breeds of cattle and sheep, and horses of a good description. Firewood is scarce throughout the Dooab, and expensive. The jungly districts swarm with peacocks, which are held in great veneration by the natives. The only manufacture of note is that of coarse cotton cloths. The towns of the province of Agra are, Narnool, Nooh, Muttra, Agra, Dholpoor, Attaer, Anoopshuhr, Cowl, Moorsaum, Secundra, Hatras, Furrukhabad, Futihgurh, Kanoje, Mimpooree, Etawah, Bela, Alwur, Macherce, Rajgurh, Deeg, Bhurtpoor, Bceana, Gwalior, Antra, Pechor, Nurwur, Bhind, Jalown, Kalpee, and Koonch. The present name of this province is derived from that of its capital. The inhabitants are Hindoos, including the Mewatties and Jats, and Mahomedans, among whom are many Pathians. They are generally a handsome, robust race of men, much superior to the natives of the more eastern provinces.

AGRA, the capital of the province of Agra, stands on the southern side of the Jumna, in Lat. 27 deg. 11 min. N., Long. 77 deg. 53 min. E. During the reign of the Emperor Akbar, by whom it was greatly enlarged and embellished, Agra was made the capital of the Mogul empire, and became one of the most splendid cities in India. The seat of government having been subsequently re-established at Delhi, Agra greatly declined, and is now much decayed. Amongst the still remaining edifices which bear witness of its former grandeur, the most remarkable is the Taj Mahal (q. v.), erected by the Emperor Shali Jehan, for the celebrated Noor Jehan, and which is considered the most beautiful and

perfect specimen of oriental architecture in existence, unequalled by any thing in India.

AGRAHARAI, who takes first, an epithet given to Brahmuns. Rent-free villages held by Brahmuns.

AHMEDABAD, a zillah station in Guzerat, Western India, under the government of Bombay, distant from the presidency 300 miles. Long. 72 deg. 37 min. E., Lat. 22 deg. 58 min. N. It was originally a well fortified town, but, nevertheless, fell to the British arms late in the last century.

AHMEDNUGGER is situated in Lat. 19 deg. 5 min. N., Long. 74 deg. 55 min. E. It was built in 1493, by Ahmed Nizam Shah, who made it his capital. At present it is one of the principal civil stations of the British Government. It contains about twenty thousand inhabitants, and has a strongly-built fort. See **NUGGUR**.

AHMEDNUGGUR, a fortified city of the Deccan, under the government of Bombay, from which presidency it is distant, *via* Poonah, 180 miles. It was founded by the Emperor Aurungzebe, who made it his head-quarters during the progress of his conquest of the Deccan and Carnatic. It is now garrisoned by one or two native infantry regiments. Long. 150 deg. E., Lat. 19 deg. 10 min. N. See **NUGGUR**.

AHON, Persian, a moollah (q. v.).

AIGRETTE, or **EGRET**, a tuft of feathers worn in the turban of the Sultan of Turkey and other persons of great distinction.

AITEMAD-U-DOWLUT, a Persian term, signifying "the hope (or dependence) of the state," a title bestowed on officers in the Shah's confidence, generally on the prime-minister or vizier.

AJMEER, or **RAJPOOTANA**, is bounded on the north by Mooltan and Delhi; east, Delhi and Agra; south, Malwa, Guzerat, and Cutch; west, Sind. The Bhattee country, Bikaner, Jussulmeer, Marwar or Joudpoor, Jeypoor, including Skikawut-

tee, Ajmeer, Meywar or Odeypoor, Boondce, and Kota, form the boundaries of the province, which is destitute of rivers, except in the southern and eastern parts. The only streams of any note are the Banass, which rises in the district of Odeypoor, and flows south-westerly, until it is lost in the Run of Cutch; and the Chumbul, which enters the district of Kota from Malwa, and flows northerly into the province of Agra, to the Jumna. In its south-eastern district this province is fertile, well watered, and hilly; but westward and northward, with a few exceptions, it is absolutely desert, the whole surface of the country being either covered with loose sand, which in some places is driven by the wind into mounds and hillocks, some of them 100 feet in height; or else composed of hard flat salt loam, wholly destitute of vegetation. In the midst of these burning plains, the water-melon, the most juicy of all fruits, is found in astonishing perfection and of large size. Water is procured, but in small quantity, and brackish, from wells, which are frequently 300 feet deep, though not more than three or four feet in diameter. During the hot season, the passage of the desert cannot be attempted without great risk of suffocation from whirlwinds of driving sand. The productions of the cultivated parts of this province are wheat, barley, rice, sugar, cotton, indigo, and tobacco. Camels are numerous, and bullocks of a superior description. Salt is abundant, and the Odeypoor districts yield copper, lead, sulphur, and iron. The chief towns in the province of Ajmeer are Bhatneer, Bikaner, Jussulmeer, Nagore, Joudpoor, Jeypoor, Ajmeer, Chitore, Odeypoor, Nee-much, Boondce, Kota. This province derives its name of Ajmeer from that of the city of Ajmeer, which was its Mahomedan capital; but it is more commonly designated as Rajpootana, or the country of the Rajpoots, from its being the

seat of the chief Rajpoot principalities of India. The inhabitants are Rajpoots, Jats, Bhatteas, Bheels, and a small proportion of Mahomedans.

AJMEER, formerly the capital of the province of Ajmeer, stands at the bottom of a fortified hill, in Lat. 26 deg. 31 min. N., Long. 74 deg. 28 min. E. This was once a large and opulent city, and occasionally the residence of the Emperor of Delhi. The English had a trading factory here in 1616. It was nearly ruined during the disorders which followed upon the dissolution of the Mooghul empire, and the establishment of the Mahratta power; but since its transfer to the British in 1818, it has greatly improved, and is now a handsome town. At Nusserabad, fifteen miles from Ajmeer, is a British cantonment, and there is a British political agent in the town.

AJUNTEE, in Lat. 20 deg. 34 min. N., Lon. 75 deg. 56 min. E., is a large town, but not populous. In the neighbourhood are some excavations resembling those of Ellora.

AKHBAR-NURVEES, news-writers, a class of men formerly employed at the native courts of India to record the proceedings of the princes and their ministers. The newspaper has almost superseded the functions of these court chroniclers.

AKHERJAUT AURUNG, Hindostanee. Expenses of an *aurung*, or place where goods are manufactured. Charges for transporting salt to the place of sale; for weighmen, erection of storehouses, &c.

AKYAB, the principal military station of the British troops in Arracan.

AL, an Indian plant, rising (when fit to be dug) less than a foot above ground, and having a ligneous root above eighteen inches in length, and of a bright yellow colour. It is grown only in the black soil, and receives no watering. It is an article of considerable traffic in the Doob and to the south, and is used for dyeing the coarse red cloth called Kurwa.

ALEEKOOM SALAAM, "With you be peace!" the usual reply to the ordinary Mahometan salutation, "*Salaam Alekoom*."

ALEEWAL, a village on the banks of the Sutlej, which has acquired celebrity from its contiguity to the scene of a great battle, in which Major General Sir Harry Smith, with a division of the army assembled under Lords Hardinge and Gough to oppose the Sikhs, in 1845, totally defeated an immensely superior body of the enemy's troops.

ALEPPIE, in the province of Travancore, is on the Malabar coast, about midway between Cochin and Nilon. It is the chief *dépôt* from which the Travancore government exports its pepper and timber.

ALLIUM IDILLAH! Thanks be to God! A Moslem ejaculation.

ALIGURH, a strong fortress, situated about fifty miles to the north of Agra. In 1803 it was one of Dowlut Rao Scindia's principal strongholds, and was stormed by the British troops under Lord Lake. The town is called Coel. A regiment of Sepoys is quartered here, and there is a civil court of justice and a collector of revenue.

ALLAH, the name given by the Mahometans of all classes to the Almighty.

ALLAHABAD, a province of India, bounded on the north by Agra and Oude; east, Bahar; south, Bahar and Gondwana; west, Malwa and Agra. The divisions are Cawnpoor, Allahabad, Manikpoor, Juwanpoor, Benares, Mirzapoor, Bundulkhund, Rewa. It is watered by the rivers Goomtee, Ganges, Jumna, Tonse or Tansa, Betwa, and numerous others. The Gogra flows along part of the northern frontier of the province, dividing it from Oude. This province is one of the richest and most productive in India. The surface of the districts adjacent to the Ganges and Jumna is level and very fertile. In Bundulkhund and Rewa, the country forms an elevated table land, occa-

sionally mountainous and jungly, and diversified with high hills; but for the greater part open and capable of being made very fruitful. The northern frontier of the Rewa country consists of an abrupt front of sandstone rock, rising perpendicularly from 200 to 300 feet from a sloping base. A large proportion of the water that falls during the rainy season on the table land of Rewa is precipitated over this rocky margin in numerous cataracts; amongst which those of the Beyhar and Tonsa rivers are of remarkable grandeur. The Beyhar cataract is one of the highest in the world, forming a single unbroken fall of 360 feet. Wheat, barley, rice, maize, and other grains, are the productions of this province, as well as opium, sugar, indigo, cotton, and flax; in the hilly districts are dyeing drugs and gums; chironja nut, catechu, and iron-diamonds, sometimes of large size, are found in the Punna district of Bundulkhund; and in the district of Benares there are extensive stone quarries. A great deal of alkali is also supplied from the country between the Goomtee and Ganges, from Kurra to Benares. The province has long been noted for its cotton fabrics, particularly muslins and brocades. Carpets are also manufactured, and coarse eunlies. The towns are Rusoolabad, Cawnpoor, Akberpoor, Futihpoor, Kurra, Shahzadabad, Allahabad, Manikpoor, Mahowl, Azingur, Mow, Juwanpoor, Benares, Chunar, Ghazi-poor, Mirzapoor, Dittea, Jhansee, Keeta, Banda, Kallinjer, Chutturpoor, Punna, Maltown, Hutta, Douree, and Rewa. By the Hindoos, Allahabad is named Bhat Prayaga, or, by way of distinction, as the largest and principal, simply Prayaga, and it is much resorted to by pilgrims; amongst whom suicide, by drowning themselves at the spot where the rivers unite, is a frequent practice. The word Prayaga means the confluence of any two or more sacred rivers.

ALLAHABAD, a city, and civil and military station in the province of Oude in Hindostan. It is situated at the confluence of the rivers Ganges and Jumna, 470 miles N. W. of Calcutta, in Long. 82 deg. E., Lat. 25 deg. 45 min. N. Allahabad was founded by the Emperor Acbar, who intended it as a defensive post; but the fortifications, of which remnants still exist, in spite of the subtle and undermining assaults of the Jumna's waters, could never have been of any importance. Allahabad is the seat of a superior court of justice, and it has been sometimes contemplated to convert it into the *locale* of the Supreme Government of India, a distinction for which it appears from its central position to be well adapted.

ALLAHU AKBER! Persian. God is great!

ALLAH KEREEM! God is merciful! A Moslem expression.

ALMORA. In the province of Kumaon. It is situated in Lat. 29 deg. 35 min. N., Long. 79 deg. 44 min. E. It is the modern capital of the province, and the only place of any consequence in it. A regiment of Bengal infantry and a detachment of artillery are quartered here. At Almorah there are five bungalows, called sick bungalows, belonging to Government; these are kept in good repair, and are exclusively for the use of such officers as may go upon sick leave, who are furnished with one to live in, free of all cost, on application, through the executive officer, in whose charge they are, to the officer commanding. These sick houses are, of course, totally unfurnished. As to climate, Almorah is sufficiently cool and pleasant, and it is, unquestionably, a very healthy, renovating one. In regard to society, likewise, there is a sufficiency. Those who visit Almorah on leave, merely for their own pleasure, can always procure bungalows for hire to live in, there being more than are needed for the accommodation of

the officers of the regiment, and others permanently residing at the place, and the rent charged is extremely reasonable. The military cantonments are at the western extremity of, and close to, the city of Almorah. Prior to our invasion and conquest of Kumaon, Almorah was the place of residence of the Goorka Viceroy, who was appointed from Katmandoo; and previous to the Goorka invasion, it was the seat of government of the Rajahs of Kumaon. The town is built on the top of a ridge, running east and west, at an elevation of 5400 feet above the level of the sea. From the nature of its situation, the city of Almorah is principally composed of one long street of nearly a mile in length, though there are suburbs which extend down a long way on both sides of the hill. It is paved with stone throughout, and the houses are generally very good, none being under two stories, and many three and four stories high; the houses even of the poorest people are all built of stone, and have slated roofs, so that they are remarkably substantial. Indeed, those in the town of Almorah are unlike any thing one ever sees in the plains of India, and reminds the visitor of England, to a small town in which country Almorah has altogether a greater resemblance than to one in Hindostan. The officer commanding at Almorah has, also, the general command of all the troops in the district.

ALVAR, or **ALWUR**, is situated in Lat. 27 deg. 44 min. N., Lon. 76 deg. 32 min. E., at the base of a strongly fortified hill. It is the capital of the Macheree rajah's territories.

AMANUT DUFTER, an office in India for deposits, or perhaps for recording the reports of *Aumeens*.

AMAUN! A Persian cry for "Mercy!"

AMBOOR, a town situated near the eastern hills of the Baramahal, about 120 miles westerly of Madras. It is

neat and well built, and manufactures large quantities of castor oil. On a mountain, at one side of the town, there was formerly a strong fort.

AMBOYNA, a spice island in the Indian Ocean, Long. 12 deg. 70 min. E., Lat. 40 deg. S. Originally occupied by English and Dutch settlers; the latter expelled the former, but were in their turn driven out in 1796. It was subsequently ceded to the Dutch, in whose hands it now remains.

AMEER, (or Emir,) a nobleman. The term is Asiatic and African. Its origin is Moslem.

AMEER UL OMRAH, noble of noble, lord of lords.

AMHERST. See **AVA**.

AMLAIH, Hindostance. Agents, officers; the officers of government collectively. A head of *zemindary* charges. N.B. It is sometimes written *omlah*, or *umlah*.

ANAM. See **COCHIN CHINA**.

ANARUSH (*bromelia ananas*), the pine-apple. As the name for this fruit is Persian, and there being no Sanserit one, it is supposed to be an imported fruit in India, though common all over the country where the climate is not too severe for its growth in the open air; a greenhouse, hot-house, or *cool*-house for plants or fruits, being yet entirely unknown in India, even amongst Europeans. The common bazar pine of India is a very inferior fruit to the English hot-house pine, and even to those which have been raised with care and under shade (which they seem to prefer) in India. Those of the eastern islands are very far superior, the commonest Malay or Javanese anana being equal, it is said, to the best in India, except, perhaps, those of Goa and other Portuguese establishments on the western coast, where, as in the case of the mango and some other fruits, we still find traces of the care which the early Portuguese colonists bestowed on them. This is probably owing to peculiarities of soil and cli-

mate, as well as care, though the Portuguese, like the Dutch, were good gardeners and paid attention to horticulture, which the English, hitherto, cannot be said to have done. It is said, and with much justice, that no fruit in India requires to be eaten more cautiously than this, both by new comers and old residents; it is accused, and with some considerable truth, of occasioning very severe and dangerous attacks of pseudo-cholera and dysentery. To the newly-arrived Europeans, especially of the lower orders, it is indeed a most tempting fruit, and its powerful acid and tough flesh may often make it dangerous to them. An exceedingly beautiful flax, of great fineness and strength, may be prepared from the leaves of this plant by simple maceration and beating. In the Philippine Islands dresses, equal to the finest muslin, are woven from it, and embroidered with extraordinary taste; and though expensive, they last for many years, being in duration, colour, and beauty, equal to fine Flanders lace.

ANATHEE, an Indian word, signifying having no lord, master, or owner; from *natha*, a lord or master, with the primitive *a* prefixed. Old waste land; lands not cultivated within the memory of man.

ANDAMANS. In the Bay of Bengal, opposite to the Tenasserim coast, and a short distance from it, between Lat. 10 deg. 32 min. and 13 deg. 40 min. N., lie two islands, called the Andamans. The northernmost, or great Andaman, is about 140 miles in length by twenty in breadth. Though considered as only one, the great Andaman consists in reality of three islands, as it is divided in two places by very narrow straits. In the centre of the great Andaman is a mountain named Saddle Peak, about 2,400 feet high. The southernmost, or little Andaman, is about twenty-eight miles in length by seventeen in breadth. There are no rivers of any size. These islands pro-

duce various kinds of wood, amongst which are ebony, red wood, damoner, bamboo, and rattans. The coasts abound with fish of every description. In the woods are a few kinds of birds and fowls, and the shores abound with a variety of beautiful shells. There are no other animals, with the exception of swine. Within the caverns and recesses of the rocks are found the edible birds' nests, so highly prized by the Chinese. The vegetable productions are few, and there are no cocoa-nut trees. The inhabitants of these islands are a very singular race, differing entirely not only from all the inhabitants of the neighbouring continent, but also from the natives of the Nicobar islands, though not a hundred miles distant. In appearance, they resemble a degenerate race of negroes, having woolly hair, flat noses, and thick lips. Their eyes are small and red, and their skin of a deep dull black. In stature they seldom exceed five feet, with large heads, high shoulders, protuberant bellies, and slender limbs. They go quite naked, their only covering being composed of a coat of mud, which they plaster all over their bodies, in order to protect themselves from the insects. Their heads and faces they paint with red ochre. They are an exceedingly savage and ignorant race, and have always evinced an inveterate hatred towards strangers, constantly rejecting all intercourse, and frequently attacking boats' crews landing for water. They do not appear ever to have made any attempt to cultivate the ground, but subsist upon what they can pick up and kill. They are armed with wooden spears, and bows and arrows, which they use with much dexterity. As far as can be ascertained, they have no distinct ideas of religion. They appear to pay some sort of adoration to the sun, and to spirits whom they suppose to rule over the woods, and waters, and mountains. They were formerly supposed to be cannibals,

that is, men who eat human flesh, but there is reason to believe that this is not the case. As far as is known of their language, it does not possess the least affinity with any spoken in India, or among the neighbouring islands. The total population is supposed not to exceed 2500.

ANJAR is situated in Lat. 23 deg. 3 min. N., Lon. 70 deg. 11 min. E., about ten miles from the Gulf of Kuch. It contains about 10,000 inhabitants, and is the principal town of the British district of Anjar. It was much injured in 1819 by the earthquake.

ANNA PUONA DEVI, a Hindoo household goddess, extensively worshipped by the Hindoos. Her name implies "the goddess who fills with food," and they believe that a sincere worshipper of her will never want rice. In the modern representations of this beneficent form of Parvati, she is described of a deep yellow colour, standing, or sitting on the *lotus*, or water-lily. She has two arms, and in one hand holds a spoon, in the other a dish.

AOUL, or **OOLIOS**, Turkish. A subdivision of a tribe or camp.

AP, unleavened cakes, eaten in the west of India.

ARARAT, Turkish. Literally "a place of prisons." Purgatory, a mid receptacle of souls between Paradise and Hell.

ARCHIPELAGO. See **EASTERN ISLANDS**.

ARCOT (Urkat) is situated on the south side of the river Palar, seventy miles south-westerly from Madras. This was the capital of the Carnatic under the government of the Mahomedan nabobs, and it is still a favourite place of residence with Mahomedan families. The fort was formerly large, and tolerably strong, but it is now in ruins. The celebrated Clive took it in 1751 with a small party of 200 European and 300 natives, although the garrison then consisted of 1100 men. The

place was immediately besieged by rajah Sahib with an army of 10,000 men, assisted by 150 French and artillery; but after a hard struggle of fifty days, Clive, with his handful of men, entirely defeated them. On the north side of the river is an English cavalry cantonment, and a large open town connected with it. This, also, is named by Europeans Arcot, but by the natives it is usually termed Ranecpet.

AREKA, the betel nut. See **PAUNSOOPAREE**.

ARGAUM, a village in the province of India, where the armies of Scindia and the Basla rajah were defeated in 1803 by the British troops, under the Duke of Wellington, then General Wellesley.

ARISTOO, the Persian pronunciation of Aristotle, whose works are highly esteemed among the Orientals.

ARNEE is situated about twenty miles to the south of Vellore, in the province of Central, or Middle Carnatic. During the wars with Hyder Ali, this was a place of considerable consequence, and its fortress was Hyder's chief magazine. It is noted for its clever workmanship in cloths, which are held in great estimation by the natives of this part of Hindostan.

ARRA. Vide **BAHAR**.

ARRACAN. Arracan lies to the south-east of Bengal, between Lat. 18 deg. and 21 deg. N., and is bounded on the north by the district of Chittagong, in the province of Bengal, from which it is separated by the river Nauf; east, by a chain of mountains dividing it from Ava; south, by the district of Bassein in Pegu; and west, by the Bay of Bengal. It is divided into the districts of Arracan, Ramree, Sandow, and Cheduba. The district of Ramree is an island separated from the mainland by a narrow creek. Cheduba is also an island in the open sea, a few miles from the coast of Ramree. It is one of a small cluster, and is in length thirty miles, by

about ten miles in breadth. Limestone is found in these islands. Between the mountains and the sea, this country is covered with thick jungles, inundated and intersected in all directions by small rivers, lakes, and creeks. In extreme length it may be estimated at 230 miles from north to south, by an average breadth of fifty miles from east to west. The great chain of mountains, forming the eastern boundary, commences at Cape Negrais, and runs northerly almost as far as the southern bank of the Brahmapootra in Assam. By the natives, these mountains are called the Yomadoung. Their general elevation seems to be from 3000 to 5000 feet. In both Ramee and Cheduba are many small volcanoes, mostly of the description called mud volcanoes; generally, when in their tranquil state, throwing up greasy mud mixed with petroleum, and strongly impregnated with sulphur; and occasionally also discharging flames and quantities of iron pyrites. These volcanoes are worshipped by the Mugs, who think they are occasioned by the great Naga, or serpent, which supports the world. The productions of this country are principally rice, salt, tobacco, indigo, cotton, hemp, ivory, timber, and bees' wax. Lead is found in the mountains, and in the streams towards Bassein small quantities of gold and silver. The forests afford abundance of timber of various kinds; but, although they produce the teak, it is generally found in places so difficult of access, that little advantage is derived from it. The animals are, in general, the same as in Bengal, the principal being the elephant. The principal towns are Arracan, Akyab, Ramree, and Sandoway. This country is called by the natives *Rekhaing*, and by Mahomedan writers "*Urklung*," from the name of its capital; and from this last is derived the English name *Arracan*. Its inhabitants con-

sist of Mugs, who are the original natives, Mahomedans, originally from India, and Burmese. The Mugs are called by the Burmese "*Great Mrunmas*," and are considered by them as the original source of their own race. The total population in 1826, including the islands, was estimated at not more than 100,000, of whom 60,000 were Mugs, 30,000 Mahomedans, and 10,000 Burmese.

ARRACAN, the capital of the province of Arracan, is situated inland, about forty miles from the coast, upon a river of the same name, which flows into the sea. Lat. 20 deg. 30 min. N., Lon. 92 deg. 5 min. E.

ASAR, the third month in the Hindostance year. See **BYSACK**.

ASHAM, or **AHSHAM**, Hindostance. Retinues, military pomp, and parade; the military.

ASHAM OMLAH, retinues of the public officers, whether for protection or parade.

ASHAM SESSAYE, retinues of soldiers, military pomp, or parade. Military *jaghires*, or assignments of land, for defraying military expenses.

ASIA, a quarter of the globe, extending eastward from the twenty-fifth degree of east longitude to the hundred and seventieth degree of west longitude, and from the seventy-eighth degree of north to the tenth degree of south latitude. It is about 6000 miles in breadth from the Dardanelles on the west, to the eastern coast of Tartary, and about 5500 miles in length from the most northern cape of Asiatic Russia to the most southern part of Malaya. It is bounded on the north by the Arctic or Frozen Ocean; north-east, by Bhering's Straits; east, by the Pacific; south, by the Indian Ocean; west, by the Indian Ocean, Red Sea, Mediterranean, Black Sea, and Russia in Europe. The principal countries of Asia are Tartary, which includes Asiatic Russia, Chinese Tartary, Tartary, and Thibet; Turkey in

Asia, Persia, China, Arabia, Hindostan, or India, Burma, or Ava, Siam, Cochin China, Malaya, and some islands. The people of Asia are called by the general name of Asiatics. All religions exist among them, the heathens being the most numerous.

ASIN, the sixth month in the Hindostanee year. See BYSACK.

ASSAL, written also ASIL, AUSIL, AUZIL, origin, root, foundation; capital stock, principal sum. Original rent, exclusive of subsequent cesses. The word is in use throughout India.

ASSAM. This country lies on the north-eastern frontier of Bengal. On the north it has Bootan, and a range of lofty mountains dividing it from Thibet; on the east, it is believed to be bounded by other ranges of mountains separating it from China; south, it has the Shan country, Mogaong, and Cossia districts of Ava and Kachar; and west, the district of Gentinpoor, adjoining the Silhet district of Bengal, the Garrow mountains, and Bijnee. It is divided into three provinces, Kamroop on the west, Assam in the centre, and Secdiya on the east. The province of Kamroop was formerly an extensive division in Hindoo geography, and included a large part of Assam, with the modern districts of Rungpoor and Rungamutty, part of Mymensing, Silhet, Munnipoor, Gentia, and Kachar. As the name is now used, however, it is restricted to the western divisions of Assam, and extends from the province of Bengal eastward about 130 miles. In number and magnitude the rivers of Assam probably surpass those of any other country in the world of equal extent, the total number being said to be sixty-one. The principal are the Brahmmapootra, or, as it is called in Assam, the Loohait; and the Dihong, Dibong, Dikho, and Diprong, all of which fall into the Brahmmapootra, or some of its branches. The whole of this country may be considered as forming the main valley of the Brah-

mapootra river, extending in its greatest dimensions about 350 miles in length, by sixty, its average breadth. It is enclosed on all sides by ranges of mountains. Those on the north and east particularly are very lofty, and have their summits constantly covered with snow. There are hilly tracts covered with woods in different parts of the valley, and the mountains also are covered with forests. The productions of Assam are much the same as those of Bengal, which country it greatly resembles in appearance. The principal articles are rice, mustard-seed, black pepper, chillies, ginger, betel, tobacco, and opium. The sugar-cane thrives, but is generally eaten by the natives fresh from the field; coconuts are very rare, oranges abound. The most remarkable produce of Assam, however, is silk. No fewer than four different kinds of silkworms are reared, silks of several varieties forming great part of the native's clothing, besides leaving a quantity for exportation. The native women of all classes, from the rajah's wives downwards, wear the four sorts of silk. The cultivation of tea has lately been introduced, and promises to become of much importance. Gold is found in all the rivers, particularly in the Dikrong; and there are probably other metals. Buffaloes and oxen are common, but horses, sheep, and goats are scarce, and there are no asses. The wild animals are generally the same as in Bengal. The principal towns are Gaohati, Jorhat, Gerghong, Rungpoor, and Suddiya. The inhabitants of Assam consist of numerous different tribes, some of Hindoo origin, others apparently from Thibet and China. The following are the names of some of the principal classes:—Ahams, Mismees, Mahamaris, Meerees, Singhpos, and Kolitas; all differing from each other more or less in language and manners. The whole are, however, commonly denominated by European

writers by the general name of Assamese. The amount of the population is doubtful, but it may be estimated not to exceed 150,000, including the petty states adjacent.

ASSEERGURH is a strong hill fortress, situated about twelve miles northerly and easterly from Boorhampoor. It is noted on account of its siege in 1819 by the British troops, by whom it was captured after an obstinate resistance.

ASSYE, a village in the province of Berar, remarkable as having been the scene of a great battle between the British troops under the Duke of Wellington (then General Wellesley), and the Mahratta armies of Scindia and the Basla rajah.

ATA (*annona squamosa*), the Indian custard apple. The fruit of a small tree which grows above fifteen feet high in all parts of India. The leaves are smooth and soft, and about three inches long, tapering at both ends. The fruit is nearly round, with a rough outside, about the size of an orange. When ripe, it is easily burst. It is filled with a soft white substance of a sweet taste, and separable into small portions, each containing a small black seed. It bears once a year. The fruits are ripe in July, and are much sought after. Perhaps there is no Indian fruit about which we hear so many various opinions expressed by Europeans. To some it is the most delicious fruit in the country, while to others its flavour seems not merely a mawkish sweetness, but almost nauseating. In a word, it is rare to meet two persons who agree in their opinion of the custard apple. Care should be taken when eating it, not to scrape off with the spoon the part which adheres to the outside scales of the fruit; for this certainly will, if frequently repeated, cause a smart inflammatory sore throat. And the finer the fruit the more liable it is to cause this. The part which surrounds the seeds, and which adheres to them, should alone be eaten. The

kernels of the seeds are also poisonous, though the seeds are frequently swallowed whole without any ill effects. In countries where it meets with peculiar soils and careful cultivation, as in the Mauritius and the Eastern islands, the ata attains a very large size, at least double that of the largest in India, and its flavour is generally improved; this last difference may be observed here, and indeed with many fruits in all countries, the largest sized are generally the best flavoured. There is much uncertainty as to whence this fruit, and its congener, the *annona reticulata*, or sour-sop of the West Indies, were originally derived; it has been supposed that both were originally brought from Spanish or Portuguese America, and thus propagated through their Asiatic dominions and to China, though from its abundance in China and Cochin China, it may equally have been obtained from those countries. It is probable that the Portuguese settlements on the eastern coast of Africa may have furnished it on the one side and China on the other; but if the truth be told, there is but little or nothing known of what are the peculiarities of the various kinds of this and many other fruits, which are, however, well worthy of more attention and study than they have hitherto obtained from us. The *annona reticulata* is said to be indigenous in the mountainous country east of Bengal, but the absence of any Sanscrit name for the fruit is evidence enough that it is of foreign introduction, though now the commonest fruit in India.

ATCHKUTT, Hindostanee. Rice-fields, lands prepared for the culture of rice.

ATTA-GOOL, the Hindostanee term for the essence of the rose; called in England, and vulgarly spelt, "Otto of Roses."

ATTAH, coarse flour. This is as much in use in the north of India as rice is in the south and west. It is

simply mixed with water, and baked into cakes on a thin circular iron plate. The cakes are called Chup-patties.

ATTI, the name of a deed, by which the *Jalmkars*, or hereditary tenants of the soil in Malabar, pledge their lands, reserving to themselves two-thirds of their value, besides a certain interest therein, amounting to about one-third.

ATTI PER, the name of a deed in Malabar, by which an hereditary tenant transfers the whole of his interest in his land to a mortgagee.

ATTOK, a fortress situated on the eastern bank of the Indus, in Lat. 33 deg. 56 min. N., Long. 71 deg. 57 min. E. It is noticed as being placed on the principal route across the Indus, and as marking the point at which Alexander the Great, Tymoor, and Nadir Shah all entered India. The name Attok (*Utok*) means *limit*, or *hindrance*. It is a place of little strength, and does not contain more than 2000 inhabitants.

AUB-E-DOOGH, Persian. Butter-milk and water, a common and much-esteemed beverage, especially among the Persian soldiery and wandering tribes of Illyauts. It is generally made from goats' milk.

AUB-E-GOSHT, Persian. Literally, water of meat. Soup.

AUGIAREE (from *Ag'*, or *Aug*, *fire*). The temple, or place of devotion of the Parsees or fire-worshippers. Within these temples the sacred fire is kept constantly burning, the priests fulfilling the office of the vestals in continually watching and feeding the flame. Pious Parsees, in going to the Augiaree for purposes of prayer, take with them lumps of fragrant sandal wood, which are handed to one of the priests or officers of the temple, who see to its application to the intended object. It is usual with wealthy Parsees to endow a temple with a vase of silver for the reception of the sacred fire. There are two or three Augiarees in Bombay and in Surat, the cities in Western

India where the Parsees chiefly reside.

AUM, the mango (fruit of the *mangifera Indica*), a rich fruit, of a bright orange-coloured pulp and a coat of orange or green intermingled with a red bloom. There are in India so many sorts and varieties of this rich fruit, which, in fact, may be called for its abundance, the Indian Apple, that it would take a volume to describe them. As a mere tree it is valuable, being of not very slow growth, and affording, by its dense, dark shade, the most grateful shelter from "the traveller's enemy," the sun. Its wood is most extensively used, and, in fact, the planks supply, for a large part of India, the uses of fir plank in Europe, and when carefully preserved by paint, it lasts many years. The fruits, in their season, are so abundant in all the bazars that the cows are often regaled with them, and always with the stones, which they crunch, apparently with great delight. A curious fact is, that in remote villages, near extensive forest tracks, the bears, at the season of the fruit, are known to invade the mango *topes*, and to take possession of them till they have devoured all the fruit, in spite of all the efforts of the villagers to drive them out! The finest mangoes on the Bengal side of India are said to be those of Malda, though there are certainly some in the neighbourhood of Calcutta equal, or superior to them. The finest in all India are said to be those of Goa, where they have been cultivated by the Portuguese. Until of late years, however, little or no attention was paid to the sorts planted, or, at all events, it was rarely thought, by natives at least, worth the trouble or expense of sending far for good kinds; the *topes*, indeed, being as often planted as an act of piety to afford shade, as for the fruit, which, he who planted rarely expected to taste. Good grafts, and these upon good stocks, are now more sought after, especially

in the neighbourhood of large towns, where a few mango trees, if bearing choice fruit, are valuable property. Perhaps nothing can show more strongly what the mango may become, by careful cultivation, than the fact that, at the plantation of Black River, in the Isle of France, no less than twelve varieties, of the most exquisite flavour, of sizes from a large apple, to that of a man's head, some almost without stones, have been obtained by the care and attention of a long series of years. The mango, in India, is eaten in every possible form, and an extensive trade is carried on in the young green and acid fruits, which, being dried in the sun, are sold in all the bazars as a favourite condiment for curries. The crop of this fruit is very uncertain, as the prevalence of fogs at the time of flowering, drought, or storms, will often destroy a large crop in a few hours.

AUMANY, AUMANI, or AUMANIE, trust, charge. Land in charge of an *Aumeen*, or trustee, to collect its revenue on the part of government. N.B. In the peninsula of India the term is particularly applied to a settlement under which the government receives its share of the produce of the lands from each cultivator in kind, instead of stipulating for a pecuniary commutation, or farming them out to individuals by villages, or large portions of territory. The same term appears to prevail in Behar.

AUMEEN, trustee, commissioner. A temporary collector, or supervisor, appointed to the charge of a country on the removal of a zemindar, or for any other particular purpose of local investigation, or arrangement.

AUMIL, agent, officer, native collector of Indian revenue. Superintendent of a district or division of a country, either on the part of the government, *zemindar*, or renter; the same as **AUMILDAR**, q. v.

AUMILDAR, agent, the holder of an office in India. An intendant, and

collector of the revenue, uniting civil, military, and financial powers under the Mahomedan government.

AURUNG, the place in India where goods are manufactured.

AURUNGABAD, a province of the Deccan. Its boundaries consist of, north, Guzerat, Khandesh, and Berar; east, Berar and Beder; south, Bejapoor and Beder; west, the sea. The following are the principal districts:—Jowar, Kalliance, Bombay, below the mountains; Sungumneer, Jooneer, Ahmednuggur, Perrainda, above the mountains, belonging to the British dominions, and Aurungabad; Bheer, occupying its eastern side, and belonging to the Nizam of Hyderabad. The rivers are the Godavery, Seena, Beema, all of which have their sources in this province, Moota, Moola, and many smaller. This province is traversed from north to south by the great range of western mountains, and its surface throughout is very irregular and broken, abounding with rocky jungly hills. It is in general fertile, and its climate, above the mountains, temperate. There are some remarkable caves or excavations in different parts, which are noticed in connexion with the towns near which they are situated. On the coast, in about 19 deg. N. Lat., and separated from the main land by a narrow strait, are several small islands, of which the principal are Salsette and Bombay. The productions of the soil are rice and other grains, and cotton. Horses of a small, but very active and hardy breed, are reared in great numbers on the banks of the Beema. Fruits of different kinds are abundant and fine, particularly grapes, melons, oranges, and figs. The towns are Jowar, Basseen, Kalliance, and Bombay, below the mountains; Nassuck, Sungumneer, Jooneer, Ahmednuggur, Perrainda, Aurungabad, Jalna, and Peytun. In ancient Hindoo geography, this province, with some others, was included under the general name of Mahrash-

tra. After its subjugation by the Mahomedans, it received successively the names of Dowlutabad, Ahmednuggur, and Aurungabad. The inhabitants of this province are principally Mahrattas, this being the original country of that people.

AURUNGABAD, the capital of the province of Aurungabad, is situated in Lat. 19 deg. 54 min. N., Long. 75 deg. 33 min. E. This city was originally named Goorkha, but having become the capital of the province, and the favourite residence of Aurungzebe, when viceroy of the Deccan, it received from him the appellation of Aurungabad. It is a large, well built town, abundantly supplied with water brought in stone conduits from the neighbouring hills, and distributed through pipes into numerous stone reservoirs in every quarter. It has a large and handsome bazar named the Shah-ginj, particularly noted for silks and shawls. Aurungabad is the usual residence of the governor of the northern division of the Nizam's dominions.

AURUNGZEBE, or **ALUMGHEER**, one of the descendants of Tamerlane. He reigned at Delhi, as Great Mogul, from 1660 until 1707, obtaining his place on the throne by imprisoning his father and causing his brother to be murdered or driven into exile. He was a prince of warlike habits, and extended his conquests over the Deccan, the Carnatic, and the coast of Goleonda. Several towns and public edifices in India owe their origin to this sovereign.

AVA. Ava is situated to the eastward of India. It is bounded on the north by Assam; north-easterly by China; east, by Siam; south, by Siam and the sea; west, by the sea, Arracan, and Bengal. It is divided into the following chief provinces:—Ava, Pegu, Martaban, Tavoy, and Tenasserim, of which the latter two are subject to the British government. The province of Ava extends to Prome, which was the

southern boundary of the empire previous to the conquest of Pegu. Its principal districts are Cossai, Mogaong, Ava, and the Shan country. Mogaong borders upon Cossai on the west, and Assam on the north. Ava, so named from the capital, constitutes what was originally the whole extent of Burma Proper, and comprises the remainder of the province. The province of Pegu extends southward from Prome. Its principal districts are the following:—Prome, Irawadi, Hengawadi, Donabew, Basscin, Negrais, Syriam, Rangoon, Sitong, and Tongo. The provinces of Martaban, Tavoy, and Tenasserim, follow in succession southward from Pegu, and embrace the whole of the coast from the south side of the Saluen river. The principal rivers are the Irawadee, Kienduem, Saluen, or Martaban river, Pegu river, and Lokiaang. This country may be described, in general terms, as consisting of the great valley of the Irawadee, intersected by several other smaller rivers and low hills, and having ranges of mountains along its northern and western sides, with another cross range separating it from the Shan country. The inland districts of Pegu are also generally hilly. The plains and valleys near the rivers are fertile and well cultivated, and yield abundance of rice, wheat, and other grains; sugar, tobacco, cotton, and indigo. The tea plant grows in a district to the north of Amrapoora, named Palongmyoo, but its leaf is very inferior to that of the Chinese plant, and is seldom used except for a pickle. The most remarkable product of the country is petroleum oil, an article of universal use throughout the provinces, and affording a large revenue to the government. Tin, antimony, iron, coal, and saltpetre, are also found in different parts; and it is said that in the mountains of the northern frontier, there are mines of gold, silver, and precious stones; but it

does not appear that these have ever been in any great abundance. There are quarries of excellent white marble a few miles from Amrapoora. The forests abound with teak and almost every description of timber known in India. The animals are the same generally as in India, with the exception of the camel, which does not appear to be known to the eastward of India. The elephant abounds most in Pegu, it is sometimes found of a white, or sandy colour, the consequence, it is supposed, of some leprous disease. The white elephant holds a very remarkable place in the estimation of the Burmese, who consider it an indispensable part of the royal establishment, and the want of one would be deemed a sure sign of some great evil about to come upon the country. The residence of the white elephant is contiguous to the royal palace, and connected with it by a long open gallery, at the further end of which a curtain of velvet embroidered with gold conceals the august animal from vulgar eyes. Its dwelling is a lofty hall covered with gilding, and supported by numerous gilt pillars. Its fore feet are secured by silver chains, and its hinder ones by chains of iron. Its bed consists of a thick mattress, covered with cloth, over which is spread another softer one covered with silk. Its trappings are of gold, studded with diamonds and other precious stones. Its betel-box, spitting-pot, bangles, and the vessel out of which it feeds, are also of gold, inlaid with precious stones, and its attendants and guard exceed a thousand persons. It ranks next in honour to the king himself, and all ambassadors attending the court of Ava, are expected to show it their respect by offerings of muslins, chintzes, silks, &c. The horses are small, but very active and hardy; those of Pegu especially are much valued. Amongst the wild fowl, is one named the henza, or braminy goose, the figure of which is used by

the Burmese as the symbol of their nation. The principal cities are the following:—In Ava: Umrappoora, Ava, Yandaboo, Pagam, Melloon, and Meeaday, all situated on the banks of the Irawadee. In Pegu: Prome, on the bank of the Irawadee, Tongo, and Pegu inland, Sarawa, Henza, Donabew, Bassein, Negrais, Syriam, Dalla, and Rangoon, all on the banks of the Irawadee and its branches. In Martaban: Martaban, Aniherst, and Moulmein. In Tavoy: Tavoy. In Tenasserim: Megrui. Its inhabitants are composed of the following principal classes: Burmese, properly so called; Cossayans, Taliens, or the people of Pegu; Karens, also inhabitants of Pegu; and Shans. The total population of the empire is estimated at about 3,500,000. In regard to religion, the Burmese are followers of Booddh, whose image is worshipped throughout this country under the name of Gaodhma, or Gaotoom. The Booddhist system is not much superior to mere Atheism, as according to it, the world and all its affairs are left to go on as chance may determine, the Deity not taking any concern therein. The Booddhists, therefore, offer no worship to the eternal God, but say, that from time to time men of surprising piety have appeared, who have, in consequence, after their death, received power over the living, and these saints are the direct subjects of their worship. This system has, notwithstanding, one advantage over Hindooism and Mahomedanism, as it leaves the people entirely free, both from the absurd prejudices of caste, and the evil feelings of ignorant bigotry. Christian missionaries have latterly gone amongst them, and many have embraced the gospel, particularly amongst the Karens. The common language of this country is called the Burman, and is written from left to right in characters of a circular form. The language in which all their religious books are composed is called the

Pali, and is written in the Sanscrit character. The Burmese use the Palmira leaf, and for common purposes, the iron style; their religious and other books of value are written with lacquer, or sometimes with gold and silver, and the leaves are splendidly gilt and ornamented.

AVADAVAT, a small East Indian bird, with very pretty plumage (brownish black, spotted white), red legs, &c., but no song. They are much kept by the natives of India in small wicker cages, and are sold in the bazars as pets.

AVATAR, incarnation; applied to the alleged several appearances of Vishnu, q. v.

AYACUT, reputed measurement of land; land in India prepared for cultivation.

AYAH, a lady's maid in India. The Ayah has no innate taste for dressing, but can usually plait hair well, and contrives to fasten a hook, and to stick in a pin so that it shall soon come out again. She is often the wife of one of the khedmutgars (q. v.), and then the double wages make the service valuable to the worthy couple. Frequently she is an Indo-Portuguese woman, and though a sad and ugly drab, is in most respects superior to the Musulman woman.

B.

BABA LOGUE, literally, in Hindostance, the "children people." It is the name by which the offspring of Europeans of the higher classes are called by the domestics.

BABOO, master, sir. A Hindoo title of respect paid to gentlemen. Merchants, head clerks, &c., in Bengal, are invariably called Baboos.

BACKERGUNGE, a district of Bengal.

BAEE, a tea garden, or garden in Assam, where the cultivation of tea is carried on.

BAFTAH, a coarse description of silk

manufactured at Bhaugulpore, a town on the Ganges.

BAGDAD, a Turkish town on the banks of the Tigris, where an officer of the Indian army, representing English interests, usually resides.

BAHADDOOR, a great person, a pompous fellow.

BAHAR, a province of India. It is bounded on the north by the hills of Nepal; east, Bengal; south, Orissa and Gondwana; west, Gondwana, Allahabad, and Oude. The divisions are Sarun, including Bettia, Tirhoot, Shahabad, Bahar, Bogli-poor, Ramghur, including Chota-Nag-poor. The rivers are the Ganges, Gunduk, Kurum-masa, and Sone, all three flowing into the Ganges, and many others. The Kurum-masa, though but an insignificant stream, is noticed on account of the singular character it bears amongst the Hindoos. They consider its waters to be so impure, that if a pilgrim, crossing it on his return from Benares, do but touch them, all the sins which the Ganges had washed away, will return upon him doubled. From its northern frontier southward, including Sarun, Tirhoot, Shahabad, and Bahar, the country in general presents a level open surface, copiously watered, and remarkably fertile. There are, however, some low sterile hills scattered through the district of Bahar. Bogli-poor is occasionally hilly, and towards its eastern frontier mountainous and woody. Ramghur is mountainous throughout, very rocky, and much covered with jungle. There are hot springs in various parts, and the climate of the northern and central districts is temperate and healthful. Agriculture, manufactures, and commerce have always flourished in this province; opium may be considered its staple commodity. Its other chief articles of produce are rice of the finest kind, excellent wheat and other grains, sugar, indigo, tobacco, cotton, hemp, pun, castor and seed oils, and a great variety of flower

essences, particularly *atta*, usually called otto of roses, and rose-water. Sarun abounds in large timber, much used for ship building, and produces a superior breed of cattle. Very good horses are bred in Tirhoot; amongst the wild animals a species of baboon is found in Boglipoor, named the Hunooman, which is held by the Hindoos as sacred as the cow. Bears also are numerous, and in the hilly parts, tigers, wolves, and hyenas. Large quantities of nitre are supplied from Sarun and Tirhoot, and iron, lead, antimony, and mica are found in Ramghur. The manufactures are principally of cotton goods, and earthenware, in imitation of English crockery. Opium, which has been mentioned as the staple of this province, is produced from a species of the poppy. When ripe, a small incision is made in the pod of the flower towards evening, from which the juice distils during the night. In the morning this is scraped off, and afterwards, being dried in the sun, becomes opium. The towns are Bettia, or Chumparun, Chupra, Cheerun, Moozuffurpoor, Hajeepoor, Buxar, Arra, Rotasgrh, Dinapoor, Patna, Bar, Bahar, Daoodnuggur, Gaya, Monghir, Champranuggur, Boglipoor, Rajmahal, Sheergotti, Palamow, Rungarh, and Burwa. The present name of this province is derived from that of the town of Bahar, or Vihar, which is supposed to have been its capital at some former period. In Hindoo writings, the districts north of the Ganges were called *Maithila*, and Bahar and Shahabad were included under the name of Moogadha. The inhabitants of Bahar are Hindoos, including a great number of Brahmuns, and a large proportion of Mahomedans; this province having been conquered by them at an early period. The hills of Boglipoor are inhabited by a number of original tribes, living in a very uncivilised state, and in the southern parts of Ramghur are the

Lurkakoles and other wild mountaineers. Amongst the Hindoos of this province there are a considerable number of the Sikh sect, and some Jains. The Boglipoor, and other hill tribes in general, have not adopted the Brahminical system, but still follow their original practices. The language is Hindostanee and Moogadhce. The latter, which is the vernacular language of the Hindoos of the province, does not greatly differ from Hindostanee.

BAIR (*ziziphus jujuba*), the egg plum. Of this fruit there are several varieties. Originally from Western India and Persia, it is now naturalised in all the gardens about Calcutta, and in some of the larger towns. The inferior and hedge sorts are met with all over India. The common wild kind much resembles in shape, colour, flavour, and size an unripe crab-apple, and one would almost suppose that from it a good cider might be made. The better and fine sorts are of the flavour of an inferior apple, or wild plum. They are eaten in large quantities by natives of India, by whom the fruit, in all its states, is very highly esteemed, not only when green and ripe, but also when dried and preserved in various ways. The best produce of the wild tree, however, is not its fruit, but the strong and durable silk (Tusser) which it produces. The trees, even in the midst of the towns, are often seen with numbers of worms upon them, and in the districts where the silk is an object of culture, the moths are bred from the cocoons, and the worms fed upon the leaves like silk-worms. They are, however, kept in close baskets, being very active, and crawling away fast if left on open spots. The great enemies to the culture are crows and other birds, and ants, which devour the young caterpillars in all the stages of their growth.

BAJAREE, a Hindostanee word for the grain called millet.

BAJJA, a band of music—Hindoostance.

BAJRA, a grain (*holcus spicatus*), much used in India in feeding horses and cattle.

BALAGHAT, the name of the Ceded Districts in southern India. The boundaries are, on the north, the rivers Toombudra and Kistria, separating it from Bejapoor and Hyderabad; east, the mountains dividing it from the northern Circars, and northern Carnatic; south, Mysore; and west, the Doob. Its principal districts are Doossad, Kurnool, Adoni, Cummum, Bellary, Gooty, Gundicotta, Cuddassa, Sidout, Raidroog, Gurrumeonda, and Punganoor. The rivers are the Vedavutti, also named the Hajnee, or Pajnee, flowing northerly into the Toombudra, twenty miles from Adoni, the Pennar, Toombudra, Kistna, and several smaller streams. This province consists for the greater part of an elevated open plain, intersected in different directions by ranges of low hills, and generally very barren of trees. The southern portion of the province consists of valleys lying between the eastern mountains, which extend from Colar to Gurrumeonda, and thence stretch inland to the vicinity of Sera. The soil is remarkably good. The scarcity of trees is not natural, but has been occasioned by the continual passage and encampments of the large armies, by which this province was desolated during the constant wars, of which it was formerly the seat. The climate of this province is intensely hot, and it is much subject to drought, and consequently to famine. Cotton, indigo, sugar, rice, and various dry grains, are the natural productions of this province. Diamond mines are found chiefly in the Cuddassa district; all the diamond mines in this part of India, with a few exceptions, lie between the Kistna and Pennar rivers, from which tract the Golconda diamonds were procured, the district of Gol-

conda itself not producing any. The district of Bellary is noted for the manufacture of cumlies. The principal towns are of the same names as the districts. The word Balaghat means "above the passes," and was first used by the Mahomedans to distinguish the whole of the upper country, extending from the Kistna to the southern extremity of Mysore, from the *Paen Ghat*, or country "below the passes." The term "Ceded Districts" was given to the province in 1800, when it was ceded or given up by the Nizam of Hyderabad to the British. The original name of this province was "Karnatak, or Karnata Desum," subsequently misapplied by both Mahomedans and Europeans to the Paenghat country, to which it is now exclusively appropriated, although no part of the ancient "Karnata" was below the mountains. With the exception of a few thousand Pathans, the inhabitants of this province are all Hindoos; generally, they are more robust and active than the people of the Paenghat countries, and of a bolder character. The total population is estimated at 2,200,000.

BALA-HISSAR, literally, the upper palace, the citadel of a fortified town in central Asia.

BALA RAMA, the name of a Hindoo god, the brother of Krishna. He was saved from the fury of Consa, by being translated from the womb of his mother into that of another female. He is frequently represented as the coadjutor of his brother in his exploits, and his image usually accompanies that of Krishna in his re-animation (after having been killed) under the form of Juggarnath. He married one of the most beautiful old maids of ancient times, of a standard somewhat above the usual size; his wife, Revati, having been, "at the time of her marriage, 3,888,000 years of age, and so tall, that her stature reached as high as the hands clapped seven times could be heard."

BALASORE (Balishwar), the principal sea-port of the province of Oriassa, is situated near the mouth of a small river called the Boori Balang, in Lat. 21 deg. 32 min. N., Lon. 86 deg. 56 min. E. This was formerly a flourishing town, and at an early period of their intercourse with India, the Portuguese, Dutch, and English had factories here. It is still the principal trading place of the province, and is the regular resort of the Maldivé vessels. It has dry docks capable of receiving small vessels, not drawing more than fourteen feet.

BALKH, in Tartary, is situated in Lat. 36 deg. 48 min. N., Lon. 65 deg. 16 min. E. It is believed to be one of the most ancient cities in the world. By Asiatics it is commonly designated as the *mother of cities*, and it is said by them to have been built by Kyamooors, the founder of the first empire of Persia. It was long celebrated after the conquest of the country by Alexander, as the capital of the kingdom of Bactria; and it was the residence of the chief of the Magi, or fire worshippers of Persia, until conquered by the Mahomedans about the year 710. In the early part of the thirteenth century the city was taken and plundered by the celebrated Jungez Khan; and in the course of the many vicissitudes to which it has since been exposed, it has decayed into an insignificant town, of not more than 2,000 inhabitants, though its ruins extend over a circuit of about twenty miles. It is remarkable for a great abundance of fruit of various kinds, apricots, for example, being commonly sold at the rate of 2000 for a rupee. Snow is brought from the mountains about twenty miles distant, and sold in the bazar during the summer.

BALLAKHANEH, Persian. Balcony, an upper room, open in front, and generally overlooking another and lower apartment.

BANAS, a river of Guzerat, flowing along the north-western frontier into Runn.

BANDA, isles of. These form a small cluster, situated about 120 miles south-easterly from Amboyna, the principal being the island of Banda. They are almost exclusively appropriated to the cultivation of the nutmeg, which they produce in great abundance. They belong to the Dutch, and in their history, inhabitants, religion, and language, resemble the Moluccas.

BANDA is situated in Lat. 25 deg. 30 min. N., Long. 80 deg. 20 min. E. This is the modern capital of Bundulkhund, and the residence of the principal British authorities of the district. The cotton of the neighbouring country is of a superior quality.

BANDICOOT, a very large description of rat common to the East Indies. They grunt like little pigs, which they have sometimes been found to equal in size.

BANDIES, the name given at Madras to a clumsy description of gig or buggy in very common use.

BANGALORE, in the Mysore province, is a large fortified town, situated about 200 miles nearly due west from Madras. It is one of the principal military stations of the English, and much resorted to by them on account of its climate, which is much more temperate and healthful than that of the low country. The cantonment, which is extensive and well arranged, stands about two miles from the Petta. The fort is weak, and only calculated for defence against a native enemy. There are coarse cloth and silk manufactories at this place. Bangalore is famous for its gardens, which produce a great variety of fruits and excellent vegetables.

BANGHY, Hindostanee. A slip of bamboo, perhaps five feet in length, which in the middle may be four inches in width, the thickness about an inch; towards the ends it tapers

a little, and has shoulders left whereby to secure ropes or nets, in which are placed two tin boxes or two baskets, made either of rattans, or of reeds, very closely worked, and probably covered with painted canvas or leather. The banghy-wallah that is, the bearer who carries the banghy, supports the bamboo on his shoulder, so as to equipoise the baskets suspended at each end. The banghy generally contains the baggage of a dawk or palankeen traveller. If not overladen, the banghy-wallah will generally keep pace with the palankeen, the bearer shifting the bamboo from one to the other shoulder as he proceeds.

BANGLES, armlets or anklets, sometimes of silver or gold, sometimes of glass or cane. They are worn by the Hindoo, and Parsee and Mogul women.

BANKA, buck, beau, rake, debauchee, and much else which it is difficult to define, save that to these explanations we may not unfrequently add the term blackguard. They are a species of dare-devils in Mahometan society, who pride themselves in their dress, which is extravagant to a degree, their profuse expenditure, and their prowess in love and fighting. They are, of course, generally young men, and to ape them and their manners is the fashion with youths of family.

BANKOK. This town, which became the capital of Siam on the capture of Yoodia, is situated on the banks of the Menam, in Lat. 13 deg. 40 min. N., Lon. 101 deg. 10 min. E. It is the chief sea-port of Siam, and is a busy flourishing town, containing about 40,000 inhabitants. It is built almost entirely of wood, the houses being all raised upon posts, so as to place them above the rise of the tide and the periodical inundations. The greater part of the town floats upon the river, the houses being constructed upon bamboo rafts, and moored in rows of ten or more from each bank. The popu-

lation forms a mixed assemblage of Siamese, Burmese, Shans, Malays, and Chinese, the last amounting to a half of the whole number. The principal manufactures are in tin, iron, and leather, carried on entirely by Chinese artisans. Nearly all the junks used in the eastern trade are built here.

BANYAN, a Hindoo merchant, shop-keeper, or confidential cashier and broker. The term is used in Bengal to designate the native who manages the money concerns of the European, and sometimes serves him as an interpreter. At Madras the same description of person is called a *Dubash*, a corruption of *Dwi bashi*, one who can speak two languages. Some banyans usurp the designation of *dewan*, which should imply an extensive delegated power; that office, under the emperors of Hindostan, and even now in the courts of Lucknow, Hyderabad, &c., being confidential, and never bestowed but on persons in high favour. The banyans are invariably Hindoos, possessing in general very large property, with most extensive credit and influence. So much is this the case, that Calcutta was, some years ago, absolutely under the control of about twenty or thirty banyans, who managed every concern in which they could find means to make a profit. It is inconceivable what property was in their hands; they were the ostensible agents in every line of business, placing their dependents in the several departments over which themselves had obtained dominion. Was a contract to be made with government by any gentlemen not in the company's service, these became the securities, under the condition of receiving a per centage, and of appointing their friends to such duties as might control the principal, and save themselves from loss. When a person in the service of the company was desirous of deriving benefit from some contract, in the disposal of which he had a vote, and which,

consequently, he could not obtain in his own name, then the banyan became the principal, and the donor either received a share, or derived advantage from loans, &c., answering his purpose equally well. 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 banyan of Calcutta invariably held, and do yet hold, after the active business of the day has been adjusted. A banyan invariably goes attended by several underling *sucars, hirkarahs*, &c. He, to a certain degree, rules the office, entering it generally with little ceremony, making a slight obeisance, and never divesting himself of his slippers: a privilege which, in the eyes of the natives, at once places him on a footing of equality with his employer. Of late years, however, the power of the banyan has diminished greatly; for, if we except a few large concerns, such as banking-houses and the principal merchants, who, having valuable cargoes on hand, are each under the necessity of retaining one of these people, for the purpose of obtaining cash to make up payments, or to furnish advances to indigo factors, &c. It cannot, however, be denied that many speculations are carried on by the aid of *banyans*, which, but for the strength of their resources, could never have been attempted. We owe our present extended trade in the fabrics of Dacca, &c., in the sugar of the western and northern districts, in indigo throughout the country, and numerous other branches of commerce, to the support given by this class to such gentlemen as appeared to them likely to succeed.

BANYAN TREE. This tree is common throughout India. Its branches are nearly horizontal, and they send forth great numbers of roots, which, when they reach the ground, soon grow, and act as supports to the

branches. There are some trees of this description whose ponderous branches have extended themselves for many yards in every direction, and unless supported by these smooth columns formed of their own roots, would probably soon fall. When these roots descend from branches overhanging a public road, it becomes necessary, when they have descended so low as to be within reach, to twist several of them together, and in this way, by tying them with a rope, to give them a slanting direction, till they are sufficiently long to reach the earth at the other side of the road. Thus the road actually passes through *between the roots of the tree*. The wood is of little service, being coarse and soon decaying.

BARAHAT, a town situated on the Ganges, in Lat. 30 deg. 35 min. N., Long. 78 deg. 22 min. E., is the modern capital of the province of Gurrul

BARAMAHAL. This province is bounded on the north by Mysore and Central Carnatic; east, by Central Carnatic; south, by Salem; and west, by Mysore. Its principal rivers are the Palar and the Panar. This is a small province, situated among the Eastern Mountains. It is generally of a wild, irregular appearance, and in former times was thickly studded with formidable hill forts. The valleys produce rice and other grains, but the articles principally cultivated are dry seeds, vegetables, and plantations of coconuts and palms. The manufactures are coarse, and consist of little besides inferior cumlies, and cotton cloths. The principal towns are Venkatagherry, Satgurh, Oosoor, Sooloogherry, Vaniambaddy, Rutnagherry, Kistnagherry, Ryaecotta, Tripatoor, and Allambaddy.

BARA ROOPA, a class of men whose profession it is to disguise themselves, and most admirably do they effect it. For this reason they are often employed as spies with the

Indian army, and it is next to impossible to detect them.

BAREILLY, a large town, and formerly the capital of one of the Rohilla chiefs, situated in Lat. 28 deg. 23 min. N., Long. 79 deg. 16 min. E. Amongst other manufactures it is noted for brass water-pots, carpets, and cabinet work.

BAREKILLAH, a Persian exclamation in constant colloquial use, literally signifying "Good God!" "Praise be to God!" "Excellent!" "Well done!" "Bravo!"

BAROCH, or **BROACH**, is situated on the north bank of the Narbudda, about twenty-five miles from the sea, in Lat. 21 deg. 46 min. N., Long. 73 deg. 14 min. E. At an early period this place is noticed in history as a very flourishing seaport. It has since much declined, but still carries on a considerable coasting trade. Its present population is estimated at about 30,000 inhabitants, including a large proportion of Banyans and Parsees.

BARODA is situated in Lat. 22 deg. 21 min. N., Long. 73 deg. 23 min. E. This is the capital of the Gaicwar. It is a large and flourishing town, and contains about 100,000 inhabitants.

BAROONEE, an ample cloak with sleeves, made to cover the whole person. It is worn by the Turks and Persians, and is considered to be a good defence from *baroon* (rain), whence the name takes its derivation.

BARRACKPORE is in the province of Bengal; it is at a distance of about twenty miles from Calcutta. Barrackpore, called by the natives *Achanuck* (corrupted from Charnock, the founder of Calcutta, who abided here), consists of a large park and a military cantonment, in the former of which is the spacious country-house of the Governor-general, while the latter affords accommodation to six regiments of native infantry and the full proportion of officers. Lord Auckland established a native school

at Barrackpore, and left funds for its support. The regiments here, with the artillery at Dum-Dum (seven miles from Calcutta), and the troops in Fort William, constitute the presidency division of the army, which is commanded by a general officer, who resides at Barrackpore.

BASIN, Bengalee. A mixture of orange peel, ground fine on a stone, and mixed with flour made from peas. It is successfully used in cleansing the hair.

BASSA, a Turkish title of honour bestowed upon governors of provinces and privy counsellors of the Grand Signor.

BASSEEN is a seaport, separated by a narrow strait from the island of Salsette, and distant about thirty miles from Bombay. This place was obtained by treaty from the sultaun of Cambay in 1531, by the Portuguese, who lost it about 1750 to the Mahrattas, from whom it was subsequently taken by the English.

BATAVIA is the capital of the island of Java, and of all the Dutch possessions in the east; it is situated on the northern coast, in Lat. 6 deg. 8 min. S., Lon. 106 deg. 54 min. E. Its population, of all classes, is estimated at about 50,000. It was founded by the Dutch in the year 1619.

BATCHEET, Hindostance for chit-chat.

BATTA, Hindostance. Deficiency, discount, allowance. Also allowance to troops in the field. In the garrison troops are allowed half-batta.

BATTAS, savage inhabitants of Sumatra, q. v.

BAUBOOL, a species of *mimosa*, generally growing wild all over India. The crooked billets of the Baubool are deservedly in great estimation, and its bark is considered to be, if any thing, superior to that of oak for the tanner's use.

BAUGDORE, a leading halter, a strong cotton cord, which the *Syce*,

or *ghora wallah* (groom), in India, fastens to the left cheek of the bit when leading a horse, and does not loosen until his master has mounted, when, by drawing a slip knot, the animal is liberated from the groom's control.

BAWURCHEE (or **BABBACHEE**), a cook. To small establishments in India he is not essential, for the *khedmutgar* and *musalehee* will *there* manage the business very creditably between them: and where he is kept, he is paid according to his excellence.

BAZEE ZAMEEN, sundry or miscellaneous goods. The term is particularly applied to such lands as were exempt from payment of public revenue, or very lightly rated, during the native rule in the Indian peninsula. It refers to not only such as are held by *Brahmins*, or appropriated to the support of places of worship, &c., but also to the lands held by the officers of government, such as *zemindars*, *cautongoes*, *putwarries*, &c.

BECHESM! a Persian expression. "By my eyes!"

BEDER. This province is bounded on the north by Aurungabad and Berar; east, Hyderabad and Gondwana; south, the Kistna; west, Bejapoor and Aurungabad. The divisions consist of Puthree, Nandair, Calliany, Beder, Akulcotta, and Kulburga. The rivers are the Godavery, Munjera, Beema, Kistna, and several smaller rivers. The surface of this province is broken and hilly, but not mountainous, generally open, and very productive, but thinly peopled, and consequently not well cultivated; though, under its ancient Hindoo government, it is said to have been exceedingly populous and fruitful. The productions are wheat, cholum, and other dry grains, and cotton. The towns are Nandair, Neermul, Calliany, Beder, Akulcotta, and Kulburga. Notwithstanding its having so long been under a Mahomedan government, this province contains few Maho-

medans, the inhabitants being chiefly Hindoos. The junction of three languages takes place in this province. Northward and westward of Beder, the prevailing language is the Mahratee; northward and eastward, the Telooگو; southward and eastward, the Telooگو; and southward and westward, the Kanarese.

BEDER, the capital of the province of Beder, and formerly of the Bhamenee empire, is situated in Lat. 17 deg. 49 min. N., Lon. 77 deg. 48 min. E. The present town of Beder was built near the ruins of the old Hindoo city of the same name, by Ahmed Shah Bhamenee about the year 1440, and was called by him Ahmedabad. It was noted for works of tutenague inlaid with silver, such as hookah bottoms, and similar articles, which are still denominated Bederware.

BEDOUINS, Arabs, who constantly live in tents. They wander over the whole of Turkey, Persia, Arabia, Egypt, and Syria. They recognise no government but that of their own sheik or superior.

BEEANA stands on the banks of the Ban-Gunga, in Lat. 26 deg. 57 min. N., Lon. 77 deg. 8 min. E. It is a large and flourishing town, and was the capital of the province before Agra.

BEEGAH, or **BIGGAH**, a land measure, varying in different parts of India. In the west it measures 3025 square yards; in Bengal, 1600 square yards; in Malw, or Central India, nearly two roods.

BEENA, the musk deer. This little animal, which inhabits the Himalaya range, seems to have puzzled the *savans*, who find a difficulty in placing it, and it generally stands between the lamas and the deer. The musk is timid and solitary; the male and female are hardly ever seen together; but if one is found in a kud or dell, it is very likely the next kud will contain its mate. It is supposed the musk is for the purpose of enabling them to rejoin each other

at night, for their habits are nocturnal. None of the other musk deer species have the bag or pouch peculiar to the male of this animal, and at some seasons of the year, and far to the north of Thibet, the contents of the bag, even of this species, are almost inodorous.

BEGLERBEY, a Turkish title, meaning lord of lords, a title equivalent to duke or prince.

BEGUM, a Hindoo lady, princess, woman of high rank.

BEJAGUR is a large hill fort, situated in the Satpoora mountains, in Lat. 21 deg. 36 min. N., Lon. 75 deg. 40 min. E. This was the capital of the old Hindoo province of Nccemar, and was subsequently that of the Mooghul province of Khandedsh, until supplanted by Boorhanpoor.

BEJAPPOOR. This province is bounded on the north by Aurungabad; east, Aurungabad and Beder; south, the Dooab; and west, the sea. Its principal divisions are Sattara and Kolapoor, the former composing the present dominions of the Mahratta rajah, the latter belonging to a petty chief, styled the Kolapoor rajah; and on the coast, the northern and southern Konkan. The rivers are Beema, Kistna, Gutpurba, and some others. In the vicinity of the mountains, along its western boundary, this province is very hilly, and thickly wooded; eastward it becomes more level and open. The productions are cholum, maize, gram, and other dry grains, with a small proportion of rice, cotton, and sugar. The principal towns are Colaba, Poona, Severndroog, Sattara, Sholapoor, Rutnagherry, Kolapoor, Merrich, Bejapoor, Vingorla, and Goa.

BEJAPPOOR, called by old European writers "Viziapour," is situated in about 17 deg. N. Lat., and 76 deg. E. Lon. This was in former times one of the largest cities in Asia, the fort measuring not less than eight miles round the outside. At pre-

sent, it is almost entirely in ruins, but there remains enough to show that the place was, originally, of great magnitude. It contained numerous handsome edifices, many of them are still in good order. Of these, the principal are the mausoleum and musjid of Ibraheem Adil Shah, and the mausoleum of Mahomed Shah. The latter is a plain square building, surmounted by a dome of 350 feet in circumference, the largest in India, and visible from the village of Kunnoo, fourteen miles distant. Bejapoor was the capital of the Mahomedan kingdom of that name.

BEKTEE, or **COCKUP**, a fish of the Indian seas, which very strongly resembles the jack, and grows to an enormous size. The average size at which they are brought to market may be from eighteen to thirty inches in length; and their weight from two to ten or twelve pounds. They flake like cod, to which, also, their flavour greatly assimilates.

BELATEE, or **Velagut**, Hindostance for foreign, European.

BELGAUM, or **Shapoor Belgaum**, is a large flourishing town in the Dooab, or southern Mahratta country, well situated in an elevated plain in Lat. 15 deg. 52 min. N., Lon. 74 deg. 42 min. E. It consists of two distinct towns, Belgaum, which has a strong well-built fort, and Shapoor. Amongst the inhabitants of Belgaum are many of the Jain sect.

BELINGAIIA, the Cingalese name for the Bilimbi tree. The tree grows in the island of Ceylon to about twenty feet in height, and has small leaves. The fruit springs immediately out of the trunk, and is seldom more than an inch and a half long. The blossom is like the "London Pride." It bears twice a year, in January and May.

BELLARY, the capital of the province of Balaghat (the Ceded Districts), is situated in about 15 deg. N. Lat., and 77 deg. E. Long. It has a small hill fort and a fortified pettah.

About 30 miles N. W. from Bellary are the ruins of the ancient Hindoe city of Anagoondée, or Bijanagur (Vijayanuggur), formerly the capital of the Hindoo Empire of Kurnata, already noticed in the account of Bejapoor.

BELLI, literally (in Persian) "Yes;" but colloquially used as an expression of acquiescence, or an exclamation of gratified surprise.

BELOOCHEE, an inhabitant of Beloochistan.

BELOOCHISTAN. Beloochistan lies to the north-westward of Hindostan. It is bounded on the north by Persia and Afghanistan; east by Afghanistan, and the Brahooc mountains, separating it from Sind; south, by the sea; and west, by Persia. Its chief divisions are Shawl, Kelat, Kuch-Gundava, formerly called Sewistan, and Mukran. The general character of this country is mountainous, and its climate in winter, in the northern parts, intensely cold, the snow lying deep, even in the valleys, from the end of November to the beginning of February. The soil is generally sandy, stony, and arid, but there are occasional tracts of great fertility. Kuch-Gundava, in particular, was formerly much celebrated as a very populous and well-cultivated district, though now, from the prevalence of light drifting sand, almost desert. Its productions are in general the same as those of Afghanistan and Sind. Wheat, barley, and other grains, but no rice. Fruits of all kinds, both European and Asiatic. Sheep and cattle are numerous, and camels and horses in abundance. The woods are principally the apoor, resembling the teak, tamarind, and the babool. The date also grows in the plains. Minerals of all descriptions are said to be found in different parts, but our information on this subject is as yet defective. The greyhounds of this country are excellent, and are bred with great care by the Beloochese, who hold them in great estimation. The prin-

cipal towns are Kevetta, in Shawl; Kelat, Dadur, Bhag, and Gundava, in Kuch-Gundava; and Kedje, in Mukran. The inhabitants are called by the general name of Beloochees. They are composed of two great divisions, the one named Beloochee, the other Brahooc, and both subdivided into a number of smaller tribes and families. There are also many Hindoo and Afghan settlers, and a tribe called Jats, who appear to be descended from the original Hindoo inhabitants of the country converted to Mahomedanism. In religion, both Beloochees and Brahooc are Mahomedans of the Soonnee sect.

BENARES is situated on the northern bank of the Ganges, in Lat. 25 deg. 30 min. N., Long. 83 deg. 1 min. E. This is considered to be the largest and most populous city in Hindostan, its population (consisting of all classes, including natives of all parts of India, with considerable numbers of Turks, Tartars, Persians, and Armenians), being estimated at not less than 700,000 persons. It is, however, very badly built, the streets being extremely narrow, and the whole town remarkably dirty. By the Hindoos it is usually styled *Kusee*, or "the splendid," and according to the Brahminical legends, it was originally constructed of gold, which in consequence of the wickedness of the people became stone, and latterly has degenerated into mud and thatch. The city, with the surrounding country for ten miles distance, is held by the Hindoos to be sacred, and it is resorted to by great numbers of pilgrims. Many chiefs of distant provinces, who cannot visit it in person, are accustomed to send deputies thither to wash away their sins for them by proxy. It is a place of considerable commerce, and a noted mart for diamonds procured chiefly from Bundulkhund.

BENCOOLEN, or Fort Marlborough. It lies on the south-western coast of the island of Sumatra, and formerly

belonged to the English, who made a settlement there in 1685, but in 1825 it was given over to the Dutch.

BENGAL, a large province in the East Indies; its boundaries are, north, Nepal and Bootan; east, Assam and Arracan; south, Arracan, the Bay of Bengal, and Orissa; west, Bahar. Exclusive of the dependent states, which will be separately noticed, the principal divisions of this extensive province are the following: Purnea, Rungpoor, Dinajpoor, Mymoosing, Silhet, Beerbhoom, Moorshedabad, Rajshahee, Dacca-Julahpoor, Burdwan, Jungal Mahals, Midnapoor, Hoogly, Twenty-four Purgannas, Nuddea and Jessoor, Bakergunj, Tippera, and Chittagong. The rivers are the Ganges, Hoogly, Teeta, Brahmapootra, and numerous others. Along the whole northern frontier of this province there runs a bed of low land from ten to twenty miles in breadth, covered with the most exuberant vegetation, particularly anjaerga grass, which sometimes grows to the height of thirty feet, and is as thick as a man's wrist, mixed with tall forest trees. Beyond this belt rise the lofty mountains of Northern Hindostan. Eastward of the Brahmapootra are other ranges of mountains, and along the westward and south-westward of Beerbhoom and Midnapoor, the country becomes hilly and broken. The whole remainder of the province may be described as one immense open plain, intersected in every direction by rivers and jheels, or small lakes, and having large tracts subject to annual inundation, forming one of the most fertile countries in the world. The whole extent of the southern coast, between the Hoogly on the west and the Megna on the east, forming the delta of the Ganges, is broken into numberless small marshy islands called the Sunderbunds, covered with forest, and swarming with tigers of the largest description and alligators. These

are uninhabited, but are resorted to during the dry season by woodcutters and salt makers, who carry on their trade at the constant hazard of their lives. Latterly, attempts have been made to clear one of the principal of these islands, named Sugor, occupying the south-western corner, but as yet little has been accomplished. There are hot sulphurous springs in some parts of this province, and the vicinity of Calcutta is occasionally subject to slight earthquakes. Rice in the greatest abundance, wheat, barley, chenna, and other grains; indigo, cotton, silk, hemp, tobacco, opium, sugar, mustard, ginger, madder, lac, dyeing and medicinal drugs and gums, various seed oils, betel, wax, ivory, iron, saltpetre, limestone, shell lime, coal, and salt. Its manufactures of silk, and of muslins, calicoes, and other descriptions of cotton goods, have long been the most celebrated in India. Amongst its fruits are oranges of the finest kind, which are produced in Silhet in such quantities that they have been sold at the rate of 1000 for a rupee. The sheep and cattle are small, as are also the horses, of which there are some breeds of a remarkably diminutive size. Elephants abound, with tigers, bears, apes, monkeys, and other wild animals and snakes of all descriptions. The rhinoceros is likewise found in this province, chiefly in the northern and north-western parts, and otters are numerous. The silk, of which mention has been made above, comes from a small worm which feeds upon the leaves of the mulberry tree. The worm, when full grown, spins from its body, like the spider, a fine thread, which it winds round itself so as to form a ball. This ball, which is called a cocoon, is thrown into hot water to kill the worm inside, and then the silk is wound off on a wheel. If the worm be not killed in this way, it changes into a moth, and eating its way out of the cocoon spoils the silk. The

towns are Purnea, Rangamathy, Goalpara, Chelonaree, Dinajpoor, Nussurabad, Silhet Chera Poonjee, Moorshedabad, Burhampoor, Cossimbazar, Nattoor, Dacca, Jureedpoor, Narraingunj, Burdwan, Bankrora, Midnapoor, Jellasure, Chundernagore, Serampore, Calcutta, Rishenagur, Moolec, Burrishol, Lukhipoor, Romilla, Chittagong, and Cox's Bazar. In Hindoo books this province is generally designated as the Gour or Bunga Desa. The lower part of the province was anciently called Bung, from which, probably, has been derived its present general appellation of Bungalee, or Bengal. The upper parts of the province, not liable to inundation, were distinguished by the term Barindra. The inhabitants are Hindoos of various classes, and Mahomedans. The Hindoos of the central parts of the province are styled Bengallies, or Bengalese, and are distinguished for their effeminate and timid character, though in words, forward and litigious. There are also connected with this province several savage tribes, probably the original inhabitants, dwelling in the woods and hills. The principal of these are the Garrows, Cosseahs, or Khasiyas, and Kookees. The prevailing language of the province is called Bengalee, and is written in the Deva-Nagree character. Hindostanee, or Hindee, is also general.

BERAR, a province of India. It is bounded on the north by Khandesh and Gondwana; east, Gondwana; south, Beder and Aurungabad; west, Aurungabad and Khandesh. The province is divided into a number of small districts, but which are not sufficiently well defined to be correctly enumerated. The rivers are the Tuptee, Wurda, Paecn Gunga, and two Poornas. The Wurda and Paecn Gunga both have their sources in this province. The Paecn Gunga flows easterly into the Wurda, and the Wurda south-easterly, joining the Wyne Gunga in Gondwana;

one Poorna flows westerly into the Tuptee, and the other south-easterly into the Godavery. The principal portion of this province consists of an elevated valley shut in on the south by ranges of hills, extending from Ajuntee to the Wurda; other ranges of hills traverse the province further northward, but the country in general is open. The soil is chiefly of the description designated black cotton, and is naturally fertile, though, owing to the very disturbed state in which the province has long been, it is poorly cultivated. The productions are wheat, maize, gram, and other grains; cotton and flax. The bullocks of this province are noted for their size and strength. The towns are Gawilgurl, Narnulla, Ellichpoor, Mulkaipoor, Balapoor, Akola, Oomrawutti, Ajuntee, Jaffurabad, Maikher, and Mahoor.

BERRIARAH, or **GURREARAH**, a shepherd. Beyond the metropolis of India a Berriarah is included among the usual servants attendant upon the out-door concerns of a family. It is a common, and often an unavoidable practice, for up country families to keep their own flocks and herds, or they stand an indifferent chance of getting supplied with good meat.

BETEL, the Areka. See **PAUNSOOPAREE**.

BEY, a Turkish title of nobility.

BEYA, or **BEAS**, a river (the Hyphasis of the Greeks), which rises in the Himalayas, and falls into the Sutlej some distance above Ferozepoor.

BIADON, the fifth month in the Hindostanee year. See **BYSACK**.

BHAGIRUTTEE, the name which the Ganges acquires in the province of Gurwal, where it has its source.

BHAIRAVA, or **BIYRU**, in the Hindoo mythology, is an incarnation or son of Siva, in his destructive character, and Kali. He is a terrific deity, and can only be satisfied by blood. He cut off the fifth head of Brahma with his thumb nail. There are two Bhairavas, the fair and the

black (Gora and Hala), who, in the field of battle, are the standard-bearers of their mother. The sable deity is the one most worshipped. The dog is sacred to him, and in sculptures he is commonly represented on one. He is also called Bajranga, or of thunderbolt fame. Under the name of Bhairava, Siva is regent of Kashi (Benares). All persons dying at Benares are entitled to a place in Siva's heaven; but if any one violate the laws of the *Shastra* during his residence, Bhairava grinds him to death.

BHAT, boiled rice, the staple food of the natives of Lower India. It is likewise much used by Europeans in that country, in conjunction with fried fish, curried meat, &c.

BHATNEER, in the province of Ajmeer, is the principal town of the Bhattee tribe, and is a place of some antiquity, as it is mentioned as having been taken by Tymoor in 1398. It stands on the eastern border of the Great Desert.

BHATOTUR, from *bhaat*, a class of brahmuns; meaning a maintenance for the *bhaat* brahmuns.

BHATS. See **GUZERAT**.

BHATTEAS, inhabitants of the province of Ajmeer, or Rajpootana. They were originally shepherds, but have long been noted as a plundering tribe, remarkable for carrying on their depredations on foot, and for the length and rapidity of their excursions. See **CUTEN**.

BHATTIAS, a Hindoo tribe, the principal merchants of the country, actively engaged in trade with Arabia and the west of India.

BHAUGULPOOR. The Ganges is here of great breadth. In the rainy season, when the waters have risen, the river is not less than eight miles across! The situation of Bhaugulpoor is pretty and healthy. It commands a distant view of Mount Mandar, an insulated conical hill, renowned as a place of Hindoo pilgrimage. There are some silk manufactories here, which produce a

coarse stuff, called *baftah*, and a lighter silk termed *tusser*, much used, when stretched upon a frame, for room-punkalis, and also for gentlemen's blouses and ladies' morning-dresses. The station is a civil one, but a corps of hill rangers, composed of the Puharees or hill men, is kept up in an excellent state of discipline, to protect the country from banditti, and otherwise to act as the magistrate may occasionally require. The Puharees, who inhabit the neighbouring hills, are not many degrees removed from the savage race. They live chiefly by the chase, and always go armed. They are hospitable and honest in their intercourse with one another, though accustomed to make predatory inroads upon their neighbours or hereditary foes. Their probity is remarkable, and they are faithful when employed as servants. They believe in a Supreme Being, to whom they offer up sacrifices, and have adopted the doctrine of Metempsychosis.

BHAVANI, in Hindoo mythology, another form of Parvati. She is nature personified; in which character she is fabled. Parvati is very generally known under the form of Bhavani among the Jainas, Bhuddas, and other heterodox sects. At Omer Kantee, near the sources of the Nerbuddah and the Soane, she is fancifully worshipped as Bhavani, under the symbol of Narmada, or the Nerbuddah river.

BHAY KHELAUT, cost of robes of honour called *khelats*. Farms under the Deccan government. A cess, or contribution, was levied to defray the expense of providing such dresses.

BHEARER, an annual Mahomedan *fête*, which takes place at night. It is instituted in honour of the escape of an ancient sovereign of Bengal from drowning, who, as the tradition relates, being upset in a boat at night, would have perished, his attendants being unable to distinguish the spot where he struggled in the water, had

it not been for a sudden illumination caused by a troop of beauteous maidens, who had simultaneously launched into the river a great number of little boats, formed of cocoa nuts, garlanded with flowers, and gleaming with a lamp, whose flickering flame each viewed with anxious hopes of happy augury. The followers of the king, aided by this seasonable diffusion of light, perceived their master just as he was nearly sinking, exhausted by vain efforts to reach the shore, and guiding a boat to his assistance, arrived in time to snatch him from a watery grave. This is the common, though not the universal interpretation of the origin of the festival. Whatever may have been the motive of its institution, the scene which is exhibited on the occasion of its celebration is exceedingly beautiful. The banks of the Ganges are brilliantly lighted up on the evening of the festival, and numerous flights of rockets announce the approach of a floating palace, built upon a raft, and preceded by thousands of small lamps, which cover the surface of the water, each wreathed with a chaplet of flowers. The raft is of considerable extent, formed of plantain trees fastened together, and bearing a structure which Titania herself might delight to inhabit. Towers, gates, and pagodas, appear in fantastic array, bright with a thousand colours, and shining in the light of numberless glittering cressets.

BHEELS (Coolies, Ramoosces). The Bheels, a race of people who inhabit the northern part of the chain of Ghauts running inland parallel with the coast of Malabar. On one side they are bordered by the Coolies, and on another by the Goonds of Goandwana. They are considered to have been the aborigines of Central India; and with the Coolies, Goonds, and Ramoosces, are bold, daring, and predatory marauders; occasionally mercenaries, but inva-

riably plunderers. There are, however, many shades of difference in the extent of the depredations of these several people, in which the balance of enormity is said to be considerably on the side of the Bheels. They are, nevertheless, described as faithful when employed and trusted, and the travellers who pay them their *choute*, or tribute, may leave untold treasure in their hands, and may consider themselves as safe with them as in the streets of London. "Their word is sacred, their promise unimpeachable." The Bheels are a distinct and original race, claiming a high antiquity, and that they were masters of the fertile plains of India, instead of being confined, as they now are, to the rugged mountains, and almost impenetrable jungles. The Rajpoot princes deprived them of the fairest portions of their country, leaving them the wild and uncultivated tracts which they now inhabit. The Bheels are divided into many tribes, the chief of which claim a distinct celestial origin, in addition to their common divine descent. Some of these tribes have been converted to Mahomedanism, but the larger part of them are professedly Hindoos. They worship the same deities, but limit their ceremonies to propitiating the minor infernal deities, particularly *Sita Maya* (Shetula), the goddess of the small-pox, whom they invoke under various names, in the hopes of averting its dreadful ravages. They pay great reverence to Mahadeo.

BHEESTY, properly Bihishtee, a water-carrier. Hanging a "sheepskin on his recreant hip," filled with the fluid obtained from wells, tanks, or rivers, the bheestee supplies water to the domestic establishments in India (pumps being unknown in the houses) and the troops on the line of march.

BHOGUEWITTER, from *bhogu*, enjoyment, possession, and *oottin*, a maintenance to any person. A Hindoo grant.

BHILSEA, a large town on the east side of the Betiva, about thirty-two miles to the north-eastward of Bhopal. It is celebrated for the tobacco of the surrounding district, which is carried to all parts of India.

BHOOJ, the capital of Cutch. It is situated inland in Lat. 23 deg. 15 min. N., Lon. 69 deg. 52 min. E. It is a modern town, having been founded by the Rao of Cutch, about the commencement of the seventeenth century. It is tolerably well built, and contains about 20,000 inhabitants, among whom are artists remarkable for their ingenuity in working gold and silver. This town was nearly destroyed in June, 1819, by a severe earthquake.

BHOOTEAS, inhabitants of Bootant, a division of the province of Kumaon in India, q. v.

BHOOWANI, a town in the province of Coimbatore, which, being situated at the conflux of the rivers Bhoowani and Cavery, is considered a sacred place, and is in consequence much resorted to by the Hindoos.

BHOPAL is a Mahomedan principality, founded in the latter part of the seventeenth century by a Pathan chief, to whom the district was assigned as a reward for his services by Aurungzebe. His family still continue to hold the government, having succeeded in maintaining their independence against all the attacks of the neighbouring Marhatta chiefs, without any aid from the English, until 1816, when, in consequence of the widely increasing power of the Pindarees, the British government found it necessary to take his state under its protection. Bhopal has ever since remained in peace.

BHOPAL, a town situated about 100 miles to the eastward of Oojein, on the frontier of the province of Malwa, having one gate in Malwa, and the opposite one in Gondwana. It is the capital of the nabob of Bhopal, but in other respects is not a place of any particular note.

BHOWANEE, the popular name of one of the Hindoo goddesses, more correctly called Parvati, which see.

BHOWLEY, the term, as applied to land, used under the native governments of India, where the produce of the harvest is divided between the government and the cultivator.

BHOWNUGGUR, a small town in Guzerat.

BHUND MOORG, the jungle cock. This bird is pretty generally known to Indian sportsmen. It is found in almost every part of the country where there is jungle. Being exceedingly shy, and frequenting the thickest cover, an elephant is necessary for this sport, though an occasional bird may be shot on foot. The cock weighs about 3lbs. 2oz., being something smaller than the game bird; the hen smaller still, and of a dirty brown colour, except here and there, where she shows the game feather. The bills of both are much shorter and more curved than the common or game fowl, and the spurs of the cock much longer and thicker, and he has a peculiarly brilliant feather in the wing, which the other cannot boast of. They occasionally rise in pairs, affording an easy shot, though likely to flurry a young sportsman on first coming across them.

BHURRAL, or bunbhera, or nahoor, the wild sheep of the Himalays, is a variety of the *ovis ammon*, the argali of Siberia, or the Asiatic argali, and the *ovis musmox*.

BHURTPORE, the capital of the Bhurtpore rajah, one of the principal Jat Chieftains, is situated in Lat. 27 deg. 17 min. N., Lon. 77 deg. 23 min. E. This place is much noted on account of its siege in 1805 by the English, who four times assaulted it, and were repulsed with severe loss. The rajah, however, fearing to continue his resistance, sent his son to the English camp with the keys of the fort, and submitted. This chief, who so gallantly

defended his capital, died in 1824, and was succeeded by his son, who also died immediately afterwards, leaving a son, then seven years of age, under the guardianship of the mother and an uncle. In 1825, a cousin of the young rajah murdered the uncle, and seized the person of the rajah, on which the British government being compelled to interfere, Bhurtpore was once more attacked by the English, and in January, 1826, was taken by assault after a siege of six weeks. The town was subsequently restored to its lawful chief.

BIJANAGUR, on the bank of the Toombudra, in Lat. 15 deg. 14 min. N., Long. 76 deg. 37 min. E. About 30 miles north-westerly from Bel-lary, are the ruins of the ancient Hindoo city of Bijanagur (Vijayanuggur, the city of victory). Though long uninhabited, except by a few Brahmuns, the numerous pagodas, choultries, and other buildings, composed of massive blocks of granite, still in excellent preservation, bear witness to its former grandeur. Amongst other remarkable buildings, there is at a part of the town called "Humpee," a magnificent temple dedicated to Mahadeva, the gobrum of which is of ten stories, about 160 feet in height. Including Anagoondy, on the opposite bank, this celebrated city is said to have been twenty-four miles in circumference. It was founded in the year 1336.

BIJNEE, a dependency of the province of Bengal. It adjoins Kooch Bahar, having on the north Bootan; east, Assam and the Garrows; and, on the south, the Bungpooor district of Bengal. This district is separated by the Brahma-pootra into two divisions, the northern called Khun-taghat, and the southern Howraghat. It is fertile, and, if well cultivated, would be a very valuable district, being well watered and open, and having an excellent soil. The chief productions are rice, wheat, barley, betel, and sugar. It also possesses

the mulberry-tree, which, however, has not as yet been made use of for the rearing of silkworms. The principal town is Bijnee, situated in Lat. 26 deg. 29 min. N., Long. 89 deg. 47 min. E.

BIKANEER, in the province of Ajmeer, is situated in the midst of a very desolate tract of country, Lat. 27 deg. 57 min. N., Long. 73 deg. 2 min. E. It is a fortified town, and the capital of the rajah.

BIMLIPATAM, a seaport, and place of considerable coast trade in the district of Chicacole, in the Northern Circars. The chief articles of export are cotton cloths, commonly called "piece goods," which are manufactured in various parts of the district.

BINTANG is a small island, lying off the south-eastern end of Malaya, in Lat. 1 deg. N., about thirty-five miles in length by eighteen in breadth. It belongs to the Dutch, who have a town there, named Rhio.

BISHNOTTER (correctly, *vishnootter*), from *Vishnoo* and *oottur*, i. e., a grant of land under the native government of India for the worship of *Vishnoo*. A Hindoo grant.

BISMILLAH! Persian. "In the name of God!" an exclamation constantly in the mouths of Mahometans, who pronounce it on all occasions before commencing even the most common operations of life: it is prayer, invocation, blessing.

BOBBERY, BOBBERY WALLAH, noise, a noisy fellow. The word is properly *Bapré*.

BO-GAHA, the Botree, or "God-tree" of Ceylon. It is considered sacred by the natives of Ceylon, as being the tree under which Budha, when in the island of Ceylon, was accustomed to sit and preach to the people, and against which he leaned at his death. Those bogahas that grow near the wiharas, or temples, are generally enclosed with stones, to the height of three or four feet, the roots carefully covered with earth, and the space around swept clean. Sometimes

the natives carry their veneration for the tree so far, as to erect an altar, or place a table under it, and burn lamps near it, and offer flowers, &c., to it daily, as they do to the images of Budha. If they find one of these trees in the jungle, the place is cleared round it, and it is protected with as much care as those near the temples. It is held to be a work of great merit to plant these trees, as he who does so is sure to enjoy heavenly beatitude hereafter. It grows to a great height, and has long spreading branches.

BOKHARA, in Tartary. It stands about six miles from the southern or left bank of the Zur-Ufshan, in Lat. 39 deg. 43 min. N., Long. 64 deg. 30 min. E. This is a city of great antiquity, and particularly celebrated amongst the Mahomedans from its having been at an early period conquered and converted to their faith. On this account, as well as because of the number of learned men whom it produced, its Mahomedan rulers gave it the title of *shureef*, or holy, by which name it soon became distinguished in the east. It was for many centuries a very rich and populous city, but in common with all other places under Mahomedan rule, it has undergone many changes, and has long ceased to be of any importance. The present city is about eight miles in circumference, and is surrounded by a wall having twelve gates. It has a great many mosques with lofty minarets, particularly the Great Mosque, part of which was built by the renowned Tymoore, besides colleges of various kinds, said to be 366 in number, frequented by students from all parts of the country. It has a population of about 150,000, including about 4000 Jews of a remarkably handsome race, emigrants from Meshid in Persia, and about 300 Hindoos, chiefly Shikarporees from Sind. In this city may be found Persians, Turks, Russians, Tartars, Chinese, Afghans, and Indians, all

assembled together in the same bazars. This city is remarkable for the prevalence of guinea-worm, nearly one-fourth of its population being attacked by it in the course of every year.

BOLAUK, a nasal trinket, worn by native Indian women; it is flat, and has a small ring, with hook and eye, at its narrowest part, for the purpose of appending it to the middle of the nose, by means of a gold ring passing through the *septum*, or division between the nostrils; the ornament lying flat upon the upper lip, and having its broad end furnished with pendants. It is inconceivable what the Hindoo women undergo for the sake of displaying their riches in this way. Not only does the *bolauk* interfere with the operations of the lips during meals, but ulcers of the most unsightly description are often created in that very tender part to which the ornament attaches.

BOLEAH, a small covered boat, used on the Ganges.

BOMBAY, in the province of Aurungabad, is the third principal English town in India. It is situated in Lat. 18 deg. 56 min. N., Long. 72 deg. 57 min. E., on a small island, about ten miles in length and three in breadth, lying south of Salsette, from which it was formerly separated by an arm of the sea about 200 yards across, but now communicating with it by a causeway, which was completed in 1805. The first European settlement here was formed by the Portuguese, who acquired possession of the island in 1530, from the chief of Tanna in Salsette. In 1661 the Portuguese ceded it to the English. It is a place of very extensive commerce with every part of the world. Its harbour is the best in India, and its dockyards large and good. Vessels of the largest size, as well for the British navy, as for the merchant service, are built here by Parsee shipwrights, perfectly equal to those constructed in the dockyards of England. The population of the

town of Bombay is estimated at 200,000 persons, comprising a mixed multitude of Hindoos, Parsees, Mahomedans, Portuguese, Jews, and a few Armenians. About five miles eastward from Bombay is a small island named Elephanta, in which is a remarkable cave, formerly used as an idol-temple. It is eighteen feet high, fifty-five feet long, and as many broad, and is filled with large idols, of which the principal is a colossal Trimoorti, or three-formed figure, combining Brahma, Vishnoo, and Siva. The cavern is not now used as a place of worship. Near the landing-place, leading to the cavern, is a large elephant hewn out of the rock, from which the Portuguese gave the island its present name. There are also other remarkable excavations at Kanneri in Salsette.

BOONDEE, a handsome, well built city, in Lat. 25 deg. 28 min. N., Long. 75 deg. 30 min. E., the residence of the rajah of the district, in the province of Ajmeer.

BOORHANPOOR, formerly the capital of the province of Khandesh, is situated in a fine plain on the banks of the Tuptee, in Lat. 21 deg. 19 min. N., Long. 76 deg. 18 min. E. This is one of the largest and best built cities in the Deccan, and abundantly supplied by water brought into the town by aqueducts, and distributed through every street, the stream being conveyed at a certain depth below the pavement, and the water drawn up through apertures by means of leather buckets. The grapes grown in the vicinity of this town and Asseergurh are considered the finest in India.

BOORRAUK, a proper name in Persia for a swift horse. Literally, "lightning."

BOOSA, chopped straw; food given to cattle in India.

BOOSSAH (Hindostance), chaff.

BOOTAN. The province of Bootan is adjacent to the northern frontier of the province of Bengal. It is bounded

on the north by the Himalaya mountains separating it from Thibet; east, by China; south by Assam, and the frontier districts of Bengal; and west, by the river Teesta, separating it from Sikkin. It has no divisions worthy of particular notice. Its rivers are numerous. The principal are the Teesta, on the west; the Gudhadhur towards the centre; and Monas or Goomarce, to the eastward; all flowing from the Himalaya range, the Teesta into the Ganges in the province of Bengal, the others into the Brahmapootra. The northern portion of this country consists of an irregular assemblage of lofty mountains known by the general appellation of Tangustan, some covered with snow, others clothed with forests. Amongst these are populous villages, surrounded by orchards and plantations; at the base of the hills, towards the Bengal frontier, is a plain of about twenty-five miles in breadth, covered with luxuriant vegetation, and marshy forests abounding with elephants and rhinoceroses. From its mountainous character the climate of Bootan varies greatly, the inhabitants of the more elevated parts shivering with cold, while a few miles lower down the people are oppressed by intense heat. Every favourable spot is cultivated, the sides of the mountains being industriously cut into terraces. Its principal productions are wheat and other grains, numerous fruits and vegetables, including peaches, apricots, strawberries, and other fruits; bees' wax, ivory, and coarse woollen manufactures. In the forest there is a variety of useful timber, such as the ash, birch, yew, pine, and fir, the last growing to a considerable size; and the hills yield abundance of limestone. Wild animals are not numerous, with the exception of those in the low country. Monkeys of a large and handsome kind abound, and are held sacred. Bootan has also a peculiar breed of horses, noted for strength and activity. They

are small and short-bodied, seldom exceeding thirteen hands in height, but remarkably well proportioned, and commonly piebald. They are known in India by the name of Tangun, or Tanyan, from Tangustan their native country. and numbers of them are brought to Rungpoor for sale by the annual caravans from Bootan. The principal towns are Tassisudon, Poonukka, and Wandipoor, towards the north, and Dellamcotta, Lukheedwar, Bukhsheedwar, and Kuchboobaree, lying along the southern hills, nearly in a line from west to east. The inhabitants are styled Bhootiyas, or Bootanners. They are part of a numerous tribe of Tartar origin, which has peopled the greater part of the mountainous tract bordering upon the Himalaya range. In features they resemble the Chinese, and like the Chinese they are remarkable for cowardice and cruelty, though in person a very robust and active race. Their weapons are chiefly bows and arrows, and swords; their arrows being generally poisoned. They have also firearms, but of a very inferior kind. There are also some thousands descendants of Bengalese and Assamese. The total population is believed not to exceed 150,000. The government of this country is of a very peculiar character. There are in fact two sovereigns, one styled the Debor Deva rajah, who exercises all the real authority; and a second; styled the Dhurma rajah, who is the legitimate sovereign. The Dhurma rajah, however, being considered a sacred person, and an actual incarnation of the Deity, never interferes in any but religious matters, leaving every thing else to the Deva rajah, who is nominally his deputy. The religion of Bootan is the Booddhist system of Thibet, or, as it is termed, the lama religion. Four different dialects are spoken in different parts of this country. The whole are generally designated as the Bhootiya language, and it is believed

to be derived from the language of Thibet.

BORAS, a singular class of men found in all the larger towns of Guzerat, and in parts of Khandesh and the adjacent provinces, who, although Mahomedans in religion, are Jews in features, manners, and character. They form everywhere a distinct community, and are noted for their skill in trading and their extreme devotion to gain. They profess to be quite uncertain as to their own origin.

BORNEO. This island, which is the largest in the Eastern Archipelago, extends from Lat. 70 deg. N. to Lat. 4 deg. S., and from Long. 109 deg. to 118 deg. E. In length, it is estimated to be about 750 miles by an average breadth of 350. It comprehends several distinct principalities, of which the principal and only one of note is Borneo, occupying the north-western coast along a line of about 700 miles. Little is known of its interior, but as far as has been ascertained, the island is in general level towards the coast, and cultivated; and inland, mountainous and covered with forests. Its productions are abundant; rice, sago, pepper, camphor, cinnamon, wax, rattans, and many useful woods; and in the seas, pearls, mother-of-pearl, tortoise-shell, and sea-slug (*biche de mer*). It has all the common domestic animals, and the forests swarm with wild beasts, including the elephant, rhinoceros, and leopard, but no tigers. It has numerous varieties of the ape and monkey tribes, amongst which is the ourang-outang, or "*man of the woods*," so called by the Malays, from its great resemblance in size and figure to the human form. Gold is abundant, and diamonds, frequently of a large size. Sago, which has been mentioned above, is produced from a species of palm, the trunk of which is filled with a spongy pith, which, being extracted, is ground down in a mortar, and then passed through a sieve, by which means it is

formed into grains, as it is seen when brought to India. One tree yields upon an average about 300 pounds of sago, and the tree is generally considered ripe for cutting down in fifteen years. The principal town is Borneo, situated on the coast, in Lat. 4 deg. 56 min. N., Long. 114 deg. 44 min. E. There was formerly an English factory here, but it has been abandoned for some years in consequence of the unsettled state of the country. By its inhabitants, and throughout the Archipelago, this island is called Pulo Klemantan; but Europeans have given it the name of Borneo, from "Boornee," the principal state, and the first visited by them. The inhabitants are composed of Malays, Sooloos, Javanese, and others, on the coast, noted as rapacious and cruel pirates, and a number of savage tribes in the interior, of which the principal are the Dayaks and Biajos. These are of the original brown race, and are much handsomer and fairer than the Malays, to whom they are also superior in strength and activity. There are also great numbers of Chinese, more than 200,000 of that nation being settled at the gold mines. None of the Negro race have been seen in Borneo. The total population of the island is supposed to be about 4,000,000. The people are in a degraded state, but there is now some hope of their reaping the blessings of civilisation. A few years since an English gentleman of fortune devoted his days, his riches, and his life to their emancipation from barbarism and bondage. In his own person and from his own purse Mr. Brooke supplied the enterprise of a missionary and the subscriptions of a congregation. Silently and without proclamation he departed with a following which he had formed, and betook himself to an unexplored island in a distant sea, where thousands of miserable wretches were living in a state just so much worse than the negroes of

the Bights, that they had not even the chance of being carried off to the happier lot of slavery. The relations of the Dyak to his Malay ruler were compounded from those of a Connaught cottier to his landlord, a Turkish slave to his master, and a Russian prisoner to his gaoler. His contributions were regulated solely by the wants of his superior, and his wife and children were distrained upon to supply an inevitable deficiency, or recompense an involuntary fault. Nothing but the primeval wilds of the interior, and the retreats of the more human ape could possibly have preserved the aborigines of Borneo from utter extirpation at the hands of the Malay. With four European and eight native followers Mr. Brooke landed on the coast. In eight short months he had interposed himself between the persecutors and the oppressed, had released the necks of the Dyaks from their intolerable yoke, had inculcated a little sobriety as well as a salutary terror into the minds of the Malays, had reluctantly received a dominion untenable by its possessors, and had transformed the principality of Sarawak from a miserable agglomeration of pirates and slaves, into a miniature kingdom of contented subjects—a refuge for the persecuted, a terror to the prowling corsair, and a model for the whole Archipelago.

BOSTANDGIS, the body-guard of the Sultan. They superintend his gardens and palaces, and attend him on his aquatic excursions. They are expert in the use of the oar, and invariably row the Sultan's caique.

BOTELHO, a small sloop, used to navigate the upper part of the Persian Gulf and the Tigris and Euphrates.

BOY! probably a corruption of *blace*, brother. At Bombay and Madras a servant is summoned to his master's presence by this call (as *Qui-hye!* is used in Bengal), and it is rather amusing to the stranger sometimes

to see the summons answered by a very venerable "boy" indeed.

BRAHM, according to the Hindoos, the Almighty, infinite, eternal, incomprehensible, self-existent being; he who sees every thing, though never seen; he who is beyond the limits of human conception; he from whom the universal world proceeds; whose name is too sacred to be pronounced, and whose power is too infinite to be imagined. Under such, and innumerable other definitions, is the Deity acknowledged in the Veda, or sacred writings of the Hindoos; but, while the learned Brahmuns thus acknowledge and adore one God, without form or quality, eternal, unchangeable, and occupying all space, they have carefully confined their doctrines to their own schools, and have taught in public a religion, in which, in supposed compliance with the infirmities and passions of human nature, the Deity has been brought more to a level with our own prejudices and wants; and the incomprehensible attributes assigned to him, invested with sensible, and even human forms. Upon this foundation the most discordant fictions have been erected, from which priestcraft and superstition have woven a mythology of the most extensive character. The Hindoos possess three hundred and thirty millions of gods, or forms under which they are worshipped. Certain it is, that the human form in its natural state, or possessing the heads or limbs of various animals; the elements, the planets, rivers, fountains, stones, trees, &c., &c., have been deified and become objects of religious adoration. The Brahmuns allege, "that it is easier to impress the minds of the rude and ignorant by intelligible symbols, than by means which are incomprehensible." Acting upon this principle, the supreme and omnipotent God, whom the Hindoo has been taught to consider as too mighty for him to attempt to approach, or even to name, has been lost sight of in the multiplicity of

false deities, whose graven images have been worshipped in his place. To these deities the many splendid temples of the Hindoos have been erected; while, throughout the whole of Hindostan, not one has been devoted to Brahm, whom they designate as the sole divine author of the universe. Brahm, the supreme being, created the world; but it has not been agreed upon by the Hindoo mythologists in what manner that important event took place. Some imagine that he first formed the goddess Bhavani, or nature, who brought forth three sons, Brahma, Vishnu, and Siva, whom, having converted herself into three females, she married. The first (or Brahma) was called the creator; the second (Vishnu), the preserver; the third (Siva), the destroyer. To these the future arrangement and government of the world were entrusted. Others believe that the elements of the world were enclosed in an immense shell, called the mundane egg, which burst into fourteen equal parts, and formed the seven superior, and seven inferior worlds. God then appeared on the mountain Meru, and assigned the duties of continuing the creation to Brahma; of preserving it to Vishnu; and of again annihilating it to Siva. Others again assert, that as Vishnu (the preserving spirit of God) was sleeping on the serpent Ananta, or eternity, on the face of the waters, after the annihilation of a former world, a lotus sprung from his navel, from which issued Brahma; who produced the elements, formed the present world, and gave birth to the god Rudra (or Siva), the destroyer. He then produced the human race. From his head he formed the Brahmuns, or priests; from his arms, the Kettries, or warriors; from his thighs, the Vaisyas, or merchants; and from his feet, the Sudras, or husbandmen. The religion of the Hindoo sage, as inculcated by the Veda, is the belief in, and worship of, one great and only God, omniscient and om-

nipotent, of whose attributes he expresses his ideas in the most awful terms. These attributes he conceives are allegorically (and allegorically only) represented by the three personified powers of Creation, Preservation, and Destruction — Brahma, Vishnu, and Siva. But this consistent monotheism, this worship of God in unity, is bounded here; as the religion taught to the common herd is polytheism, accompanied by the most disgusting of abominations, profanations, and inconsistencies, for the deities most honoured, and the worship most practised, are of the least beneficent character. Thus Siva, Durga, Kali, Surya, Mungula, and Sani, are held in far higher veneration than those deities whose attributes are of a more mild, but less imposing description. Five sects of Hindoos exclusively worship a single deity, and one sect recognizes the five divinities which are adored by the other sects respectively. These five sects are the Saivas, who worship Siva; the Vishnaivas, who worship Vishnu, Saurias, Surya, or the Sun; the Ganapatyas, who adore Gamisha; and the Sactis, who worship Bhavani, or Parvati: the last sect is the Bhagavatis. These deities have their different avatars, or incarnations, in all of which, except that of the Sactis themselves, they have their *sactis* (wives), or energies of their attributes. These have again ramified into numerous names and forms.

BRAHMA. This deity, the least important at the present day of the Hindoo Triad, is termed the creator, or the grandfather of gods and men. Under this denomination he has been imagined to correspond with the Saturn of the Greeks and Latins. Brahma is usually represented as a red or golden coloured figure, with four heads. He is said (by the Saivas) to have once possessed five; but, as he would not acknowledge the superiority of Siva, as Vishnu had done, that deity cut off one of

them. He has also four arms, in one of which he holds a spoon, in another a string of beads, in the third a water-jug (articles used in worship), and in the fourth the Veda, or sacred writings of the Hindoos. The temples of this deity in Hindostan have been overturned by the followers of Vishnu and Siva; and he is now but little regarded, and very seldom, if at all, worshipped, except in the worship of other deities. Like the other gods, he has many names. Brahma had few avatars or incarnations on earth: Daksha is the principal of them; Viswakarma, Nareda, and Briga are his sons. The Brahmaticas, Menus, and Richis, are also called the descendants of Brahma. His heaven is described as excelling all others in magnificence, and containing the united glories of all the heavens of the other deities.

BRAHMAPOOTRA, the largest river in India. It rises on the north side of the Himalaya mountains, about Lat. 32 deg. N., and Long. 82 deg. E. It runs eastward through the country of Thibet, and after winding for a great distance through the mountains which divide Thibet from Assam, turns to the westward into Assam, and enters the province of Bengal near Bungamutty. It then passes round the western point of the Garrow mountains, after which it turns to the south and joins the river Megna in the district of Dacca. It then takes the name of Megna, and uniting with the Ganges near the sea, flows with it into the Bay of Bengal. The whole course of this river, following its windings, is about 1,600 miles. In 1822, this river overflowed its banks in the district of Bakerunge, and deluged the surrounding country. About 37,000 men and women were destroyed by the flood.

BRAHMUNY BULLS. A curious practice exists among the Hindoos of the Brahmin caste, of branding young bull calves in the haunches with the emblem of Siva, and turning

them loose to feed where they list. Knowing that they are devout offerings to Siva, the Hindoos not only forbear to molest them, but suffer them to eat the grass in their meadows, the flowers in their gardens, and the grain exposed in their markets and shops. As the bulls grow up, however, they become exceedingly mischievous, and commit every description of offensive trespass, as if aware that they enjoy an immunity from chastisement.

BRAHMUNS. The Brahmuns are the first and most distinguished race of the Hindoos, mythologically described to have sprung from the head of Brahma; as the Ketttries, Vaisyas, and Sudras did from his arms, thighs, and feet. They had, in consequence, the charge of the Vedas assigned to them; and from them only (except among the *Yogees*, mostly weavers, the *Chundalus*, and the basket-makers, who have priests of their own castes) can the sacerdotal office be at any time filled; and their influence in that character is almost unbounded. In the sacred writings they are styled divine, and the killing, or entertaining an idea of killing, one of them is so great a crime, that Menu says, "no greater can be known on earth." There are various orders of Brahmuns, the chief of which are the *Kulenas*, the *Vanqshujas*, and the *Shrotujas*, the *Rarhees*, and the *Vordikas*, &c., &c. The divisions and sub-divisions of the different castes are also numerous. The Sudras are said to have nearly fifty. Purity of caste is held of the highest consequence among the Hindoos. Loss of caste may be caused by various means. It can be regained only by atonement and fasting on the part of the offender, together with a liberal expenditure in presents and feasting towards the Brahmun priest.

BRANDY PAUNEE, brandy and water, a beverage in much request among the Europeans in India. It is unquestionably the most whole-

some drink, taken in moderation, the alcohol destroying the *animalcula*, with which the purest water is unavoidably impregnated.

BRIGU is another son of Brahma. His name is frequently found in Hindoo mythology.

BRIJEBASSIES, or **BIRJEBAUSIES**, a description of men, armed with swords and shields, formerly employed by the Zemindars of Bengal to guard their property against dacoits, or robbers, and now generally engaged as part of the police force of the British Government.

BRINJAL, an Indian vegetable of the cucumber species, much eaten at European tables when boiled and seasoned with bread crumbs and black pepper.

BRINJAREE, men who possess bullocks which they employ in carrying goods for merchants. They are emphatically the carriers of India. They live entirely in the open air, and traverse the wilds of southern and western India with their bullocks. In their wandering habits they are similar to the muleteers of the continent.

BRISHPUT, or **VRIHUSPATI**, is, according to the Hindoo mythology, the regent of the planet Jupiter, and the preceptor of the gods, hence called their *gooroo*. He is the son of Ungina, a son of Brahma, and is of the Brahmun caste. He is described of a golden or yellow colour, sitting on a horse, and holding in his hands a stick, a lotus, and his beads. The Hindoos consider it fortunate to be born under this planet, and are strict in their worship of Brishput. Besides being called *Gooroo*, or the preceptor, he is termed *Gishputa*, the eloquent, &c., &c. Vrihuspatwar, or Thursday, is the day over which he presides. The mango tree is sacred to him.

BUCKRA EADE, a Mussulman festival still kept up with ragged pomp at Dehli, Lucknow, Hyderabad, &c. The followers of Mahomet claim to be descendants of Abraham,

through his son Ishmael, whom they aver to have been chosen for the offering of the Almighty, and not Isaac. The offering thus made to Heaven is commemorated by the sacrifice of particular animals; camels, sheep, goats, kids, or lambs, according to each person's means; this is supposed to answer a double purpose, not only honouring the memory of Abraham and Ishmael, but the sacrifices assisting in a time of great need. It is supposed that the entrance to Paradise is guarded by a bridge made of a scythe, or some instrument equally sharp, and affording as unstable a footing. The followers of the Prophet are required to skate or swim over this passage, and it will be attended with more or less difficulty, according to the degree of favour they have obtained in the sight of Heaven. The truly pious will be wafted over in safety, but the undeserving must struggle many times, and be often cut down in the attempt, before they can gain the opposite side. In this extremity, it is imagined that the same number and kind of animals, which, being clean and esteemed fitting for sacrifice, they have offered up at the celebration of the Buckra Eade, will be in waiting to convey them in safety along the perilous passage of the bridge. Under this belief, the richer classes of Mahomedans supply their indigent brethren with goats and sheep for the sacrifice; a work of charity, incited by the purest motives, and which, if not possessing all the efficacy ascribed to it, at least furnishes the poor man's home with an ample and a welcome feast; for though poverty compels the lower classes of Mussulmans to imitate the Hindoos in the frugality of a vegetable meal, they never refuse meat when it is procurable.

BUDH (**BOODH**), the Mercury of the Hindoos, is the son of Soma or Chandra and Rohini. He is a Ketric, and the first of the Chandrabans, or lunar race of sovereigns. He is

represented as being eloquent and mild, and of a greenish colour. Budh is the god of merchandize and the protector of merchants; he is, therefore, an object of worship by the Begs caste. It is fortunate to be born under this planet. Budh presides over Budhwar, or Wednesday.

BUDHA, the founder of the religion of the Singhalese, Burmese, &c. The names given to Budha in the native books are as follows: "Supreme," "Incomparable," "Vanquisher of the five deadly sins (killing, lying, adultery, theft, drunkenness)," "Teacher of the three worlds (of gods, men, and devils)," the "Sanctified," "the Omniscient," "Immaculate," "World compassionate Divine Teacher," "Benefactor of the World," "Saviour," "Dispeller of the Darkness of Sin," "Comforter of the World," "Lord of Lanka (Ceylon)," "Ruler of the World," "Ruler of Men," "Incomprehensible," "Divine Teacher," "Lord of the Divine Sages," "Deity of felicitous Advent." The doctrines of the Budhists are briefly these: they do not believe in one supreme self-existent God. Matter, in some form or other, is eternal. The present state of things has arisen out of a former, and that from one previous to it, and so on. Every living being or thing, gods, men, devils, beasts, reptiles, vegetables, are in their present state of enjoyment or suffering from the meritorious or demeritorious actions of a former state of existence. The good or the evil done by living beings in their present birth or state of existence will be rewarded or punished in a future state. The souls, or living principle of the good, on their departure from the present body, enter into other bodies, whose state will be superior to the present; and the souls of the bad, on their departure out of the present body, will enter into others more degraded than those they now inhabit. Every evil suffered in the present life is in consequence of some bad actions done in

a former ; and every good enjoyed is in consequence of some good actions in a former. But neither the good nor the evil will be eternal, for the souls continue to transmigrate till purged of every particle of evil ; when they are admitted to the supreme blessedness of *annihilation*, in which state Budha is at present. *Eternal* suffering, or *eternal* happiness, forms no part of their belief. There is no superior to whom they are accountable, to inflict punishment, or to bestow good ; but happiness *necessarily* follows a course of good actions, and misery a course of evil actions : hence there is no forgiveness of sins. Almsgiving seems to be omnipotent. It opens the door of all future good, and to Nirwana. "The sound of charitable deeds is heard through the three worlds."

BUDHUK, a species of dacoit. See **KECHUK**.

BUDRA, a river which rises in a chain of hills, called the Baba Boodun Hills, situated to the eastward of the Western Mountains, nearly opposite to Mangalore.

BUDZAT, Hindostanee. Bad caste, applied to a *mauvais sujet*.

BUGGALOW, a large single-decked vessel, with one mast and a latteen sail, employed in the carrying trade between Bombay, the Malabar coast, and the Persian and Arabian Gulfs. The owners are generally Persian, Arab, or Armenian merchants; the *nacquodah*, or captain and navigator, is an Arab, and the crew are Arabs. Horses, shawls, dates, carpets, precious stones, kalceens, and a peculiar glass ware, form the staple of the cargo from the Gulfs ; rice, cotton, crockery, and hardware form the return cargoes. The buggalows are crazy, ill-built vessels, and so badly calculated to resist a storm, that it is the usual practice of the captain, when a *shum-aul*, or north-wester, is threatened, to run for the nearest cove, and anchor till the danger is past.

BUGGESS, or **BUGIS**, an inhabitant

of Japan, the island of Celebes, the Moluccas, and other eastern islands.

BUGGARAH, a small Arab vessel, used in navigating the Persian Gulf.

BUHAWULPOOR, a large and flourishing town, the capital of the Khan of the district. It stands about sixty miles to the south-eastward of Mooltan, near the left bank of the Sutlej, here named the Garra. It has an extensive manufacture of silks, which are in much request.

BUKKUR. See **SUKKUR**.

BUKSHEE, Hindostanee. A paymaster.

BUKSHISH, or **BUXIS**, a term used to denote presents of money. The practice of making presents, either as a matter of compliment or in requital of service, is so very common in India and the East generally, that the natives lose no opportunity of asking for *bukshish*. In Egypt, perhaps, more than anywhere else, the usage is a perfect nuisance. Half-naked Arabs, donkey boys, boatmen, &c., if left alone with an Englishman, or getting near enough to him not to be heard by his fellows, will invariably whisper "bukshish !" whether he has or has not rendered any service. The word "boxes," as applied to our Christmas gifts, has probably taken its origin in the oriental term.

BULBUL, the nightingale of the East, often alluded to in the poems of Hafiz. The oriental bulbul has prettier plumage than the Philomel of European groves, but does not boast so sweet a melody.

BUMMELOW, a small, glutinous, transparent fish, about the size of a smelt, caught in the Indian Seas. When dried they are much eaten by the Hindoos and Europeans in Western India, and enjoy the facetious appellation of Bombay ducks.

BUND, Hindostanee. A band, bond, or fastening. An embankment against inundation.

BUNDER, Hindostanee. A port or harbour.

BUNDER-BOATS, boats which lie off the pier at Bombay, and carry

- passengers, goods, and occasionally cargoes to and from the shore. They are remarkably strong well-built vessels, resembling the celebrated Deal boats in form and capability.
- BUNDLECUND**, a division of the province of Allahabad (Hindustan), famous for its fertility.
- BUNDOOBUST**, Hindostanee. Tying and binding. A settlement. A settlement of the amount of revenue to be paid or collected.
- BUNDUCK**, a deposit or pledge. It is confined entirely to the Hindoos. Mussulmans are prohibited by their sacred institutes from receiving, though they are not so strictly tied down in respect to paying interest; indeed, owing to the less frugal habits of this sect, and their greater indulgence in ostentatious display, few of its individuals can be considered totally exempt from that heavy fine collected by the Hindoo *shroffs* and *mahajuns* from such inconsiderate persons as have occasion to seek their aid.
- BUNGALOWS**, Indian houses or villas of a single floor. Most of those built by Europeans are run up with sun-dried bricks, usually of a large size, eight of them making a cubic foot. With these, in a proper state for building, work proceeds at a great rate, care being taken that the slime used for cement be of a proper consistence, and well filled in. The bungalows are either thatched or tiled.
- BUNNAO**, Hindostanee. A make-up; a fabrication; applied equally to a verbal falsehood and to the docking and cropping of a pariah dog, to make him pass for a terrier.
- BUNNEAH**, a kind of chandler, chiefly to be found in cantonments, or following camps in India.
- BURGOT**, one of the many sacred trees in India.
- BURGUNDASSES**, or **BURKENDOSSES**, or **BURKANDAZES**, or **BURKONDOSSES**, from *burkundaz*, "thrower of lightning." Men armed with matchlocks, and employed as police-constables in India.
- BURHAMPORE** is an inland town, situated 20 miles south-westerly from Ganjam, in the Northern Circars. It is noted for its silk manufactures. The silk is imported from Bengal and China.
- BURMAH**. See **Ava**.
- BURM JEWIN**, a small temple on a hill at the east end of the town of Gya, in the province of Behar.
- BURNOOSE**, part of a Turk or Arab's clothing; a cloak.
- BURRA ADAWLUT**, Hindostanee. The chief court of justice. This is the vulgar term for the court, the more correct one being "Sudder Adawlut."
- BURRA-BEEBEE**, or **BURRA-MEM**, a great lady; the appellation bestowed upon the female head of a house, or the wife of the principal personage at a station or presidency of India.
- BURRA-KHANAH**, a great dinner. The word is universally applied to the feasts of the English residents in India, at which perfect hecatombs of meat are consumed. In India, as in England, a "Burrah Khana" constitutes a great portion of the felicity of the people. "Among the Hindoos," says Mrs. Postans, "it is customary for the heads of castes to expend large sums in giving feasts to their social party; thus do we find a goodly company of Sonars or goldsmiths, of Vauzaris or grain-merchants, of Kansars or copper-smiths, with similar exclusiveness, prevailing throughout the castes; while every week some one among the servants of an Eastern establishment is certain to request permission to attend 'hum-mara jat ke khana,' (the dinner of my caste,) a feast usually given either on the death or marriage of some among their friends. The Dhobi (or Washerman), if residing in his employer's compound, comes all smiles and salaams to crave permission to depart on a rice and ghee devouring exploit. The commonly dirty Mali, after donning a garb and turban of unusual cleanliness, forthwith de-

sires permission to attend the gardener's feast: and whether the occasion is one of sorrow or of joy, whether the mourners go about the city, in 'dyed garments from Bosrah' and with sound of tomtoms and of songs announce the triumph of the charming Camdeo, the table is yet spread, and the sorrowful and the gay alike seek pleasure at the festive board. The Mahomedans, in common with the Hindoos, mark the death of a valued friend by a 'Burrah Khana,' in token of the days of mourning; crowds of guests are then invited, who, squatting in circles on the ground, devour the chosen delicacies of rice and ghee, and rich pillaus, to most uncomfortable repletion. There will the mourners sit, attired in flowing robes, with long beards and dark moustache, each with his lota of water by his side, with primitive simplicity every individual using his fingers for a spoon; while all talk, and eat, and smoke, as if the party assembled were celebrating the most joyful event imaginable. This conduct is not, however, the result of heartlessness, but custom. Many may have loved with strong affection, the wife or husband, the friend or sister, who, in accordance with the inevitable doom of man, have gone so sadly from among their social group: but custom or habit has reconciled *them*, and accustomed their forefathers for ages to consider these observances as honourable and good, and a commemoration agreeable to the deceased. Sad as this may appear to those accustomed to weep and fast, and to put on mourning apparel on similar occasions, a little reflection will convince us, that this habit is at least better than such as mark the celebration of an Irish wake, where rational beings, howling in drunken chorus, commit all sorts of horrible excesses. Would men but seek to know more, and to compare more, of the usages of various people, prejudice would shrink abashed from the contemplation, and charity materially increase among

the great human family. Like our friars of old, the religious professors of Hindooism, with the sacred class of Brahmins and Fakirs, are especially addicted to the enjoyment of nourishing condiments; the wealthy and the great, consequently, as an expiation for sin, or in fulfilment of especial vows, commonly set apart large portions of their annual income for the entertainment of ecclesiastics. For days before the appointed time, preparations are to be made, and the neighbourhood of some great temple, or sacred tank, is usually decided on as the trysting-place. Thither carts laden with huge cauldrons, camels bearing ponderous sacks of grain, earboys of oil, and gourds of honey, with every appurtenance for the feast, may be seen travelling slowly towards the spot. A provision of wood in large quantities is felled in the neighbouring jungle, and numbers of women are employed, to bear water vessels from the adjacent well or river, in furtherance of the approaching culinary preparations. On the appointed day, the route between the city and the place of general rendezvous forms a lively and animated picture—women in gay and brilliant raiment, glittering with jewels, their handsome countenances radiant with holiday expectation, peep from between the crimson curtains of innumerable ruts; horsemen, on caracoling and richly caparisoned steeds, display their equestrian skill, by curvetting and wheeling the half-broken animals, whom a severe Mahratta bit alone keeps in comparative submission to their riders' will; old men and children, mounted on miserable ponies, and camels carrying double, and sometimes treble, on this occasion, through the highway; while numerous little groups may be observed emerging in knots from every bye-path in the neighbourhood. Here and there a wealthy Brahmun is seen sitting cross-legged upon a pile of cushions,

luxuriantly arranged in an open gharree, drawn by sleek and enormous bullocks, or a Fakir, smeared with dust and ashes, and crowned with a plume of brightly dyed feathers, trudges onwards amongst the people, determined to fill his wallet to overflowing, on so propitious an occasion. A festive party at length arrived beneath some widely spreading shade; all seat themselves on little knolls, or pleasant spots, to partake of the abundant feast. Each is provided with a little plate of leaves, neatly joined with twining fibres: whilst smoking platters of piled rice and seasoned curries are placed before the guests; sweetmeats and confections follow, the fragrant hookah is handed round, and the animals of burthen (not neglected in the general mirth) revel on the fragrant grass prepared for their refreshment. So passes an Indian feast. Of the general character of the condiments furnished on such occasions an idea may be formed from the subjoined list, presented by a native minister to his prince, as a carte of the articles required at a dinner, which was afterwards given to a party of Brahmins and Fakirs at a very sacred temple in one of the provinces of western India:—800 maunds of sugar, 1200 of ghee, 1200 of flour, 200 of rice, 75 of pulse, 36 of gram or grain, 50 of rice and kedgerie, 180 of badjeree, 36 of mutt, 108 of gowa for bullocks, 135 of cotton seeds, 3 of curry powder and coriander seeds, 20 of oil, 10 of salt, 3000 bundles of grass, 250 cart-loads of fire-wood, 10,000 basins, 100 maunds of tobacco, 1 of opium, and 2 of bang. The expense of this dinner amounted to 14,000 rupees, and was an entertainment of frequent occurrence.”

BURSAUT, the rainy season in India; the periodical rains.

BURSAUTTEE, a disease to which horses are subject in India during the rainy, or *bursaut*, season.

BURUTA-GAHA, the Cingalese name for the satin-wood tree, which grows

chiefly in the eastern parts of the island of Ceylon. In appearance the trunk is like the teak, and the leaves are as small as those of the jack tree. The wood is used for all kinds of ornamental furniture. It is of a beautiful colour, rather yellow, and takes a fine polish.

BUSHIRE, or **ABU-SHEER**, a town in the Persian Gulf, governed by a sheikh. There is an English resident here; and the port is a place of common resort for English vessels.

BUSSORAH, a Turkish town on the banks of the Euphrates, where an agent of the British Government resides. A public dwelling or “Residency” for the accommodation of the British Resident at Bagdad is kept up here. The commerce between Bombay and Bussorah (or Basra) is extensive.

BUTCHA, a Hindoo word in use among Englishmen for the young of any thing, from that of a mouse, to that of a man. In England we ask after the children; in India you inquire tenderly after the butchas.

BUXAR is situated on the east side of the Ganges, seventy miles below Benares. A celebrated battle was fought here in 1764, between the British and the united armies of Shajaood Dowlut and Kasim Ali-khan.

BYLEE, a common native cart, used in the interior of India.

BYRAGEE, a Hindoo ascetic, who has renounced the world.

BYSACK, the Hindostanee name for the first month in the year. The months of the Hindostanee year all begin on the days of the entrance of the sun into a sign of the Hindoo Zodiac, and they vary from twenty to thirty-two days in length, though making up 365 days in the total, and 366 days in leap years. The intercalation is made when and where it is required, not according to any arbitrary rule, but by continuing the length of each month. This brings about twenty-six leap years in every century.

C.

CAABA, the temple or mosque at Mecca, towards which all good Mus-sulmans turn their faces at the time of prayer. This edifice, or part of it, is attributed to Abraham, and is considered the holiest earthly object of Mahomedan regard.

CABOOLEAT, an agreement, particularly that entered into by the *Zemindars* and farmers with the Government of India, for the management and renting of the land revenues.

CABUL, a very ancient and beautiful city in the province of Afghanistan. It is situated in a fine plain upon the banks of the Cabul river, in Lat. 34 deg. 10 min. N., Long. 69 deg. 15 min. E. After the subversion of the dynasty of Ghuznee, Cabul became the capital of the country. It has not many buildings of note, the houses being constructed principally of wood, in consequence of the frequency of earthquakes. It had a very fine covered bazar built by Ali Murdan Khan, a celebrated nobleman in the service of the Emperor Julhangeer, but this was destroyed by the English, on their second capture of the city in 1842. On a neck of land at the eastern side of the city, about 150 feet above the plain, stands the Bala Hissar, or upper citadel, the usual residence of the kings. Outside the town is the tomb of the renowned Emperor Baber. Cabul enjoys a remarkably fine climate, and is celebrated for its beautiful gardens, which produce fruits and flowers of all kinds in the greatest abundance. Fruit indeed is more plentiful than bread, and is considered by the people as one of the necessaries of life. Its population before the war with the English was estimated at 60,000. In the mountains, a short distance to the north-westward of Cabul, in Lat. 34 deg. 40 min. N., Long. 66 deg. 57 min. E., is the city of Bamecan, the capital

of a small district of the same name, dependent upon Cabul. It consists for the greater part of a multitude of apartments and recesses, cut out of the rock, which are believed to be of great antiquity. Amongst other remarkable objects are two colossal statues, cut in the face of the mountain, about 150 feet in height, and supposed to be ancient idols. There are also some large mounds, or, as they are termed by the natives, *topes*, constructed of blocks of stone, by some considered to have been the work of the Greeks.

CACHAR, one of the Bengal dependencies, in India, bounded on the north by Assam; east, by Cossai; south, by Tippera and Sylhet; and west, by Gentia. It extends about 140 miles from north to south, and 100 miles from east to west. It is composed of two divisions, the northern called Dhurmapoor, and the southern Cachar, separated from each other by a ridge of mountains. Its principal rivers are the Capili and Boorak, both of which rise in the eastern mountains, and flow south-westerly into the Megna. This country is, for the greater part, mountainous, and much overrun with jungle and swamps. In the level parts the soil is fertile, but not well cultivated. Its productions are cotton, silk, wax, timber, limestone, iron ore, and salt, with rice and other grains. The towns are Dhurmapoor, Doodputtie, and Kospoor. The original and correct name of this country was Hairumbo. It has acquired its present denomination of Cachar from the tribe composing its inhabitants, who are called Cacharees, and are part of a numerous tribe scattered over this quarter of Asia, though the name is usually limited to the Cachar principality. They are a robust race, of fairer complexion than the Bengalese, and of Tartar features. The present religion of Cachar is that of the Hindoos, which was introduced in

1780. The language is the Bengalee, recently introduced. The original Hainumbian dialect has now become extinct.

CACTUS. This plant, in all its numerous varieties, grows in great abundance in India. It makes a formidable hedge around the compounds or garden enclosures of houses, and in some of the native towns is used, with bamboos, as a fortification. The milky juice of some kinds of cactus is often used medicinally.

CADJAN, a term used by the Europeans in the peninsula of India to denote the leaves of the fan *palmyra* tree, on which the natives of the south write with an iron style. It likewise applies to a matting made of the leaves of the cocoa-nut tree.

CAFFE-GAHA, the coffee tree of Ceylon. It is now one of the most valuable trees in the country, and the growth of it has lately become an object of considerable importance, not only among the natives, but among Europeans, many of whom have large plantations of it in the interior. It grows to about ten or twelve feet high, and is seldom thicker than nine or ten inches. The coffee-berry grows at the root of the leaves, in clusters of four or six. The berry is at first green; it then becomes red, and when ripe is nearly black. It is surrounded by a pulp of a sweetish taste. As soon as plucked, the berries are spread on mats in the sun to dry. When the moisture is quite evaporated, the berry is pounded in a mortar to take off the rough outside. By this process it is separated into two parts, flat on one side and oval on the other, and after being well cleansed and picked, it is put in bags, each containing about sixty pounds weight, and in this state sent to England.

CAFILAH, Persian. A caravan.

CAFTAN, a quilted or thick outer cloak, worn by the Turks, Persians, and Arab Shiaks.

CAHAR KA NAUTCH, the dance of the bearer, a favourite pantomimic

dance or movement among the Nautch-girls of India.

CAIQUE, a light bark, much used on the Bosphorus.

CALCUTTA, the capital of India, and the "emporium of the east," is situated on the east side of the western branch of the Ganges, in the province of Bengal, called by Europeans the Hoogly, but by the natives the Bhagiruttee, about a hundred miles from the sea, the whole of which distance is navigable for ships, the river at Calcutta itself being more than a mile in breadth. Calcutta owes its origin entirely to the English. In 1717 it was a petty village of mud huts; it is now a city of palaces. In 1756 Calcutta was besieged and taken from the English by Surajood Dowlut, the nabob of Bengal, on which occasion the English prisoners, to the number of 146, were confined by him in a small room, called the Black Hole, about twenty feet square, where in one night all, except 23, perished from suffocation. The fort, named Fort William, stands about a quarter of a mile below the city. It was commenced by Lord Clive, shortly after the battle of Plassey, and is considered the strongest in India. The total population of Calcutta, amongst which are to be found natives of every part of Asia, is estimated at about 550,000 persons. Calcutta is the seat of the supreme Government of British India.

CALICUT, on the coast, in Lat. 11 deg. 15 min. N., Long. 75 deg. 50 min. E., was formerly the capital of the province of Malabar. It is also celebrated as being the first place in India at which any European settlement was formed, the Portuguese, under Vasco de Gama, having landed there in 1498.

CALIMINDER, the name of a tree, formerly abundant in Ceylon, and used by the inhabitants in the manufacture of furniture.

CALIPH, vicegerent, successor, title of the first successors of Mahomed.

CALIYUG, the most ancient of the Indian cras. It dates from a period

3101 years before Christ. It begins with the entrance of the sun into the Hindoo sign Aswin, which is in April.

CALPA. According to the chronology of the Hindoos their extraordinary system comprises a *calpa*, or grand period of 4,320,000,000 years, which they form as follows. Four lesser yugs or yoogs, viz.:—

	Years.
1st, Satya yug.....	1,728,000
2nd, Treta yug.....	1,296,000
3rd, Dwapa yug.....	864,000
4th, Kali yug.....	432,000

4,320,000

which make one divine age or maha (great) yug; 71 maha yugs make 306,720,000 years, to which is added a sandhi (or the time when day and night border on each other, morning and evening twilight), equal to a satya yug, 1,728,000, make a manwantara of 368,448,000 years; fourteen manwantaras make 4,318,272,000 years; to which must be also added a sandhi to begin the calpa, 1,728,000 years, make the calpa or grand period of 4,320,000,000 years. Extraordinary as this jargon may appear, it is no fanciful fiction, but founded upon an actual astronomical calculation. The Hindoos calculate from the commencement of the present Cali yug, which took place in the 906th year of the world. Their date, to correspond with the year of our Lord 1832, or that of the world 5839, will be about 4933 of the Kali yug. The Hindoos have various other eras: those most commonly current are, the Saka, and the Sambat. The former is computed from the supposed birth of Salivahana, King of Pratishtana, in Southern India, in the year of the Kali yug 3179, which makes it seventy-eight years after the birth of Christ. The Sambat year numbers the luna solar years in the same manner as the Saka does the solar years. It is computed from the reign of Vikramaditya, King of Oujcin, which

began fifty-seven years before the birth of Christ.

CAMBAY is a sea-port, situated at the head of the Gulf of Cambay, in Lat. 22 deg. 21 min. N., Long. 72 deg. 48 min. E. It is an ancient town, and was formerly of considerable commercial importance. The silversmiths at this place are still noted for their skill in embossing.

CANDAHAR. This town is in the province of Afghanistan, in Lat. 36 deg. 11 min. N., Long. 66 deg. 28 min. E. It is believed that this place was founded by Alexander the Great, and has always, from its position near the frontiers of Persia, been a place of considerable importance. The original city was destroyed by Nadir Shah, and the present town was built in 1753, by Ahmed Shah, who made it his capital. It contains about 100,000 inhabitants, of whom a large proportion are Doorance Afghans. Sir William Nott, with a British force, held possession of the town against the Afghan kurds in 1841.

CANDEISH, a province of the Deccan in India, bounded on the north by Guzerat and Malwa; east, Gendwana and Berar; south, Berar and Aurungabad; west, Aurungabad and Guzerat. This province may be considered as consisting of three divisions: British, Candeish, Holkar, and Scindia. The British portion comprises the whole of Candeish Proper, and occupies the western part of the province from north to south. Holkar's portion occupies a small space in the centre, and Scindia's, a tract along the eastern side. The rivers are the Nerbudda, Tuptee, Poorna, and others. The province in general is hilly, and traversed centrally, and along its eastern, southern, and western sides, by ranges of mountains. It is, however, for the greatest part remarkably fertile, and copiously watered, and until the commencement of the present century well cultivated and thickly peopled. In 1802 it was ravaged

by the Holkar Mahrattas, and the year following it was nearly depopulated by a severe famine. From this period it rapidly declined; oppressed by a rapacious government, and continually devastated by Bheels and Pindarees, it was rendered almost a desert, and when entered by the British, in 1818, the larger portion of the province was found to be overspread with jungle, and abandoned, without inhabitants, to the wild beasts. A long period of time will probably be required ere this territory can be restored to its original prosperity. This province is capable of producing in abundance every thing found in the adjoining countries. Its fruits and vegetables are excellent, particularly grapes, which are considered the finest in India. Amongst the wild animals, tigers and wolves are very numerous and troublesome. The towns are, in British Candeish, Nunderbar, Sindwa, Dowlea, Chopra, Jamneer, Maligaum, and Chundoor; in Holkar's districts, Kurgoon and Bejagur; in Scindia's, Hoshungabad, Hindia, Hurdwa, Chorwa, Asseergurh, and Boorhampore. The inhabitants are Mahrattas, a small proportion of Mahomedans, including those of the Bora class, and Bheels, of which tribe this province may be considered the original country. The Bheels are found in all the hilly and wooded districts, from Malwa to Bejapoor, and from the eastern parts of Guzerat to Gondwana. They are a distinct people from the Hindoos, and are supposed to form part of the original inhabitants of central India. In person they are generally small and black, of wild appearance, going nearly naked, and constantly armed with bow and arrow. They are divided into a number of tribes, each under its own naik, or chief. They are generally averse to agriculture, and addicted to hunting and plunder; but, being now subject to a more regular control, they will probably acquire more civilised habits. The religion is Hindoo-

ism and Mahomedanism. The prevailing language is the Mahrattée. In the Hoshungabad district the Gondee is commonly spoken.

CANIA'TCHY, or, by mistake, CALIATCHY, a term used in Malabar, signifying landed inheritance, or property.

CANNANORE is situated on the Malabar coast, in Lat. 11 deg. 42 min. N., Long. 75 deg. 27 min. E. This town, with a small surrounding district, in the province of Malabar, was formerly under the government of a bebee or princess, whose descendant still retains the title, and resides in her palace, under the protection of the English. Her ancestor, a chief of the Maplais, purchased the estate from the Dutch. It was subsequently seized by Hyder Ali, and in 1799 annexed to the British dominions; an adequate pension being settled upon the bebee. The Portuguese had a factory at this place in 1505.

CANONGOE, an officer of the Peninsular government, whose duty is to keep a register of all circumstances relating to the land revenue, and when called upon, to declare the customs of each district, the nature of the tenures, the quantity of land in cultivation, the nature of the produce, the amount of rent paid, &c.

CANTON is the largest sea-port town in China, and the only one to which Europeans were formerly permitted to resort. It is situated on the banks of the river Quantung, or Pekiang, in Lat. 32 deg. 4 min. N., Long. 118 deg. 4 min. E., and has, besides the suburbs on shore, a large floating town upon the river, containing altogether nearly a million and a half of inhabitants. There are factories in the suburbs established by England and America, and by most of the European powers. No foreigners are permitted to enter the city itself, but are restricted to the suburbs. The Russians are excluded from the sea-ports, because a land trade is carried on with them on the

frontiers of Siberia. About eighty miles below Canton, on a small peninsula near the mouth of the river, the entrance of which is called by Europeans the Bocca Tigris, stands the town of Macao, belonging to the Portuguese, who were permitted to form this settlement in 1586, by the Emperor of China, in reward for services rendered by them in expelling some pirates. Until 1842 it was the only European settlement in the Chinese empire, and is under strict supervision, being in reality governed by a mandarin. No foreign females are allowed to pass beyond Macao, where European ships are consequently obliged to land any who may be on board, before they can proceed up the river. A short distance from Macao is the small island of Hong Kong, which was finally ceded to the English in 1842, and is now an English settlement.

CAPIDGI, Persian and Turkish. A porter or door-keeper; a chamberlain. The Capidgi-Bashee are a higher class of officers, and exclusively employed to use the bow-string.

CAPITAN PASHA, the Turkish High Admiral.

CARABOYS, great bottles for rose-water, Persian wines, &c.

CARLEE, a village on the road from Bombay to Poona, in the Deccan, which gives its name to a remarkable cavern, hewn on the face of a precipice, about two-thirds up the sides of a steep hill, rising, with a very scarped and regular talus, to the height of probably 800 feet above the plain. The excavations consist, besides the principal temple, of many smaller apartments and galleries, in two stories, some of them ornamented with great beauty. A mean and ruinous temple of Siva serves as a sort of gateway to the cave; a similar building stands on the right hand of its portico. Within the portico are colossal figures in alto relievo of elephants, bestriden by mahonts, and mounted with howdahs. There

are a number of columns within the cave, with capitals resembling bells, finely carved, and surmounted each by two elephants with their trunks entwined, and each carrying figures of byrageses or ascetics.

CARNATIC, CENTRAL or MIDDLE. This Indian province is bounded on the north by the Ceded Districts and the river Pennar; east, by the sea; south, by the Coleroon; west, by Salem, Baramahal, and Mysore. Its principal districts are, part of Nellore, Venkatagherry, Kolastree, Chandgherry, Chittoor, Madras, Arcot, Chinglepet or the Jageer, Cuddalore, and part of Trichinopoly. The chief rivers are the Pennar, Palar, and Panar, besides many smaller streams. This province is, in general, level and open, gradually rising from the coast to the eastern mountains; broken in different directions by ridges and clusters of rocky jungly hills. It is well watered by rivers and large tanks, and is considered fertile. The productions are rice, raggy, gram, and other dry grains; indigo, and salt. Iron is abundant, and is manufactured into steel of very superior quality, at Porto Novo. Copper is also found in the neighbourhood of Kolastree. The principal towns are Kolastree, Chandgherry, Pulicat, Chittoor, Madras, Amboor, Vellore, Arcot, Congeveram, Chinglepet, Arnee, Vandiwash, Sadras, Trinomally, Gingee, Pondicherry, Trincaloor, Cuddalore, and Chillumbrum. In ancient times this province formed part of the Hindoo sovereignty of the *Karnatak Desam*; the various petty principalities which it comprised being all nominally subject to it. The prevailing languages of the Hindoo population of this province are, in the northern and western districts, Teloo-goo, and in the southern, Tamil.

CARNATIC, NORTHERN. This Indian province is bounded on the north by the small river Gundigama, which separates it from the Guntoor district of the Northern Circars; east,

the sea; south, the Pennar, dividing it from Central Carnatic; and west, the eastern mountains, separating it from the Ceded Districts. It is divided into the districts of Ongole, and part of Nellore. The rivers are the Gundigama, which flows into the sea near Moodapilly, the Pennar, and several small streams. Towards its western boundary this province is hilly, but for the greater part it is level and open, and tolerably fertile. Rice and other grains are cultivated, but the chief article of product is salt, which is manufactured in large quantities on the coast for exportation. There are also copper-mines. In Hindoo geography this province formed part of what was denominated the *Undra Desum*. Its present name of Carnatic has been given to it by the English, on account of its being included in the dominions of the Nabob of the Carnatic, though properly not applicable to it.

CARNATIC, SOUTHERN. The boundaries of this province are on the north the Cavery, and Coleroon, separating it from Salem and Central Carnatic; east, the sea; south, the Gulf of Manar; west, Travancore and Coimbatore. The following are its principal districts: Trichinopoly, Tanjore, Tondiman's Country, Dindigul, Madura, and Tinnevely. The rivers are the Coleroon, Cavery, Vyparoo, and several smaller streams. This province presents great variety of appearance. The districts of Trichinopoly and Tanjore are level and open, well watered and fertile, particularly Tanjore. Tondiman's Country consists for the greater part of thick jungle. Dindigul and Madura are mountainous and wooded, well watered and fertile. Tinnevely is level and open. The productions are rice, tobacco, cotton, and jaggery, the latter two articles principally in Tinnevely. There are elephants in the southern and western parts of Madura and Dindigul. The principal towns are Trichinopoly, Tanjore,

Combaconum, Tranquebar, Nagore, Negaputnam, Poodocotta, Dindigul, Sholavandrum, Madura, Shevagannga, Ramund, Tinnevely, Palamecottah, and Tuticorin. This province has its present general name of Southern Carnatic from the English. There is no native name applicable to it as a whole.

CAROOR is situated on the northern bank of the river Amravutti, in the province of Coimbatore, not far from the Cavery, and about fifty miles westerly from Trichinopoly. The Amravutti being the ancient boundary between the dominions of Mysore and Trichinopoly, Caroor was formerly a place of considerable commerce, and is still a neat, pleasant town.

CARWANUK, the bustard florikan. It is a common bird in India all the year round, but not much esteemed by sportsmen.

CASHMERE. Cashmere is bounded on the north and south-east by the Himalaya mountains, separating it from Thibet; and on the east, south, and west by Lahore. Its principal river is the Jelum, which traverses it from east to west. There are also numerous smaller streams and lakes, many of them navigable for boats, affording means of communication, and copiously watering the province throughout. Cashmere consists of a valley, of an oval form, about 60 miles from north to south, and 110 miles from east to west, surrounded on all sides by lofty mountains. There is a tradition, which seems from appearances to be well founded, that the whole of this valley was once the bed of a large lake. It is generally of a level surface, and is celebrated throughout Asia for the beauty of its situation, the fertility of its soil, and the pleasantness of its climate. Earthquakes are, however, frequent, and on this account the houses are usually built of wood. This province yields abundant crops of rice. It also produces wheat, barley, and other grains; various kinds of fruits

and flowers common to Europe, as well as those generally found in Asia; sugar, wine, and a superior kind of saffron. Iron, of an excellent quality, is found in the mountains. Cashmere is famous for the manufacture of very fine shawls. The wool of which these are made is brought from Thibet, and prepared in Cashmere. The natives are likewise very clever in all kinds of lacquered ware and cabinet-work, and they make the best writing-paper in Asia. The principal towns are Cashmere and Islamabad. The natives of Cashmere, or, as they are generally denominated, Cashmerians, are partly of Hindoo, and partly of Afghan and Moghul origin. They are a stout, well-formed people, of a gay and lively disposition, and much addicted to literature and poetry. The Cashmerian females have always been noted for their beauty and their fair complexions, and were formerly much sought after for wives by the Moghul noblemen of Delhi. The mountains are inhabited by tribes entirely distinct from the Cashmerians of the valley, but scarcely any thing is yet known about them. The total population of the valley is supposed to be about 600,000. It is governed by a Sikh Sirdar.

CASHMERE, formerly called Sreemuggur, is the capital of the province of Cashmere. It is situated on both banks of the river Jelum, in Lat. 33 deg. 23 min. N., Long. 74 deg. 47 min. E., and contains about 150,000 inhabitants.

CASTE, tribe, breed, from the Portuguese word *casta*, a breed. The Hindoo religion divides the people into *castes*.

CATAMARAN, a small boat, or, rather, a log of wood, on which certain amphibious natives of the Coromandel coast traverse the sea. There is much communication between the shipping and the shore at Madras by means of these small craft. They accommodate but a

single individual, who either sits across them, or squats, tailor-fashion, employing a single paddle to direct and propel the vessel. It is amazing to observe the rapidity and ease with which the adventurous navigator rights his craft and resumes his position after being capsizeed by a hostile wave.

CATTIE, a Chinese measure, used in computing quantities of tea.

CAUZEE, or **CAZI**, a Mahomedan judge, or justice, who occasionally officiates also as a public notary, in attesting deeds, by affixing his name thereto. He is the same officer whom in Turkey is called *Cadi*.

CAVERY, the. This river rises in the western hills of Koorg, near the province of Malabar, and runs eastwards through Mysore, Coimbatore, and Southern Carnatic. At Trichinopoly it divides into two branches: the northern branch is named the Coleroon, and flows into the Bay of Bengal at Devicotta. The southern branch retains the name of the Cavery, and flows through Tanjore by a number of channels into the Bay of Bengal.

CAWNEY, a Madras measure, equal to 1.3223 acres.

CAWNPORE, or **KHANPOOR**, is situated on the west side of the Ganges, which is here more than a mile broad, in Lat. 26 deg. 30 min. N., Long. 80 deg. 13 min. E. It is a modern town, and one of the principal military stations in the province of Allahabad to which circumstance it owes its rise. The neighbouring gardens produce abundance of grapes, peaches, and other European fruits and vegetables.

CELEBES. This is a large island, of very irregular shape, extending from Lat. 2 deg. N. to nearly 6 deg. S., and from Long. 119 deg. to 125 deg. E., and lying east of Borneo, from which it is separated by the Straits of Macassar. It is divided into a number of independent states, of which the principal are Boni and Macassar. Its principal articles of

export are gold, cotton cloths, sago, cassia, pearls, and sea-slug. The small island of Bootoon, at the south-eastern extremity of Celebes, also produces the bread-fruit. The principal towns are Macassar and Boni. By the natives, and by the Malays, this island is called Negree Ourang Buggess, or the "Buggessman's Country," and sometimes "Thana Macassar." It received its European name of Celebes from the Portuguese. It contains several distinct tribes of inhabitants, of which the principal are the Buggesses and the Macassees.

CEYLON, an island, situated at the entrance of the Bay of Bengal. It lies between 6 deg. and 10 deg. of N. Lat. and between 80 deg. and 82½ deg. E. Long. Its extreme length is about 240 miles, and the breadth varies from forty to 170 miles. It is called Lanka, or Lanka Dwipa (the island of Lanka), by the Cingalese, who are the inhabitants of the interior, and of the southern parts of the islands, Ilangee by the Tamulians, who are the inhabitants of the north. It was known to the ancient Greeks and Romans under the name of Taprobane. The east shore is in many places bold and rocky. The north and north-west are low and flat. The south and south-east are much elevated, and have a very picturesque appearance. The interior abounds with immense jungles, lofty mountains, extensive, rich, and well watered plains. The annual range of the thermometer is from 76 deg. to 86 deg. at Colombo, on the west coast; from 70 deg. to 87 deg. at Galle, on the south coast; from 70 deg. to 90 deg. at Jaffna, on the north coast; and from 74 deg. to 91 deg. at Trincomalee, on the east coast. At Kandy, in the centre of the island, it ranges from 66 deg. to 86 deg. At Nuwara Eliya, fifty miles south-east of Kandy, in the middle of the day, the thermometer seldom exceeds 73 deg., and in the nights in December and January, 1836-37, it was some-

times as low at 28 deg. There are four large rivers (besides many secondary ones), all of which take their rise in the range of mountains, the centre of which is Adam's Peak. They are the Mahawæli Ganga, the Kalu Ganga, the Kalani Ganga, and the Walawa Ganga. The chief harbours in Ceylon are Colombo, on the west coast (in the form of a semicircle, not capable of containing ships of more than 200 tons burden); Trincomalee, on the east coast; a harbour so large and commodious, that it has been said the whole navy of England could ride in it with perfect safety; and Galle, on the south coast. In the inner harbour, ships may lie in security all parts of the year, as the high lands on all sides shelter it from every wind. The outer roads are spacious. The chief towns of Ceylon are the following: Colombo (Kolamba, in the native language), the English capital, on the west coast, in Lat. 6 deg. 57 min. N., and Long. 80 deg. E. The fort is situated on a small projection of land, washed on three sides by the sea. The ramparts are strong. There is a deep fosse on the side that is not washed by the sea. Over this are two drawbridges, one near the south gate, leading to the Galle Face, the other on the east, leading to the Pettah, outside or native town. The streets, of which there are four principal ones, and along each side of which are rows of fine old Suriya, or tulip trees, cut each other at right angles. The public buildings in the fort are the Governor's house, the English church, a library well stocked with books of all kinds, but open only to the civil, military, and ecclesiastical servants of government, a general post-office, the government offices, a hospital, medical museum, and numerous shops and offices, &c., belonging to English and native merchants. A lake almost insulates the fort. In the centre of this lake is a tongue of land, called Slave Island, being the

place where the Dutch used to keep their slaves. The *Pettah*, or outside town, is regularly built, and divided into numerous streets. In the *Pettah* are situated the supreme court, the magistrate's court, the *cutchery*, the Dutch church, a lofty building erected in 1746, on a hill in the centre of the *Pettah*, a Malabar, or Tamul church, called St. Thomas's, another church called St. Paul's, built by government in 1816, for the use of the Portuguese Protestants; several churches and chapels belonging to the Roman Catholics, and chapels belonging to the Wesleyan Methodist and Baptist missionaries. The population of Colombo, consisting of English, Dutch, Portuguese, Cingalese, Moormen, Malays, Parsees, Chinese, Tamulians, and Caffres, is estimated at about 35,000. Three English judges preside over the supreme court of Colombo. The criminal sessions are held four times a year. In other places the sessions are held twice a year. According to the charter granted to the island in 1833, one of the three judges must always remain in Colombo. The magistrates of the district courts have no power to condemn a person to suffer death, to be transported, to be imprisoned more than a year, to suffer more than 100 lashes, or to be fined more than ten pounds. In all cases there is a right of appeal from the smaller courts to the supreme court, and the governor has the power to reverse the sentence of the supreme court. In any case of more than five hundred pounds, the parties, by giving security to the amount of three hundred pounds, can appeal to the Queen of England. The government of Ceylon is vested in a governor (with a salary of 700 *l.* a year), assisted by two councils, the legislative and executive councils, the members of both of which are, except in three or four instances, servants of government. The military force of Ceylon consists of 3500

or 4000 men, about two-thirds of whom are Europeans, and the rest Malays, Caffres, &c. The ecclesiastical establishment consists of an archdeacon, under whom are five European chaplains and five native chaplains. The roads from Colombo to Kandy, seventy-two miles into the interior, and from Colombo to Galle, seventy-two miles along the coast southwards, are nearly as good as the roads in England, and mail coaches run daily to both of these places. To other parts of the island the mails are carried by men. Large tracts of land in almost every part of the country, and particularly in the southern and central parts of the island, have been purchased of government by English merchants and others at the rate of five shillings an acre. Parts of these have been cleared and planted with coffee, or cinnamon, or sugar cane, the produce of which has far more than realised the expectations of the purchasers in most instances. Some also of the richer natives, seeing the success that has attended the speculations of the European merchants, have imitated their good example, and there is every reason to believe that in the course of a few years the wild beasts of the jungles will be driven away from their fastnesses by the advances of civilisation, and that tracts of jungles and mountains, now altogether useless, or worse than useless, will soon be brought under cultivation, and will yield their fruit in its season for the benefit of man. Compulsory labour, which was almost as great a hindrance to the improvement of the natives as slavery itself, has been abolished. Ceylon abounds with minerals and precious stones, iron ore, mica, plumbago, nitre, mercury, salt, the ruby, cat's eye, hyacinth, sapphire, topaz, the adamantine spar, Matura diamond, the tourmaline, and the amethyst. There is a great variety of quadrupeds in Ceylon. The jungles and mountains

are literally filled with elephants. Tamed ones are used in common. Buffaloes are as common as cows in England. In some parts they are wild. The breed of native cattle is small. The horses used in Ceylon are chiefly those brought from Arabia, the coast of India, and the Cape of Good Hope, and some few from England. Sheep and goats abound chiefly in the north of the island. Among wild animals may be reckoned leopards, bears, elk, deer, hogs, jackals, polecats, porcupines, wild cats, different kinds of monkeys, squirrels, musk rats, and field rats. Among reptiles and insects may be mentioned the tortoise, large and small guana, rock snake, cobra capella, polonga, rat snake, alligator, lizard, chameleon, tarantula, beetles of various kinds, scorpion, grasshopper, musquito, wasp, fire-fly, glow-worm, eye-fly, black, white, and red ant, land and water leech, and centipede. The plumage of the feathered tribes is very brilliant. Among the birds may be enumerated the wild peacock, kite, vulture, various kinds of owls, heron, wild red or jungle cock, snipe, kingfisher, crane, a species of the bird of paradise, wood-pecker, water-hen, green parrot, teal, minah, myriads of sparrows, and millions of crows. The principal inhabitants of the island of Ceylon are the Cingalese. They inhabit all the interior of the island, as well as the maritime parts, and may with the greatest propriety be considered the Aborigines. The Cingalese are kind, mild in their manners, and hospitable. The better educated amongst them, who have learnt the English language, are employed by the government in various offices of great responsibility. Though the Cingalese profess, as the majority of them do, the doctrines of the Buddhist religion, in which no distinction of caste is recognised, yet they do observe caste with the nicest punctuality. They are divided into twenty-one castes.

Feelings of the most intolerable pride, on the one hand, and of the most abject humiliation on the other, are generated and kept alive from age to age by the system of caste, which sets every man's heart as well as hand against his brother. There is little domestic intercourse between persons of different castes, and it is considered a great disgrace and degradation for a man or woman to marry a person of a lower caste than their own. There is little in their outward appearance to distinguish persons of one caste from those of another. In the maritime parts persons of some of the low castes are not allowed to wear combs in their hair, or jackets, or shoes and stockings, as those of the high castes do. In personal appearance the Cingalese are good looking: they have bright black eyes, long black hair, which persons of both sexes turn up behind, and fasten in a knot, which they call a "*cundy*." The men wear above their cundies large square combs of tortoise shell, underneath which is a small semicircular one. Young unmarried women are generally to be distinguished from married women by having a small semicircular comb in their hair above their cundies. The insides of their hands and the soles of their feet are white, the rest of the body black. The people of the interior seldom shave their beards, while those on the sea-coast do. When a young man undergoes the operation of shaving for the first time, he always gives a feast to his friends. The dress of the Cingalese is very neat, and remarkably well adapted to the country. The head men in the low countries generally wear a *comboy*, which is a piece of cloth about three yards long, wrapped round the waist, and fastened by a broad band or strong belt. Their shirts reach only just within the top of the comboy, where they are bound tight with it. The dress for the upper part of the body is a waistcoat

and jacket. The married women among the Cingalese in general do all the household work, and go to the bazars to sell the produce of their gardens. They are also much engaged in weeding the *paddy* (rice, when growing) crops, cutting the *kurakkan*, and other "fine grains," when ripe, planting and digging up the sweet potatoe, &c. They carry all their goods on their heads in baskets. A poor woman may be seen with a basket load of the produce of her garden on her head, and carrying one little child astride on her hip, supported by one of her arms passing across its back, and with another little child dragging her comb on the other side. The men never carry burdens on their heads. They have an elastic piece of wood called *alkata* or *kat-li*, generally made of the areka tree, about five feet long and three inches broad, made very smooth, and a little tapering towards each end, where there is a notch. To each end they tie their loads of *paddy*, rice, &c., and carry it across their shoulders.

CHABOOK, a whip. Before wise governors had insisted upon a recognition of the personal liberty of the natives and a proper treatment of all classes by the Europeans in India, the "whip" was a common instrument of coercion, used alike to punish servants or chastise the insolence of a poor trader who dared to ask for his due, or declined to part with his goods without prompt payment.

CHABOOK-SOWAR, literally, a whip-horseman, a rough rider.

CHAKURAN, service lands, from *chakur*, a servant.

CHALIERS, a distinct class of people, employed on the island of Ceylon to prepare the spice from the cinnamon tree. Procuring bunches of about three feet in length, they scrape off the rough bark with knives, and then, with another instrument, strip off the inner rind in long slips. These are tied up in bundles, and put to dry in the sun, and the wood

is sold for fuel. The caste of the Chaliers or "peeler" is very low, and it would be considered a degradation for any other to follow the same business.

CHALL, the Turkish term for a shawl.

CHANDA, situated eighty miles southward from Nagpore, in the province of Gondwana, is a populous and strongly fortified town, equal in size to Nagpore, and has generally been the principal *dépôt* of the Marhatta government in this province.

CHANDALAS, pariahs; outcasts, Hindoos who have violated some leading principle in the Hindoo religion.

CHANDERNAGORE, distant sixteen miles from Calcutta, on the west bank of the Hoogly, belongs to the French. It contains about 45,000 inhabitants. It is a place of no sort of importance.

CHANDOOR, a fortified town, commanding the principal pass into Aurungabad, and situated in Lat. 20 deg. 19 min. N., Long. 74 deg. 19 min. E.

CHANDRA, or **SOMA**, the moon. In Hindoo mythology it is described as a male, and is painted young, beautiful, and of dazzling fairness; two-armed, and having in his hands a club and a lotus. He is usually riding on or in a car drawn by an antelope. Being a *Kettrie*, he is of the warrior caste. It is held fortunate to be born under this planet, as the individual will possess many friends, together with the high distinctions and enjoyments of life. Soma presides over *Somvor*, or Monday.

CHAPER KHANEH, a place in Persia, where post-horses are held in readiness for the service of the government.

CHARPOYS, small beds in use among all classes of natives of India, and not unfrequently used by officers in camp, because of their portable character. They consist of a square or oblong wooden frame, resting upon four stout legs, cotton tape being stretched

- and laid across to receive a mat, a *goodry*, or other bedding.
- CHARVEDAR**, a mule driver with a caravan in Persia or Turkey.
- CHIATTAI**, an umbrella or parasol. These very necessary protections from the Indian sun are of all sizes and materials. The overseer who is much exposed in going over works and plantations, the engineer superintending the construction of buildings, the sportsman in his bowdah on the elephant's back, the functionary who has frequently to go from shore to ship, are usually attended by a coolie, who bears a broad chattah formed of the talipot or dried plantain leaf over his head. The natives use silk or cotton umbrellas, excepting at Bombay, Madras, and Ceylon, where a Chinese parasol, formed of paper spread on ribs of bamboo, and varnished black, is exceedingly popular.
- CHATTY**, an earthen pot of a globular form, with a short neck. Chatties preserve water at a cool temperature, and being partially porous, free it of many of its impurities before use. Several chatties of water form the shower bath of a European in those houses which are not furnished with one of the ordinary mechanical contrivances.
- CHECKS**, screens to keep out the glare. These agreeable addenda to Indian habitations are formed of bamboo lathes or strips, from four to six feet in length, and about the thickness of a very large knitting-needle, or, perhaps, of a crowquill. A thin, clean-worked lath, of the same material, is put at the top and bottom. The checks are generally painted green or reddish brown, and are suspended to the windows, doors, and entrances of tents.
- CHEECHEE**, a word used offensively, to designate the half-castes or country borns (Eurasians, q. v.) It takes its origin in every-day expressions of the country born ladies, synonymous with "Oh fie!"—"Nonsense!"—"For shame," &c.
- CHEETA**, the spotted leopard. These animals, which abound in the jungles of Hindostan, are caught when young and trained by the native chieftains to hunt antelopes. They are brought out upon a wheeled platform blindfolded and restrained; the bandage being removed from their eyes, and the antelope then allowed plenty of law, they are let loose upon the animal and speedily succeed in bringing it down. This is a popular up-country sport.
- CHELA**, a disciple, or follower.
- CHELLAUN**, Hindostanee. A way-bill, provided by postmasters in India as a check to travellers, government messengers, carriers, &c., who have contracted to perform a given distance in a certain time.
- CHIENAB**, the largest of the five rivers forming the Punjab. It rises in the Himalayas, eastward of Cashmere, and flowing south-westerly, is joined by the Jelum at Trimoo Ghaut. Lower down, about 50 miles north of Mooitan, it receives the Ravee, and a little above Ooch it is joined by the Sutlej, or, as it is also called at this part, the Garra, whence it flows south-westerly into the Indus at Mittan. The Chenab is considered to be the Acesines of the Greeks.
- CHENNA**, parched grain, a favourite condiment among the Hindoos when it is mixed with lime-juice and pepper.
- CHIERA POONJEE**, a small English station in the Cossai hills, about 20 miles to the north of Silhet.
- CHERRY MERRY**, the vulgar phrase for Buxis, or Bukshish (presents), chiefly, if not solely, in use in Western India. "Cherry Merry Bamboo" is a pleasant phrase for a thrashing with a bamboo.
- CHIAOUSIES**, Turkish or Persian. Messengers or heralds.
- CHIBOUK**, a long Turkish pipe, the stem of which is formed of cherry wood or ebony, the mouth-piece of amber, and the bowl of baked earthenware.
- CHICACOLE**, a district of the North-

ern Circars. It was anciently designated the *Kalinga Desam*. It is the largest of the Circars. It is generally hilly, well watered, having four rivers flowing into the sea at Kalingapatam, Chicacole, Bimlipatam, and Vizigapatam, besides some smaller streams, and very fertile.

CHICACOLE. This town is situated a little distance inland, on the northern bank of a river of the same name in the district of Chicacole, in the Northern Circars. By the Mahomedans it was named Mafooz Bundur. It is noted for the manufacture of muslins.

CHIKARA, the Indian ravine deer.

CHIKOR, a large bird, of the partridge kind, bigger than the red grouse, found in the jungles and corn-fields of India, at the foot of the hills.

CHILLAW, Persian. Plain, boiled rice.

CHILLUM, the bowl of the hookah and the ingredients placed therein for smoking purposes. The prepared tobacco, and the charcoal ball (*ghool*) constitute a chillum.

CHILLUMBRUM. This is a large and populous town, situated on the coast, thirty-six miles south from Pondicherry, in the province of Central or Middle Carnatic, and not far from the river Coleroon. There is an extensive indigo factory at this place, and the islands in the Coleroon are covered with the indigo plant. It is also celebrated on account of its pagodas, which are large and ancient. About a mile to the north of Chillumbrum are the remains of Porto Novo, formerly a large and wealthy town, but destroyed by Hyder Ali when he invaded the Carnatic in 1782. It is still a place of some trade.

CHILLUMCHEE. See **GHINDY**.

CHIN-CHIN, a familiar complimentary salutation in use among the Chinese of Canton and other ports.

CHINNU MUSTUKA, in Hindoo mythology, is a form of Parvati as Kali, and the *sacti* of Siva, in the form of Kapali.

CHIT, a corruption of the Hindoo term *Chit, hee* (loosely pronounced *Chitty*),

which in English means "a letter," be the same short or long, for there are not in India any such epistolary distinctions as correspond with our "notes," "letters," &c. Throughout the British eastern territories, verbal messages by servants are almost unknown, so that chits are flying about towns and cantonments all day long, and the peons or scpoys are kept in constant employment as the bearers of these despatches. The chit is often sent open, and the reply returned "per bearer" on the same sheet of paper, to save time.

CHITTACK, the lowest denomination of the gross weights. It weighs one ounce, seventeen pennyweights and twelve grains troy.

CHITTAGONG, or properly Islamabad, is a seaport, situated in Lat. 22 deg. 22 min. N., Long. 91 deg. 42 min. E. It is a place of considerable trade, particularly for teak and other woods, and numbers of large ships are constructed in its dockyards. About twenty miles to the northward of Islamabad is a hot spring, called Seetakoond, and about eight miles from Seetakoond there is a small volcano.

CHITLEDROOG, a fortified town and strong hill-fort, the capital of the district of Chittledroog, in the province of Mysore. It is situated in Lat. 14 deg. 4 min. N., Long. 76 deg. 30 min. E. By the natives it is called "Seetla Doorg," which signifies "the spotted fortress," and also Chuttra kul, "the umbrella rock." The fort stands on a cluster of rocky hills, the highest peak of which is about 800 feet above the plain. The ascent is partly by steps, and partly by notches, cut in the steep and smooth surface of the rock. There are in the fort two fine tanks of water, several pagodas, and a deep well sunk in the rock as a magazine for ghee. Chittledroog is famous for the variety and excellence of its fruits. In a dell among the mountains, a short distance to the west of Chittledroog, there is a curious suite

of dark subterranean apartments, which probably were formerly the habitations of devotees.

CHITTOOR, in the province of Central Carnatic. This town is situated in the hills, about eighty miles west from Madras. It was formerly one of several small pollans, or hill districts, and came into the possession of the English in 1801, though the Polygars, or hill chiefs, were not finally subdued till 1804.

CHITTORE stands in Lat. 24 deg. 52 min. N., Long. 74 deg. 45 min. E. This was for many centuries the capital of the principality of Odeypoor, and much celebrated for its strength and riches. It was several times captured by the Mahomedans, but was never permanently retained by them. It is still a fine town, and contains many temples and other buildings remarkably well constructed, particularly two towers of white marble, about 100 feet high, and finely carved, dedicated to Siva. The fort, which was formerly considered one of the strongest in India, stands on a steep rock overlooking the town, and about four miles in length.

CHOBDAR, or silver pole-bearer. A retainer of persons of consequence; sometimes only one, but usually two are employed, and even four may be seen in the retinue of very exalted characters, such as judges, members of council, collectors, &c. The pole, or *chobe*, borne by these functionaries is about four feet and a half in length, tapering gradually, from the metal ferule at its base, to the top, which is usually about four inches in diameter, and embossed with figures, such as a tiger's head, &c., while the rest, for the whole length, is of some pattern, such as volutes, scales, flowers, &c. The pole consists of a staff, perhaps three quarters of an inch in diameter, spreading towards its top, so as to assimilate to the form of the exterior case, which is of solid wrought silver, often weighing 150 rupees or more. The chob-

dar is generally a man of some prudence, versed in all the ceremonies of court etiquette. He stands at the inner door of the audience, or receiving apartments, announcing the approach of visitors, and conducting them to the presence. The *chobe* being in itself of some value, and the office of considerable trust in many instances, it is usual for this servant to give adequate security, by means of creditable persons, who vouch for, and take upon themselves, the actual responsibility regarding his conduct. Besides the duty of announcing visitors, chobdars run before the palankeens, or occupy seats with the coachman on the carriages of their employers. They likewise carry messages, or notes, on formal occasions, especially to superiors.

CHOITUNYA, the founder of the sect of Gosains.

CHOKEEDAR, a watchman; an officer who keeps watch at a custom-house station, and receives tolls and customs. They are a corrupt body of officers, and as frequently serve to cloak as to detect crimes and misdemeanors.

CHOKEEDAREE, the duty, or pay of a watchman; a tax for defraying the expense of watchmen.

CHOKY, or **CHOWKIE**, a chair, seat; guard, watch; the station of a guard or watchman; a place where an officer is stationed to receive tolls and customs.

CHHOOP! contraction of Chooprao, to be silent. When domestics in India make a noise, whilst you sigh for quiet, it is common to call out "choop."

CHOP, a Chinese word, indicating quality; first chop denotes superiority.

CHOUSTRY, a covered public building, generally of hewn stone, often richly carved and ornamented, for the accommodation of travellers.

CHOU MONKA DEVI, a mountain in the province of Kemaon, 7,800 feet high.

CHOW-CHOW, a Chinese word, indi-

- eating a mixture of any kind. Applied particularly to pickles and viands.
- CHOWDRY**, a permanent superintendent and receiver of the land revenue under the *Hindu* system, whose office has been partly superseded by the Zemindars.
- CHOW-PATTIES**, unleavened bread, generally made of wheaten or of barley meal; which, being made into a good dough, is flattened into cakes between the hands. Such cakes are then either put at the edges of the heated *choolah*, or fire-place, or they are baked upon a convex plate of iron, circular, and about ten inches or a foot in diameter. This plate, called a *towah*, is precisely the same as the *girdle* made in Scotland for baking their oaten bread, and is used in the same manner.
- CHOWRIE**, a whisk, made by fastening horse-hair to a short stick, commonly lacquered in rings of alternate colours. This implement is used to drive the flies away.
- CHUBOOTUR**, a terrace raised in some elevated place in India.
- CHUDDER**, a long piece of cloth, of every variety of material (muslin, cambrie, silk, &c.), worn by the women of Hindostan to envelop the head, neck, shoulders, and entire person. It extends somewhat below the knee, and is thrown across the body, supported on the shoulder, forming folds resembling those of the Roman toga.
- CHULL**, Hindostanee. An abbreviation of Chullo, or "Go along." A word in common use to stimulate the motions of a Hindoo servant.
- CHUMBUL**, a river in the province of Malwa, which flows northward into Ajmeer, where it turns to the eastward into Agra, and falls into the Jumna.
- CHUMPANEER**, in the province of Guzerat, is a hill fortress situated upon a large mountain, or rock, rising about 2500 feet above the surrounding level plain. At its foot there are the remains of an ancient city, the ruins of which extend for several miles round, said to have been the capital of a Hindoo principality long prior to the first Mahomedan invasion.
- CHUNAM**, lime.
- CHUNDRIKA**, Hindostanee. The rays of the moon.
- CHUPPA-KHANEH**, a printing-office. Printing is now carried on to a great extent in the East Indies; at each Presidency there are numerous newspapers published in the English and native languages, together with magazines, pamphlets, and works of all kinds. The Government and the Missionary establishments likewise support many printing presses for the purpose of multiplying copies of regulations, school books, translations of the Scriptures, &c., for dissemination among the natives. The compositors are natives.
- CHUPPAO**, a foray, or plundering excursion. The term is in use in Persia, Tartary, and Afghanistan.
- CHUPRASSY**, Hindostanee. A messenger; a police peon.
- CHURRAGHEE**, allowances for oil for the lamps burnt in the tombs of reputed saints.
- CHURRAUG**, or **CHERAUG**, a small shallow earthen lamp, nearly in the shape of a heart, and about three inches in diameter. It is placed in one of the numerous niches made in the inner walls of native houses in India, at perhaps, four feet above the floor. The wicks are chiefly formed of slips of rag, rolled up to the thickness of a goose quill, and deposited in a small pool of coconut oil. A larger description of *churraug* is used for nautches in the open air or public illuminations. It is then placed on a stem of wood, having a broad base, or a cross to support it, and a small block at its summit, hollowed out to receive the bottom of the lamp. Some use brass apparatus, not unlike the beacon fires in vogue in England a few centuries ago.
- CHURUK POOJA**, a Hindoo festival deriving its name Churuk (or *chakra*),

a wheel or discus, from the circle performed in the swinging part of it, that terminates the annual ceremonies in honour of Siva. Williamson, in his *Vade Mecum*, says, "The higher classes do not engage in it, although they contribute towards the expense of, and countenance it. The initiatory ceremonies of purification, abstinence, and exercises of devotion, take place several days before the commencement of the rites, during which time the *Sunnyasees*, or worshippers, form themselves into parties, and wander about the streets with horns, drums, &c., making a most intolerable din. The first exhibition is that of suspension, which is performed by two posts being erected, on the top of which is placed a strong bar, from which the *Sunnyasee*, or worshipper, is suspended by his feet over a fire kindled beneath him, into which rosin is occasionally cast. His head is then completely enveloped in the smoke, though sufficiently high to be beyond the reach of the flame. On the following day the *Sunnyasees* dance and roll themselves upon the downy beds of various descriptions of prickly plants. Their next ceremony is called the *Jamp Sanya*, or jumping on a couch of pointed steel, which has been thus described. A bamboo scaffolding of three or four stages is erected, on which the *Sunnyasees* stand, tier above tier, the principal and most expert occupying the upper row, which is sometimes between twenty and thirty feet high. A kind of bedding, supported by ropes, is stretched beneath the scaffolding by a number of men. Upon the mattress are attached several bars of wood, to which are fixed very loosely, and in a position sloping forward, semicircular knives, upon which the *Sunnyasees* throw themselves in succession. In general the effect of the fall is to turn the knives flat upon the bedding, in which case they do no harm; but occasionally severe wounds, and even death are the consequences of this

rite. Before they take their leap, the performers cast fruits, as coconuts, bils, plantains, &c., among the crowd, in which there is a great scramble for them, as they are supposed to possess much virtue. Women desirous of progeny are very anxious to get these donations; and those of the first families send persons to obtain and bring them for their private eating. The next is the day of the *churuk*, or swinging ceremony. Posts, about thirty feet in height, are erected in the suburbs of a town, across the upper part of which are loosely suspended long bamboos so as to enable them to traverse freely. To one end of the bamboo two hooks are fixed, by ropes, which are run through the fleshy parts of the back, near the shoulders. A rope is also fastened to the other end of the bamboo, which, as soon as the party who is to swing is secured to the hooks, is pulled by several men, who thus raise the other end somewhat higher than the post. They then go round with it, with considerable velocity; by which means the man at the other end describes a circle of about thirty feet in diameter. Sometimes a cloth is tied round the body and secured to the hooks, to prevent, if the flesh should be torn away, the man from being dashed to pieces; but such is frequently not the case, and the party falling is often killed on the spot. Some of these men, while swinging, amuse themselves in smoking and throwing fruit and flowers (which they take up on purpose) among the spectators. On the morning following the *churuk*, Siva is worshipped in the temple, and the festival is concluded. During each day of the festival, the *Sunnyasees* worship the sun, pouring water, flowers, &c., &c., on a clay image of the alligator, and repeating *mantras*." Great efforts have been made by the missionaries and the British government to put an end to these barbarous rites, and there can be little doubt that under

the influence of education they will soon become mere matter of history.

CHUSAN, an extensive group of islands in China, of which the principal one, named Chusan, is situated in Lat. 30 deg. N., Long. 122 deg. 14 min. E., about ten miles from the mainland. They form part of the adjacent province.

CHUTNEE, a condiment, compounded of sweets and acids. Strips of ripe fruit, raisins, spices, sour herbs, cayenne, lemon juice, &c., are the ordinary ingredients pounded and boiled together, and then bottled for use. Chutnee is much eaten in India with curries, stews, &c.

CINGALESE, natives of the interior of the island of Ceylon.

CIRCARS, NORTHERN, a province in Hindostan. The boundaries of this province consist of, on the north, Orissa; east, the sea; south, the Northern Carnatic; west, the Ceded Districts, Hyderabad, Gondwana, and Orissa, from which provinces it is separated by ranges of hills. The divisions are Ganjam, Chicacole, Rajamundry, Ellore, Kondapilly, and Guntoor. The rivers are, the Goodavery and Kistna, besides many smaller rivers and streams. This province consists of a long and narrow tract on the sea-coast, shut in throughout the whole length of its western boundary by ranges of wooded hills. The soil along the coast is chiefly sandy, but, inland it improves, and is fertile. The climate is hot, and the air of the hills remarkably unhealthy. The productions are rice, gram, wheat, and other grains in abundance; sugar, cotton, and excellent tobacco. Large quantities of salt are manufactured, and exported, and the forests produce teak of a large size. The different Circars, and their principal towns, will be separately noticed.

COBRA CAPELLA, the hooded-snake of the East. There is not, it is said, much difficulty in extracting the poison of the serpent, which is

contained in a very small reservoir, running along the palate of the mouth and passing out at each fang. The natives of India are supposed to be very dexterous in forcing their captives to eject this venom, and are then enabled to handle them without the least danger. Some persons, however, well acquainted with the habits of snake-charmers, deny that they extract the poison, and attribute the impunity with which they handle these dangerous reptiles to their accurate knowledge of the temper and disposition of the animal, and their ready method of soothing down irritation. The natives boast the possession of various antidotes to the bite of a snake, and often pretend to have imbibed the venom and effected a cure. There is an Indian plant which goes by the name of *choutraca*, in which considerable confidence is placed; and arsenic, which enters very largely into the composition of the celebrated Tanjore pill, is often employed as a counteracting power. Volatile alkalis are most generally tried by European practitioners, and very often prove successful; but the 119 different degrees of strength in the venom of snakes render it doubtful whether, in the worst cases, they would have any beneficial effect. Some medical men aver, that the bite of a *cobra capella* in full vigour, and in possession of all its poisonous qualities, is as surely fatal as a pistol-ball; and that it is only when this poison is weakened by expenditure that medicine can be of any avail.

COCHIN (Koochee) is upon the Malabar coast, in the province of Travancore, in Lat. 9 deg. 51 min. N., Long. 76 deg. 17 min. E. In the year 1503, the celebrated Portuguese admiral, Albuquerque, obtained the permission of the rajah to erect a fort at this place, which was the first possessed by any European nation in India. In 1663, it was taken by the Dutch, under whose government it became a very flourishing town,

having an extensive commerce with Arabia, and other countries. It came under the dominion of the English in 1795, and still has a considerable traffic with other parts of India, and also with Arabia, China, and the Eastern Islands. Ship-building is likewise carried on here. About a mile distant from Cochin is a small town, called Muttacherry, inhabited by Jews.

COCHIN CHINA. This country occupies the south-eastern corner of Asia, being bounded on the north by a range of mountains dividing it from China; east, by the Chinese Sea; south, by the Malayan Sea; west, by the Gulf of Siam, and a range of mountains separating it from Siam. Its divisions or provinces are Tunquin, Cochin China, Cambodia, and Siampa. Few countries are better supplied with water than Tunquin and the lower parts of Cochin China. In the first there are more than fifty rivers which flow into the sea. The principal are the Dounai or Tunquin river, and the Cambodia. The Dounai is said to have its source in the province of Yoonan in China, and receiving the addition of many others in its course, traverses nearly the whole extent of the kingdom, falling into the sea near Saigong, in Lat. 10 deg. 47 min. N. The Cambodia is also said to rise in the same province, and flows southerly into the sea in about Lat. 10 deg. N., after a course of about 1500 miles, the greater part of which is navigable for boats. This is one of the largest rivers in Asia. This country may be described in general terms as consisting of long and well watered valleys, lying between two principal ranges of mountains running from north to south; the one on its western, the other towards its eastern side, besides other ranges traversing it from west to east. Taken altogether this is one of the most fertile countries in this quarter of the world, and abounds with valuable productions,

such as rice in abundance, sugar, cotton, silk, tobacco, betel, indigo, cinnamon, pepper, ivory, and wax. A coarse kind of tea is also extensively cultivated. The forests are well supplied with teak, ebony, cedar, and various other woods, and they also yield stick-lac and gamboge; which latter article derives its English name from a corruption of that of its native district, Cambodia. Mulberry trees abound, and supply food for the silk-worm. Iron ore is found in great purity, and it is said that there are also mines of silver and tin. Gold is procured in most of the rivers and mountain-streams, and salt and saltpetre are plentiful. The animals are in general the same as are found in India, with the exception of sheep, asses, and camels, which are not common to this country. The flesh of the elephant is used for food. There are numerous towns, particularly in Tunquin, the principal of which are Cachao, the capital of Tunquin; Quinnong, Hue, and Saigon, in Cochin China; and Parompin, in Cambodia; all sea ports. The capital of the kingdom is *Hue-foo*, or *Hue*, the word "foo" meaning city. It is situated on a river of the same name, about ten miles from its mouth, in Lat. 16 deg. 19 min. N., Long. 107 deg. 12 min. E., strongly fortified and armed, and containing about 40,000 inhabitants. The derivations and meaning of the word "Cochin," applied to this country, are not known; amongst themselves, each province retains its distinct name. The inhabitants, who are called by Europeans by the general appellation of Cochin Chinese, are, properly speaking, composed of two divisions, the Anams and Quantos. The Anams are of Chinese origin, and include Tunquinese, Cochin Chinese, Cambodians, and Siampese. The Quantos, who inhabit the mountainous districts, are the original natives, who were expelled from the low country on its being colonised by

the Chinese. In appearance and manners the Anams resemble the Chinese, from whom they are descended. They are accustomed to redden their lips, and stain their teeth black, considering white teeth to be fit only for dogs. Though remarkably indolent, they are a clever and ingenious people, and particularly skilful in ship and boat building. They have foundries for casting cannon, and manufactories of ammunition, as also of cotton and silk cloths, paper, brass and ironware, &c.; but they have not yet been able to supply themselves with muskets, which they still import from Europe and America. The total population is estimated at about 5,000,000. The religion of this country is a branch of the Booddhist system, though some of the mountain tribes are said still to follow the ancient idolatry, and to worship the tiger and dog. The Romish religion was introduced by the Portuguese about the beginning of the 17th century, and subsequently carried on by French missionaries, and notwithstanding repeated and violent persecutions, it has made great progress; as, according to the statements of the French missionaries, there are throughout the kingdom as many as 350,000 persons professing their religion. The general language is the Anam, which is of Chinese origin, though now so far changed as to be distinct. The character remains the same as the Chinese, and is written the same way. The Quantos have a distinct language of their own, which they write on leaves with an iron style. On the sea coast the people usually carry on their intercourse with foreigners in a very corrupt sort of Portuguese. Printing with wooden blocks is practised, but books are not numerous, nor do the Cochin Chinese possess any works of value, either in history or science.

COCOA-NUT. The cocoa-nut tree abounds in the Peninsula of India,

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the coast of Burmah, and the west, north, and east parts of the island of Ceylon. It is a tree of immense value to the people, and to its possessors. The tree begins to bear when eight or nine years of age. Nearly all the domestic wants of the Hindoo and the Cingalese can be supplied by the cocoa-nut tree. He can build his house entirely of it. The walls and doors are made of cajans (the leaves plaited), the roof is covered with the same, the beams, rafters, &c., are made of the trunk. The builder needs no nails, as he can use the coir rope made from the outside husk. If he wants a spout, he hollows the trunk, split in two. It also supplies him with spoons, ladles, and cups, pans and drinking vessels, hookah bowls, lamps, and water buckets; the refuse of the kernel, after the oil is expressed, serves for food for fowls and pigs; the milk from the kernel is used in his food. In short, if a man has a few cocoa-nut trees in his garden, he will never starve. Arrack, a strong spirit, resembling whiskey, is made from toddy, the juice of the flower; and brooms are made from the ribs of the leaflets.

COCOS. The Cocos, or Keeling Islands, are ten or twelve in number, connected, with the exception of one, by coral reefs, and therefore accessible to the inhabitants, without boats, when the tide falls; one, however, is surrounded by deep water. These islands extend from Lat. 12 deg. 4½ min. to 12 deg. 14 min. S., Long. 97 deg. 4 min. E. On the western side of the chain they are, from their peculiar conformation, a half-circle, supposed to have been of volcanic origin, the coral insect carrying up the work to the surface. The trade-wind blows constantly with more or less strength, varying occasionally between S. and E.N.E., the current usually sets to the north-westward, from one to one and a half miles per hour. This current is continually bringing drifts of various kinds,

sea-weed, floating timber, with all its accumulations of seeds, and still stranger products, which, by the unerring laws of nature, are directed to spots where they are eminently useful in creating vegetation. The coral chain of islands, or rather wall, which forms the harbour, named Port Albion, is only from three to fourteen feet in elevation above the sea at high water, or spring-tides; but the greater number of the islands, in consequence of the drift before mentioned, are covered with coco and two other trees, one a sort of white spongy wood, and the other a species of iron wood.

COEL, in India, in Lat. 27 deg. 54 min. N., Long. 78 deg. E., is two miles from the fortress of Aligurh, with which it is connected by a fine avenue of trees. It is a large busy town, and the principal civil station of the district.

COIMBATORE, a province in India, is bounded on the north by Mysore, Salem; east, Salem, Southern Carnatic; south, Southern Carnatic, Travancore, Malabar; west, Malabar. Its principal divisions are the districts of Suttimunglum, Coimbatore, Caroor, and Darapoorum. The rivers are the Cavery, Bhoowani, Amravutti, and smaller streams. This is an elevated district, especially towards the north and west, much diversified with hill and dale, forest and open country, generally fertile, and well cultivated. The soil for the most part is dry; but in the vicinity of the hills, and also in some of the southern parts, there is much low marshy ground. In the district of Coimbatore, along the western frontier, are the Neilgherry mountains. The chief articles of produce are cotton, rice, and tobacco. The province also yields abundance of muriatic and common salts, nitre, and iron. The principal towns are Suttimunglum, Bhoowani, Coimbatore, Caroor, and Darapoorum. The inhabitants of these hills are of four classes—Todders, Koters, Burgers, and Kurrumbers.

The Todders are the aborigines and lords of the soil, which, however, they do not cultivate, restricting themselves to pasturing cattle. They are quite distinct in language and religion from the Hindoos, and, though a fine-looking race, often fair, and generally of good size and figure, are in a very rude and ignorant state. They are not numerous, not exceeding more than five or six hundred. The Koters appear to be nearly of the same description as the Todders, but occupy themselves as artisans, chiefly in the manufacture of coarse iron tools. The Burgers are the cultivators of the land, which they hold under tribute to the Todders. They are of Hindoo origin, and speak the Kanarese language. They are estimated at between six and seven thousand. The Kurrumbers are a very wretched race, black and small, inhabiting the jungles upon the skirt of the hills, in number not more than a few hundred. These hills produce barley and other dry grains, and very fine vegetables and fruits. The animals are black cattle and buffaloes, a species of sheep, wild elk, bears, and tigers. The proper appellation of these hills is the "Neelagiri," from *neela*, blue, and *giri*, hill or mountain. The inhabitants of this province are chiefly Hindoos, there being few Mahomedan families to be found. The total population is estimated at about 700,000.

COIMBATORE, the capital of the province of Coimbatore, is situated in Lat. 10 deg. 52 min. N., Long. 77 deg. 5 min. E. This was formerly one of the principal military stations of Tippoo Sultaan. It has a musjid, which was built by him; and at Penura, two miles distant, is a celebrated Hindoo temple, called Mail Chittumbra. Some time since an ancient *tumulus*, or mound, was dug open near this place, which on examination was found to contain various weapons and other articles, such as were formerly used by the Romans.

A short distance to the northward and westward of this town are the Neilgherries, or Neelagiris (see foregoing article), a range of mountains connecting the eastern and western ghauts. They contain a fertile and well-cultivated table-land, entirely free from jungle, and vary in height from 5,000 to 9,000 feet above the level of the sea: Jackanairy being 5,659; Dimhutty, 6,041; Ootakamund, 6,416; and one of the highest peaks, named Dodabet, about 9,000. The air is exceedingly clear, and the climate cool and healthy, on which account they are much resorted to by European invalids.

COIR, the fibre of the dry cocoa-nut. It is used by the people of India in the manufacture of cordage, matting, &c., and makes a cool stuffing for beds, chair bottoms, &c.

COLES. The inhabitants of the province of Orissa are Hindoos, with the distinguishing name of Ooreas, but there are also in the woods and hills three distinct tribes, called Coles, Khoonds or Goands, and Soors, all differing in language and appearance from the Hindoos, and generally supposed to have been the original natives of the province. The Coles, who are subdivided into a number of small tribes, are a hardy, athletic race, of black complexion, and exceedingly ignorant, without any regular system of religion, worshipping the dog, the sahan tree, paddy, mustard seed, and oil. They are, however, generally industrious cultivators, and have their houses tolerably well built of wood. Their original country, which they style *Kolat Desum*, is described by them as the north-western districts of Orissa, between Singhbhoom and Mohurbunj. The Coles were in a state of revolt against the authority of the British Government so far back as 1832-33, but are now obedient subjects. The country is termed the Colhan; the people, the Coles. A political commissioner resides in the territory, and a corps of local infantry is

placed at his disposal. The upper boundary of this tract of country forms the south-west frontier of the possessions subordinate to the Supreme Government of British India.

COMBACONUM, in the province of the Southern Carnatic, is situated about 23 miles north-easterly from Tanjore. This was the ancient capital of the Chola rajalis. It is still a large and populous town, chiefly inhabited by Brahmuns, and possesses a number of fine tanks and pagodas.

COMPADORE, a Madras butler, who is also called *konnah-sircar*, or *keraz burdar*. He acts as purveyor, sometimes under the orders of the master, but more generally of the head servant, who never fails to participate in the profits made by over-charges, and by the receipt of *dustoor* (q. v.) from the vendors of whatever may be provided for domestic consumption.

COMPOUND (corrupted from the Portuguese word *campana*), the enclosure in which isolated houses or bungalows in India stand. Compounds are formed either by a low wall or paling, or (in the interior) with bushes of cacti or other hardy plants. In the field, the commanding and other superior officers form their compounds of canvass wall; (*kunnauts*). The compound contains the dwelling, which is generally in the centre, the out-offices, stable or awning for horses, the farm-yard, and the garden.

CONGEVERAM, or **KANCHIPOORUM**, is a large open town in Central Carnatic, situated about 45 miles south-westerly from Madras. It stands in a valley, and being built in a straggling manner, covers a space of ground nearly six miles in length. It consists of two divisions, one named Vishnoo Kanchi, and the other, Siva Kanchi. The principal street is about two miles and a half in length. This place is noted on account of its being the chief Brahmun station in the Carnatic. The great pagoda in Siva Kanchi has a

lofty tower over its entrance, from the summit of which there is a fine view of the surrounding country. Besides Brahmuns, Congeveram is inhabited by a considerable number of weavers.

CONICOPOLY, an accountant, writer, clerk on the Madras establishment.

COOLIE, a porter or carrier. Also see BHEEL.

COOLIN, or KOOLUNG, a bird of the stork species; the "*démoiselle de Namédie*" of the French. The extensive sands of rivers, and the borders of lakes, are their usual places of resort. The natives call them "*kurkurah*," from the cry resembling that word. They fly at an immense height, in the same form as wild geese, and can be heard at a long distance. They feed during the night in corn-fields, but seek the sandy beds of rivers shortly after day-break.

COOM, a name given to the Hurdwar fair, when once in twelve years the number of persons present reaches a million.

COORG. See KOORG.

COOR MONAL, the partridge of the Himalayas. It is a wary bird, and as there is no cover on the grounds it frequents, it requires a good deal of manœuvring to get a shot at it. The Coor Monals chiefly inhabit the snowy range.

COORTAH, the little close-fitting jacket worn by the native women of India.

COREA. Corea consists of a remarkable peninsula, bounded on the north by the mountains dividing it from Chinese Tartary; and separated from Japan on the east by the Sea of Japan, also called the Straits of Corea; and from China on the west by the Yellow Sea. This country, which is 400 miles from north to south, by 150 from east to west, is traversed through its whole length by a chain of mountains, but contains a considerable extent of fertile and well cultivated plains, though in some parts sterile and rugged. The

capital is Kingkitao, an inland town, situated nearly in the centre of the country. Very little is known of Corea, the inhabitants having always shown great jealousy of all foreigners, never allowing them to proceed into the interior, nor to obtain any information regarding the country. It is under its own sovereign, paying only a nominal tribute to China. The written language is the same as the Chinese, but the language spoken by the people is quite distinct. The population is understood to be about 8,000,000.

CORGE, a score. (Portuguese, *corja*.)

CORINGA, in the Northern Circars, about thirty miles south-east from Rajamundry, is a seaport, and has a wet dock, which is the only one of the kind on the coast of India between Calcutta and Bombay.

COROMANDEL, the eastern coast of the peninsula of India.

COSS, a corrupt term, used by Europeans to denote a road-measure of about two miles, but varying in different parts of India.

COSSAI. Cossai, sometimes called Munnipoor, from the name of its capital, is a mountainous and woody country, lying between the provinces of Bengal and Ava. By Europeans it is sometimes called Muklee, though neither of these names are used by the natives, who style themselves Moitay. The Bengalese call them Muggaloo. Cathee, or Kasee, is the name given to the people by the Burmese. It continued to form part of the Burman empire until 1826, when, by the terms of the treaty of peace with the English, it was restored to independence. It is now under its own chief, protected by the English. The Cossayers have more resemblance to the Hindoos than to the Burmese; and they follow the Brahminical system of religion. The Cossayers are considered good artificers, and formerly supplied all the gun-smiths of the Burman empire. Being also much superior to the Burmese in

horsemanship, they furnished the only cavalry employed in the armies of Ava.

COSSIMBAZAR, or **KASIMBAZAR**, in the province of Bengal, is situated about a mile south from Moorsheadabad, of which city it may be considered the port. It is particularly noted for its silk manufactures, this district being perhaps next to China, the most productive silk country in the world.

COSS-MINARS, circular stone obelisks erected during the prosperous times of the empire of Delhi, in the upper part of India, and denoting distances of a mile and a half or two miles.

COTTAH, a Bengal measure, equivalent to 720 square feet.

COWL, word, saying; promise, agreement, contract, engagement. An engagement or lease of land to a Peninsular Zemindar or large farmer.

COWRY, a small shell, which passes in India as money. Five thousand cowries are the equivalent of one rupee, or two shillings!

CRANGANORE is situated on the coast, in the province of Travancore, sixteen miles north from Cochin. It formerly belonged to the Dutch, and was a commercial settlement of some consequence. Its inhabitants are principally Jews, and according to their statements, Travancore was possessed by their people as early as A.D. 490.

CRIS, or **CREESE**, the dagger of the Malays, a formidable instrument of death.

CRQUETTES, a very delicate preparation of chicken, beaten in a mortar, mixed up with fine butter, and fried in egg-shaped balls. It is in very common use at the tables of the Europeans in India.

CRORE, Hindostance. One hundred *lacs* (q. v.), or ten millions.

CUDDALORE (Goodaloor) is situated on the Malabar coast, twelve miles south of Pondicherry, standing between two arms of the river Panar, in Central or Middle Carnatic. It is an extensive and populous town, and

was formerly the seat of the English Government. The English factory was first established there in 1691, when a piece of ground was purchased from the rajah, and a fort erected, called Fort St. David. After the capture of Madras by the French in 1746, Fort St. David became the head of the English settlements, and continued so until 1758, when it was besieged and taken by the French under Lally, who entirely demolished the fort.

CUDDAPA, called by the natives Kurpa, is a town in the province of Balaghat. It stands on the bank of a small river, in about 14 deg. 30 min. N. latitude, and 79 deg. E. longitude. This was for many years the capital of an independent Pathan state, the chief of which was termed the nabob of Cuddapa, and many old Pathan families still remain here, who are considered to speak the Hindostance language with remarkable purity. Large quantities of sugar and jagery are made in the neighbourhood. The diamond mines are about seven miles north-east of the town, upon the bank of the Pennar.

CUMLIE, a woollen shawl or covering, used by the common people in the west of India. There are manufactories of this article in Bellary. The demand is very extensive.

CUMMABUND, a waistband, formed of folds of muslin, worn at all times by the most respectable classes of the natives of India, and on holiday occasions by the town classes.

CUNJOORS, or **SAUMPAREAHS**, snake-men, who profess to have the power of purging Indian dwellings of these noxious reptiles.

CUPPRA, Hindostance. Clothes, pieces of cloth.

CUTCH, a province in the west of India, bounded on the north by Ajmere, from which it is separated by the great sandy desert; east, Guzerat, from which it is divided by the Run; south, the sea; west, the easternmost branch of the Indus, called the Lonce, and a

salt marsh separating it from Sind. The southern boundary is formed by an arm of the sea running inland, between Cutch and the Peninsula of Guzerat, and called the Gulf of Cutch. There are no rivers in this province, with the exception of the Lonee, which flows along its western frontier. During the rainy season there are many streams, but their channels are generally dry soon after the rains cease. This province may be described as consisting of two distinct portions. One, an immense salt morass, named the Run; the other an irregular hilly tract, completely insulated by the morass and the sea. The Run, which is estimated to cover a surface of about 8000 square miles, commences at the head of the Gulf of Cutch, with which it communicates, and sweeps round the whole of the northern frontier of the province. It varies in breadth from five to eighty miles across, and during the rainy season forms a large sheet of salt water. At other times it presents a variety of appearances, being in some parts dry, barren sand, in some deep swamps, in others shallow pools and lakes, elsewhere fields of salt, and occasionally affording pasturage, and capable of cultivation. The other portion of this province is intersected by a range of rocky barren hills, running through the centre from east to west. It is almost destitute of wood, and has no water, except as procured by means of wells. The whole face of the country near the hills is covered with volcanic matter, and there is said to be an extinct volcano eighteen miles to the eastward of Lukhput Bundur. In 1819 Cutch was visited by a severe earthquake, which nearly destroyed a number of towns and forts, and filled the Run with water. It appears probable that originally this province was an island. This province is not fertile, water being scarce, and often salt, and the soil either rocky or sandy. Its productions are consequently few, the prin-

cipal is in cotton, which is exported in exchange for grain from Sind and other provinces. The horses of this province are, however, considered the best in India. Camels and goats also thrive, but the cattle are of an inferior description. Iron and alum are found in various parts, with a species of coal, and abundance of bituminous earths. Date trees grow in some tracts, and produce fruit of a good quality; but the cocoa-nut is reared with difficulty, even on the coast. Salt is procured from the Run, the banks of which are also much frequented by the wild ass. This animal is much larger and stronger than the domestic ass, and remarkably swift, but very fierce, and quite untamable. It is sometimes caught in pits, but has never been domesticated. Its flesh is esteemed good eating. The towns are Sukhput Bundur, Kowra, Bhooj, Anjar, and Mandavie. In ancient times this province appears to have been occupied entirely by pastoral tribes of Hindoos. At present its inhabitants are principally Jahrejahs of Sind origin, Bhattias, and other tribes of Hindoos, and a large proportion of Mahomedans. As a people, the inhabitants of this province, or, as they are generally styled, the Cutchees, may be described as the most degraded in India. They are noted for drunkenness and debauchery, and their treachery is proverbial. Female infanticide is universally practised by the Jahrejas, even by tribes calling themselves Mahomedans. The Cutch pilots and mariners, however, are noted for their skill, and claim the merit of having first instructed the Arabs in navigation and ship-building, though they still follow the practice of their forefathers without improvement.

CUTCHA, a weak kind of lime, obtained by burning a substance called *kunkur*, which at first might be mistaken for small rugged flints, slightly coated with soil. The experiments made upon these alkaline concre-

tions give the following results:—calcareous earth, 41; silicious earth, 16; calx of iron, 3; and air, 40. Kunkur is not easily reduced to a calx, it requiring a greater heat than is necessary to burn the harder kinds of *gutti*; it is likewise less durable and tenacious as a cement, of which the colour, viz., commonly what we call a fawn, is a strong indication. A cutcha building is of an inferior character, run up by persons of small capital or for temporary purposes. The word “cutcha” is generally used, in contradistinction to “pucka,” to imply inferiority.

CUTCHERRY, court of justice; also the public office where rents are paid, and other business respecting the revenue transacted.

CUTLAH, an Indian fish, a species of the perch, though some consider it to be of the bream kind: it is only found in the great rivers, is generally of a dark colour, approaching to black, and commonly weighs from ten to sixty pounds.

CUTTACK, the southernmost station under the Bengal Presidency. The road, which is a continuation of the great Benares line, leads to Poo-ree, the seat of the Temple of Juggernaut, and a delightful place of resort for sea-bathers from Calcutta. Cuttack, from its vicinity to the sea, and the total absence of all vegetation, is one of the most agreeable and healthful stations in India. The society is small, consisting, as it does, of a few civilians and a regiment or two of sepoy; but the contiguity of Cuttack to other small stations renders a considerable reunion of visitors a matter of no great difficulty. The finest salt in India is manufactured on the coast of Cuttack, yielding the Government a revenue little short of eighteen lacs of rupees. The produce, distinguished for its whiteness and purity, before it has passed into the hands of the merchant, is of the species called pangah, procured by boiling. The process observed by

the molunghees, or manufacturers, is rude and simple to the last degree. The sea-water, which is brought up by various small channels to the neighbourhood of the manufacturing stations, or khalaries, is first mixed up and saturated with a quantity of the salt earth or efflorescence, which forms on the surface of the low ground all around, after it has been overflowed by the high tides, and which being scraped off by the molunghees, is thrown into cylindrical receptacles of earth, having a vent underneath, and false bottom made of twigs and straw. The strongly impregnated brine filtering through the grass, &c., is carried, by a channel dug underground, to a spot at hand, surrounded with an enclosure of mats, in the centre of which a number of oblong earthen pots, generally about two hundred, are cemented together by mud in the form of a dome, under which is a fire-place, or oven. The brine is poured into this collection of pots, or choolas, and boiled until a sufficient degree of evaporation has taken place, when the salt is taken out as it forms, with iron ladles, and collected in heaps in the open air. The heaps are afterwards thatched with reeds, and remain in this state until sold or removed by the officers of the agency.

CUTTORAH, a metal cup.

CUTWAL, the chief officer of police in a large Indian town, or city, and superintendent of the markets.

D.

DACCA, a city in the province of Bengal, on a branch of the Ganges, in Lat. 23 deg. 42 min. N., Long. 90 deg. 17 min. E. This was formerly one of the largest and richest cities in India, and was the capital of the eastern division of the Mahomedan government of Bengal. It is a large, but irregularly built town, containing about 180,000 inhabitants, and

is now probably the second in the province with respect to size and population. It is a place of extensive trade, and has long been celebrated throughout Europe as well as Asia for its beautiful muslins and other fine cotton fabrics.

DAIKCHEES, metal boilers, used in Hindostan.

DAKSHA. Daksha, in Hindoo mythology, was an avatar or appearance of Brahma upon earth in a human shape. He was the father of Suti, the consort of Siva, whose son, Vira Badra (produced from the jatta or locks of Siva), cut off his head for treating his father with indignity, and causing the death of Suti. On the intercession of the gods, Daksha was restored to life; but his head having during the battle fallen into the fire, and been burnt, it was replaced by that of a he-goat, in which form he is seen.

DALIM, the Hindostanee word for the pomegranate (*Punica Granatum*). From Spain to Persia, and from Persia to China, the pomegranate is held in high repute not only as a delicious, cooling, and highly wholesome fruit, but as a remedy, a principal ingredient in many drinks, sherbets, and sweetmeats, and finally, as a favourite source of allusions for lovers, poets, warriors, and orators. In inter-tropical India, except at considerable elevations, it is rarely found of a fine quality, being mostly not of the sweet kind, but of the sour, acid sort, becoming even stringent as the fruit approaches more to the common wild kind. It is an object of much care and attention in the south of Europe and Barbary, both as a fruit, as a flowering plant, and as one proper for garden hedges and covering of walls in espaliers, or something between the espalier and the creeper. This it is to a very considerable height and extent, its numerous branches forming a close covering, and its brilliant flowers and excellent fruit making it an

object of great beauty and even of value in some situations, where the flowers and fruit are all saleable to the druggists or the dyers. The bark of its root is also, there is no doubt, an invaluable remedy against that frightfully severe disease, the tape-worm, which, before the knowledge of it, had baffled, both in India and Europe, all the skill of physicians.

DALLEE, a basket of fruit, flowers, and vegetables; a frequent present from a native of India to his employer; much valued by those who do not boast of gardens.

DAMAUN, a seaport in the province of Guzerat, in India, Lat. 20 deg. 25 min. N., Long. 72 deg. 58 min. E. It belongs to the Portuguese. It was formerly a place of much commerce, but at present it is noted chiefly for ship-building.

DAMMER, a kind of pitch used in India to cover wooden roofings, tanks, chests, and other objects which it may be important to render water-tight or impervious to rain.

DANDIES, the boatmen of the Ganges.

DARAPOORUM, a town in the province of Coimbatore, in India, in a fine open country, about half a mile from the Amravutti river, near the southern end of the province. It is populous and well built, and the surrounding country produces abundance of rice and tobacco.

DAROGAH, superintendent or inspector. Formerly the word was much in vogue to denote a Gomastah or factor in the service of Indian native princes. It is now bestowed almost exclusively on inspectors of police and overseers of large public establishments, but is often assumed by inferior functionaries for the sake of the importance it gives to a man in the eyes of the natives.

DATYAS, ASURAS, RAKSHASAS, Hindostanee. Demons, giants.

DAUM, a copper coin, the twenty-fifth part of a pisa, or according to some, an ideal money, the fortieth part of a rupee.

DAUR-UL-SULTANAT, Persian. The abode of royalty, the capital.

DAWK, literally "the Post." There are various ways of carrying the post over India. In some places there are horse-dawks, mounted runners, who carry their letter-bags either across their own or their horse's shoulders; in others, a camel is employed, and in one or two places a mail cart is used. But by far the most common description of "dawk" is the foot-runner, who carries a bag of letters slung across his person, with which he runs for an hour or two at the rate of nearly four miles an hour, transferring his charge to another, who stands at a given point prepared to relieve him. Large parcels are conveyed in petarrahs or boxes, suspended by ropes to either end of a pliant bamboo placed across the shoulders, and to this mode of carriage the term *dawk-banghy* is applicable. Travelling dawk implies journeying by palankeen, an agreeable, safe, but somewhat tedious description of locomotion. Eight or twelve bearers (sufficient for one or two reliefs, four being the number that bear a palankeen), a mussalchee carrying a torch, and a couple of banghy bearers with the luggage, usually constitute the equipment of a dawk traveller. Within the palankeen he carries his books, biscuit, bottle of brandy, and such light articles as he may require on alighting at one of the stage bungalows for purposes of refreshment, ablution, &c. These bungalows stand fifteen or twenty miles apart on the principal roads in India (there being no friendly hotels for the accommodation of the traveller), and are provided with a *khetmutghar* and a *bearer*, the former of whom will catch and cook a barn door fowl for the visitor, while the latter will provide him with a pleasant bath of cool water, and assist at his toilette. The dawk is entirely under the control of the government post-masters, to whom applications must be made

for the necessary accommodation some days before it is required. The expense of a palankeen-dawk, with eight bearers, &c., is about half a rupee per mile, to which is to be added a small gratuity at the end of a stage to each relay of bearers.

DECCAN, the, a division of Hindostan, bounded on the north by the Nurbudda, and a line drawn from the source of that river eastward to the mouth of the Hoogly; on the south it is bounded by the rivers Kistna and Malpurba. It is divided into the provinces of 1. Candeish; 2. Gondwana; 3. Berar; 4. Orissa; 5. Aurungabad; 6. Beder; 7. Hyderabad; 8. the Northern Circars; and 9. Bejapoor.

DECOITS, Indian gang robbers.

DECOITY, gang robbery.

DEESA, a town in India, situated on the Banas river, in the province of Guzerat, in Lat. 24 deg. 9 min. N., Long. 72 deg. 8 min. E. It is the most advanced military station of the British on the Guzerat frontier.

DEEWAI KHANEEH, the name given indifferently in India to a hospital, a dispensary, or an apothecary's shop.

DEHBASHEE, a Persian officer in command of ten men.

DEHDAR, village-keeper, under the peninsula native government of India. An inferior officer of police in a village, one of whose duties was to distrain the crop, when necessary, to secure the rent.

DEKINEH, Persian. Mouth or entrance of a pass.

DEL-GAIIA, the bread-fruit tree of Ceylon. It grows as high as the jack tree, and has very large branches which, twice a-year, in March and June, are hung with round, rough fruit, about the size of an infant's head. The fruit is everywhere used, both by natives and Europeans, as an article of food. When boiled it resembles a potato, but is more watery. It is often cut into slices and fried, in which state it is very crisp. The wood, which is white

and rather coarse, is not much used. The leaves are large, and of a dark green. The fruit grows from the ends of small branches, and does not rise immediately from the trunk as the jack fruit. There is another tree of the same species, called the foreign bread-fruit tree (*rata-del-gaha*). Its leaves are not so large as those of the common bread-fruit, and are not gashed. The fruit is a thick pod, about six inches long, and when split contains a number of white seeds, as big as peas; these are eaten by the natives when boiled. This tree is much used for making canoes, its trunk being frequently long, straight, and thick, and the wood light and durable.

DELHI, a province in Hindostan, bounded on the north by Sirmoor, Gurwal, and Kamaoon; east, Oude and Agra; south, Agra and Ajmere; west, Ajmere and the Punjab. This province is divided into a number of districts, of which the principal are the following: Sirhind, Suharunpoor, Meerut, Delhi, Aligurb, Rohilkhund. The rivers are the Jumna and Ganges, with several smaller rivers. On its northern and western frontiers this province is hilly, but otherwise it is generally level and open. In former times it was fertile and well cultivated; but having subsequently been for a series of years exposed to the ravages of numerous armies, the means of irrigation were destroyed, and large districts became almost desert from the prevalence of moving sands blown over the surface by the winds. During the last twenty years, however, the attention of the British government has been given to the restoration of the canals, of which there were formerly three, much celebrated in that part of India, viz.: Ali Murdan Khan's, constructed during the reign of the Emperor Baber; Suldaun Feroz Shah's, and Zabita Khan's. Ali Murdan Khan's canal, running from Kurnal to Delhi, 180 miles in length, was restored in 1820, after a labour of about three

years, and has produced the most beneficial effects over a large extent of country. The principal productions of the province are wheat, bajra, and other grains, sugar, and cotton. The principal towns are Ferozepore, Loodiana, Kurnal, Suharunpoor, Delhi, Meerut, Moradabad, Rampore, Bareilly, Aligurb, and Shahjuhanpoor. The inhabitants consist of Hindoos of various tribes, and a large proportion of Mahomedans; of the latter class there are considerable numbers in the district of Rohilkhund, called Rohillas, or Patans. They are descendants of Afghans, and retain much of the Afghan manners and appearance.

DELHI, the ancient city of the Mahomedan empire in India. It is situated on the banks of the Jumna, in Lat. 28 deg. 41 min. N., Long. 77 deg. 5 min. E. Long before the Mahomedans invaded India, Delhi appears to have been a city of considerable importance, and the capital of one of the most powerful of the Hindoo sovereigns. Under its Mahomedan sovereigns it became one of the most splendid cities in Asia, and in the time of Aurungzebe, had a population estimated at not less than two millions. The ruins of numerous buildings, extending over a space of nearly twenty square miles, remain to attest its former magnificence, and there are still many beautiful mosques, and other edifices in good preservation, particularly the Jumna Musjid, built by the Emperor Shah Juhan, and the Mausoleum of Hoomayoon. The Kootub Minar or Minaret of Kootub (q. v.), which stands at a few miles distant from the city, is also a very remarkable object. Under the British Government, Delhi has again become a thriving town, and is one of the principal marts for the interchange of commodities between India and the countries to the north and west. Its present population is believed to be about 250,000. Fifty miles to the north-

ward of Delhi, stands the town of Paniput, celebrated in history as the scene of two of the greatest battles ever fought in India. The legitimate descendant of the Great Mogul is still permitted to exercise a nominal sovereignty in Delhi, but he is, in fact, a mere pensioner of the British Government, restricted to dominion within the walls of his palace.

DERVISE, or **DERVISH**, a Turkish anchorite or fanatic. The different orders originated in the two sects of Ebu Bakir and of Ali. The title is derived from a Persian word which means the sill or threshold of a door, and infers "a mind filled with humility, desirous of retreat, and persevering in practice." When assembled for the ceremonial of the dance the dervises all leave their places, and range themselves on the left of the superior, and advance towards him very slowly. When the first dervise comes opposite the Sheik he makes a salutation, and passing on begins the dance. It consists of rapidly turning round upon the right foot, with the arms widely extended.

DESMOOK, headman of a district. Collector of a district, or portion of a country: an officer corresponding with *Zemindar*, but more ancient.

DEVANAGARI, the Sanscrit alphabet. It is composed of fifty-two letters and a great number of signs; it is written from left to right, and it is the model after which are formed several alphabets peculiar to different idioms of the peninsula of India, as well as the alphabet of Thibet, and the alphabets which are used in writing several of the Indo-Chinese languages.

DEWAN, originally a place of assembly; and under the native government of India a minister of the revenue department, and chief justice in civil causes within his jurisdiction; receiver-general of a province. The term has, by abuse, been used to designate the principal revenue

servant under an European collector, and even of a *Zemindar*. By this title the East India Company are receivers-general, in perpetuity, of the revenues of *Bengal*, *Bekar*, and *Orissa*, under a grant from the Great Mogul.

DEWANNEE, the office or jurisdiction of a *Dewan*.

DEWANNEE COURT OF ADAW-LUT, an Indian court for trying revenue and other civil causes.

DEWOTTER, a Hindoo grant of land for the expense of a deity.

DHALBAAT, Hindostanee. Rice and yellow pease stewed together.

DHANGAH, hill coolee. See **PURNARIES**.

DHARWAR, a town in India, situated in the Dooab, or Southern Mahratta Country; it is called in Mahomedan geography *Nusseerabad*, and is in Lat. 15 deg. 28 min. N., Long. 75 deg. 8 min. E. It consists of a large fort and open town, and is the principal station of the civil authorities of the province.

DHERNA, a mode of caption or arrest adopted by the Brahmuns to gain a point which cannot be accomplished by any other means; and the process is as follows:—The Brahmun who adopts this expedient for the purpose mentioned, proceeds to the door or house of the person against whom it is directed, or wherever he may most conveniently interrupt him. He there sits down in *dherna*, with poison or a poignard, or some other instrument of suicide, in his hand, and threatening to use it if his adversary should attempt to molest or pass him, he thus completely arrests him. In this situation the Brahmun fasts; and by the rigour of the etiquette, which is rarely infringed, the unfortunate object of his arrest ought also to fast; and thus they both remain until the institutor of the *dherna* obtains satisfaction. In this, as he seldom makes the attempt without resolution to persevere, he rarely fails; for if the party thus arrested were to suffer the Brahmun sitting in *dherna*

- to perish by hunger, the sin would for ever be upon his head. This practice has been less frequent of late years, but the interference of our courts has often proved insufficient to check it; as it has been deemed in general most prudent to avoid for this purpose the use of coercion, from an apprehension that the first appearance of it might drive the sinner in *dherma* to suicide. The discredit of the act would not only fall upon the officers of justice, but upon the government itself. The practice of sitting in *dherma* is not confined to the Brahmuns only, it is adopted by all classes, with the same views, or, often for mere purposes of revenge.
- DIHINGY**, a small Indian boat, with a sharp prow, propelled by oars, and chiefly used to communicate from the shore with ships at anchor.
- DIHOBEE**, an Indian washerman. He differs in some respects from the English washerwoman, as well as in being of a different sex. For instance, while she is up to her elbows in a wash-tub, he is up to his knees in a tank, or may be in a river:—while she rubs her knuckles into a shrivelled and blistered-looking skin, he bangs the linen raiment of master, mistress, and child, against a serrated log, or a roughened stone:—while she is all suds, the frothy article is scarcely known to *him*, and yet he is well off for soap, but the *modus operandi* is unfavourable for the accumulation of the frothy pile:—while she mangles, he is ironing with an enormous brazen iron, of which the weight has an effect, equivalent to mangling, on the cloth:—and finally, while she brings home her linen as yellow as saffron, he brings his home as white as snow. The dhobee of a bachelor gets five or six rupees per mensem; but where there is a lady in the case, his wages are at least doubled, and increased also by a rupee or two for every child.
- DIHOMBA SHEEP**, the broad-tailed sheep of Afghanistan. From “dhomb,” a tail.
- DIHOTE**, a long narrow strip of cotton cloth, used by the Hindoos instead of pantaloons.
- DIHOU**, a tree, which abounds in the jungles of Hindostan. It is the *lythrum fructuosum* of botanists.
- DIHOW**, a large rudely constructed vessel, with a single mast and a latten sail, much elevated at the stern. It is used in the Persian Gulf and Red Sea, and carries the produce of their shores to the Malabar Coast and other parts of India. Until the year 1821, the dhowes were the piratical vessels of the Arabs, but at that time an expedition, sent from Bombay, destroyed all that could be found in the piratical ports, and put an end to buccaneering.
- DIHURMAPORE**, a town in Kachar, one of the Bengal dependencies, situated in an extensive valley on the banks of the river Kapili.
- DIHURM SALEH**, a species of caravanserai, or resting-place for travellers in India.
- DHYE**, a wet nurse, or child's nurse, more generally an attendant upon native ladies in India.
- DINAPORE**, a town in India, on the south side of the Ganges, ten miles to the westward of Patna, in the province of Bahar. It is one of the principal military stations of the province.
- DINDIGUL**, the capital of the district so named, in the province of Southern Carnatic, in India. It was formerly the capital of an Hindoo kingdom, and is situated in Lat. 9 deg. 55 min. N., Long. 78 deg. 14 min. E., near the western entrance of an extensive plain, about thirty miles from east to west, and twenty-five from north to south, almost surrounded by mountains. It is a clean and neatly built town, and has a strong fort built upon a rock about 400 feet high, on the summit of which is a Hindoo temple. Under the northern ledge of the rock there is a remarkable natural cavern, inhabited by some Mahomedan fukeers.
- DIVAN**, the Sultan's privy council at

Constantinople. Also a raised ground in a hall, or any other room in a house. It is likewise applied to a range of cushioned seats round a room.

D'JEREED, the Arab javelin, or arrow. The dexterity with which the Arab throws the d'jereed, when at full gallop, has often excited the wonderment of travellers. It is considered so advantageous an accomplishment in a warrior in the pursuit of an enemy, mounted on a fleet courser, or flying from an opponent whom it is desirable to keep at a distance, that throwing the d'jereed, by way of practice, forms a favourite Arab pastime.

DONABEW. See **AVA**.

DONIES, small Indian craft, intended for the coasting trade, carried on principally by native merchants. These *pariah* vessels present a contrast with the superb craft under British management, and at once characterise not only the ignorance, but the narrow minds of their owners. Few *donies* measure more than 150 tons, or have more than two masts: sloops are by far most common, and the generality are equipped with *coir* cordage, as well as with country made canvass. The greater portion of these vessels return either in ballast, after delivering their cargoes of rice at various ports on the Coromandel, Malabar, and Tenasserim coasts, or with light cargoes, composed chiefly of *coir* and *cowries*, from the Sechelles and Maldives; to which they likewise, now and then, make a bold voyage, at favourable seasons, with small invoices of coarse cottons, fit for the use of those islanders. Here and there we see a *doney* with some European on board to navigate her; but, in general, only natives are employed.

DOOAB, or **SOUTHERN MAH-RATTA COUNTRY**, a province in India, bounded on the north by the rivers Gutpurba and Kistna, separating it from Bejapore; east, Hyderabad, and the Ceded Districts;

south, Mysore and Kanara; west, the mountains dividing it from the southern Konkan. The rivers are the Gutpurba and Malpurba, both flowing into the Kistna; Wurda, flowing into the Toombudra, and the Toombudra. The western districts of the province are mountainous and woody; eastward, it is open and generally level. The soil is good, and the climate favourable. The productions are principally cotton, and dry grains. The chief towns are Belgaum, Kittoor, Dharwar, Gujunderger, Hooblee, and Savenore. The term "Dooab" is applied to this province from its position between the two rivers Kistna and Toombudra, which flow along its northern and southern boundaries. It is of modern origin, this district having formerly been included in Bejapore.

DOOAB, from *do*, two, and *aub*, water. It is the name given to those tracts of country in the East Indies which lie between two rivers.

DODPUTTEE, a small town in Kachar, one of the Bengal Dependencies. It stands on the banks of the river Boorak, in Lat. 25 deg. 3 min. N., Long. 92 deg. 42 min. E. Since 1811 it has been the residence of the rajah, and, consequently, the capital of the country. It is also noted as the scene of an action which took place in 1824, between the Burmese and a British detachment, in which the latter was defeated with much loss.

DOOG DOOGIE, a long narrow drum, played upon by the natives of India at their festivals and nautches.

DOOLY, or covered litter, of the palankeen kind; it is yet in very common use among the less opulent classes, and especially employed for the conveyance of women. In our armies this little vehicle affords excellent means of transporting sick and wounded men, either to the hospitals, or on a march. Its usual construction is extremely simple; consisting of a small *charpoy* (q. v.), a very slight frame of bamboo work,

equal in size to the frame of the litter, is placed over it horizontally, serving as a roof for the support of a double cover (generally of red *karwah*, or of blue or white calico), which lies over the roof, and falls all around, so as to enclose the whole space between the roof and the bedstead. There is seldom any bedding but what is provided by the party carried in the *dooly*; unless it be one appertaining to some family, by whom it is frequently used: in such case, the interior is made very comfortable, and the cover ornamented with borders, fringes, &c. This last kind, being almost exclusively appropriated to the *zenanah*, is on a very small scale, rarely exceeding three feet by little more than two.

DOOMAULAHS, houses in India having a second floor.

DOORGA POOJA, or DUSARAH, a Hindoo festival in honour of Devi, or the goddess consort of Siva; the most splendid and expensive, as well as the most popular of any of the Hindoo festivals. It takes place in the month Ashwinu or Assin (the end of September or beginning of October). The preliminary ceremonies occupy several days previous to the three days' worship. During the whole of this period all business throughout the country is suspended, and universal pleasure and festivity prevail. On the first of the three days of worship, the ceremony of giving eyes and life to the images takes place, before which they cannot become objects of worship. This is performed by the officiating Brahmun touching the cheeks, eyes, breast, and forehead of the image, saying, "Let the soul of Durga long continue in happiness in this image." Other ceremonies, and the sacrifices of numerous animals, as buffaloes, sheep, goats, &c., then follow. The flesh and blood of the animals, and other articles, are then offered to the images of the goddess and the other deities which are set up. The ceremonies and sacrifices of the second

and third days of the worship are nearly similar to those of the first day. After the whole of the beasts have been slain, the multitude daub their bodies with the mud and clotted blood, and then dance like Bacchalian furies on the spot. On the following morning, the image is, with certain ceremonies, dismissed by the officiating Brahmun. It is then placed on a stage formed of bamboos, and carried, surrounded by a concourse of people of both sexes, and accompanied by drums, horns, and other Hindoo instruments, to the banks of the river, and cast into the water in the presence of all ranks and descriptions of spectators; the priest, at the time, invoking the goddess, and supplicating from her life, health, and affluence; urging her (their universal mother, as they term her) to go then to her abode, and return to them at a future time. During this period licentiousness and obscenity prevail. During the three days of worship in Bengal the houses of the rich Hindoos are at night splendidly illuminated, and thrown open to all descriptions of visitors; and they acknowledge with much attention and gratitude the visits of respectable Europeans. The images exhibited on these occasions, are made of a composition of hay, sticks, clay, &c., and some of them are ten and twelve feet high. On the morning after the *pooja*, hundreds of them are conveyed on stages through the streets of Calcutta to be cast into the river. During the whole of the day, as some of them are brought from villages at a considerable distance from the holy stream, the uproar and din are indescribable. Immense sums of money are expended on these festivals.

DOOREAH, a dog-boy, though properly an out-door servant, residing at the *dooreah-kannah*, or kennel. Although confined to one occupation in general, a dooreah can have very little knowledge of its duties, beyond the mere mechanical routine of

dressing a little rice and meat for the dogs, and taking them out for an airing. He is usually provided with a short whip, consisting of a thong, or two, of raw hide, fastened to a piece of small bamboo; with this he corrects the animals under his charge, the number of which necessarily varies according to their size. Thus, a brace of greyhounds, or, at the most, a leash, are considered as many as a dooreah should lead out; while of small dogs, it is common to see him surrounded by seven or eight. Each dog has a collar, to which a strong metal ring is sewed very firmly: this serves to fasten a piece of stout cord, the other end of which is looped, so as to pass over the dooreah's hand, and to sit round his wrist; in general, the whole are led by the left hand, the right exercising the whip.

DOTEE, waistcloth. A Hindoo article of dress, containing almost cloth enough to serve for the envelopment of a mummy.

DOWAL, a tom-tom, a drum.

DOWLUTABAD, a fortress, seven miles to the north-westward of Aurungabad, in the province of Aurungabad, in India. Prior to the conquest of this province by the Mahomedans, this place was the capital of an independent Hindoo state, and was then called Deogurh, or Tagara. In the early part of the 14th century the emperor, Sultaun Mahomed, endeavoured to make Deogurh the capital of his kingdom, on which occasion he changed its name to Dowlutabad; but he was obliged to desist from his project, after nearly ruining the city of Delhi, by driving away the inhabitants, in order to make them settle at the new seat of government. In a mountain, about a mile to the eastward of Dowlutabad, are the caves of Ellora, or, as the place is called by the natives, Verrool. In magnitude and execution these excavations excel every thing of the kind in India. They compose seven

ral temples, and are filled with figures; some are dedicated to Siva, and others are Booddhist. According to the Brahmuns, they were formed by Eeloo, rajah of Ellichpoor, about 8000 years ago, but on investigation, they appear to have been executed about 2500 years since, and not more.

DRAGOMAN, an interpreter of languages at the court of the sultan, and indeed throughout Turkey. There are several of them attached to each European embassy.

DUBASH, a class of men who are employed by Europeans upon their first arrival at Madras or Bombay, to make purchases, furnish houses, procure servants, &c. Every ship has a dubash attached to it during its stay in the harbour or roadstead, and as they charge high prices for every thing they purchase, it is generally a lucrative employment. The dubashes all speak broken English, understanding, however, much more than they can express in our language.

DUBBOW, to *shampoo* the person, an operation performed by pressing the limbs and kneading them, or gently knocking them with the doubled fists. It is a lazy indulgence common to natives of India and Europeans of indolent habits.

DUFFADAR, the commander of a party of horse, also of *Pcons*. (q. v.)

DUFTER KHANEH, a record office; any office in India.

DUFTOREE, an office-keeper, who attends solely to those general matters in an Indian office, which do not come within the notice of the *keranee* or clerk, such, for instance, as making pens, keeping the inkstands in order, ruling account books, and perhaps binding them; preparing and trimming the lights, setting pen-knives, together with a great variety of other little jobs.

DULLAUK, the barber who attends at the Persian "Hummaum," (q. v.)

DUMCOW, Hindostanee. *Verb*, to bully; *noun*, a bully.

DUNGAREE, a coarse kind of unbleached calico. The name also of a disreputable village near Bombay.

DURBAR, Hindostanee. The court; the hall of audience; a levee.

DURGA, or **DOORGA**. In this character Parvati (Hindoo mythology) is represented with ten arms. In one hand she holds a spear, with which she is piercing the giant Muhisha; in another a sword; in a third, the hair of the giant, and the tail of a serpent twined round him; and in others, the trident, the discus, the axe, the club, the arrow, and the shield. One of her knees presses on the body of the giant, and her right foot rests on the back of a lion, which is lacerating his arm. On her head she has a crown richly gemmed, and her dress is magnificently decorated with jewels. The giant is issuing from the body of the buffalo, into which he had transformed himself during his combat with the goddess.

DURGAH, a court; mosque connected with a tomb.

DURKHAREH, Persian. Entrance to a great man's house or tent; palace gate.

DURZEE, tailor, an indispensable adjunct to a domestic establishment in India, his business being to mend the clothes as fast as the dhobee, or washerman, tears them, and for this purpose, chiefly, he works daily from morn till dewy eve—from nine o'clock till five in Calcutta, but from sunrise to sunset in the upper provinces, or (more comprehensively) in the Mofussil. A lady's tailor gets from eight to ten rupees a month, and has no very quiet life of it; but the scolding is systematic, and he cares little about the matter, though he never may have "heard great ordnance in the field." But the bachelor's tailor hath a life of ease and pleasure, working half the time for the servants, who pay him for that same.

DUSTOOREE, commission, per centage, vails, perquisites. The word

is derived from *Oustoor* "custom," for no other reason than that servants, brokers, sircars, and all descriptions of middle men have made it a practice to exact a per centage from every one receiving money from their master.

E.

EASTERN ISLANDS. The Eastern Archipelago, as it is sometimes termed, comprises the largest assemblage of islands on the globe. It extends from Long. 95 deg. to 138 deg. E., and from Lat. 11 deg. S. to 19 N., and includes the following principal islands: northward, the Philippines; central, the Sooloo Isles, Borneo, Celebes, the Moluccas, and the Isles of Banda; east, Papua; south and west, the Sunda Islands.

ECKA, a light pony gig on two wheels, with crimson cloth cushions on the top, on which the natives of India (who alone use them) sit cross-legged.

EEDGAH, a place in India for the celebration of a festival.

EELIAUTS, or **ILLYAUTS**, the wandering tribes of Persia, who live constantly in tents, have no settled home, and rove about continually in certain districts, to which they confine themselves, in search of pasture for their cattle and flocks, on the produce of which they subsist.

ELATCHEE, cardamum, a spice much esteemed in India.

ELCHEE, Persian. An ambassador or envoy.

ELEPHANTA. See **BOMBAY**.

ELlichpoor, a large open town in India, the capital of the province of Berar, in Lat. 21 deg. 40 min. N., Long. 77 deg. 30 min. E. It is an ancient town, and has always been place of note in the province.

ELLORA. See **DOWLUTABAD**.

ELLORE. This is a small inland district in India, one of the North Circars, lying between Rajamu on the north, and Kondapilly on

south. The town of Ellore is usually called Oopoo Ellore, to distinguish it from Ra-Elloor, or Vellore. This is an inland town, situated about fifty miles from the coast, in Lat. 16 deg. 43 min. N., Long. 81 deg. 15 min. E. It is noted for carpets, and for leather manufactures. About five miles from Ellore is a large fresh water lake, called the lake of Kolair, formed chiefly by the overflowings of the Godavery and Kistna. Its breadth varies from seven to twelve miles, and its extreme length is about twenty-two miles. It contains a number of islets, which produce abundant crops of rice. This lake communicates with the sea by a small river called the Ooputnair, navigable for boats.

EMAUMBARREE, a place of Mussalman worship, and a dépôt for the Tazees used at the Mohurrun.

EMIR, a title. See **AMEER**.

ENAUM, Hindostanee. Present, gift, gratuity, favour. Enaums are grants of land free of rent; or assignments of the government's share of the produce of a portion of land for the support of religious establishments, and priests, and for charitable purposes; also to revenue officers, the public servants of a village, retired and deserving old soldiers, &c.

ENAUMDAR, holder of any thing as a favour. A person in the possession of rent-free or favourably rented lands, or in the enjoyment, under assignment thereof, of the government dues from a particular portion of land, granted from charity, &c.

ENDARU-GAHA, the castor-oil tree. This is a shrub in the island of Ceylon that seldom grows more than ten or twelve feet high. The trunk is like the stalk of a cabbage, and equally frangible. The fruit grows out from the ends of the branches, and is rather larger than a pea. The outside is rough and woody. When ripe, it is nearly black. Each fruit contains two seeds, covered with small black hairs. These, when well dried, are

pounded in a mortar to express the oil, which the natives use as a medicine. The growth is very rapid, as it arrives at maturity in about twelve months, and having borne fruit once, it dies. The natives pay little regard to the cultivation of it, and when they want a little oil, they pluck its seeds, and make it at once, never keeping a supply of it by them.

ETAWAH, a town and station in the north-west of India, in the province of Agra. This was once a flourishing place, the abode of omras and grandees of the Mogul empire, but it is now a mass of ruin and decay. Standing upon the banks of the Jumna, it possesses a splendid ghaut, which rather serves, by contrast with all else, to indicate the present poverty, than to illustrate the ancient importance of the place. A few bungalows scattered over a wide sandy plain, nearly destitute of trees, intermixed with other buildings of an inferior kind, announce the presence of civil and military residents. These are, however, few in number—the one being limited to a collector and magistrate, with their subordinate officers, and the other to the wing of a corps of native infantry. Nothing can be imagined more dreary and desolate than this place as a residence; but for the naturalist it possesses attractions of no common order, the result, in a great measure, of the abundance of vegetation, arising from the absence of a large European population.

EURASIAN, the offspring of the European father and the Hindoo or Mussulman woman in India. The names of East Indian, country-born, half-caste, are given to this class, but "Eurasian" appears most properly to indicate their origin, and has nothing offensive about it. The Eurasians are an orderly, intelligent, and (as clerks) an industrious race of people, but they are devoid of mental and personal energy, and therefore seldom attain either individual or corporate weight and importance.

F.

FAKEER, a poor man, mendicant, or wandering Indian beggar.

FAKERAN, from *fakeer*, a mendicant (Mahomedan law, *fookra*), to maintain the poor. A Moslem grant.

FANAM, a nominal coin in use under the Presidency of Madras.

FELICK, the beam and noose by which the feet of Persian or Turkish criminals are secured when receiving the bastinado.

FEREDJE, the out-of-door dress of a Turkish female. It is generally composed of green cloth, and invests the entire person.

FERINGEE, Frank, or European; more commonly applied by the natives of India to the descendants of the Portuguese, or the half-castes.

FEROSH, or furniture-keeper; the duty of this menial, among Europeans in India, consists chiefly in cleaning the furniture, putting up or taking down beds (which, in India, is always effected without the aid of a carpenter), beating carpets, preparing and trimming the lights, opening and shutting the doors for guests, handing chairs, setting tables for meals, together with a variety of minutiae of a similar description. Among the natives the office comprehends far more laborious employments, among which the arrangement of tents may be adduced. In this they aid the *kalashies*, or tent-men, reserving to themselves the performance of whatever relates to the interior. According to the account of Abu Fazil, who wrote regarding the establishment of the Emperor Akbar, that monarch retained no less than 1000 *feroshes*, for the purpose of attending his encampments or parties of pleasure. These, however numerous, must have had plenty to do, for we find that the equipage, on such occasions, consisted of 1000 elephants, 500 camels, 400 carts, and 1000 men, escorted by

500 cavalry. There were employed in this service, 1000 *feroshes*, 500 pioneers, 100 water-carriers, fifty carpenters, 50 tent-makers, 50 linkmen, 30 workers in leather, and 150 sweepers. The number of large tents was prodigious; but some idea may be entertained of their amount, when it is stated, that the royal precinct was enclosed by *kunnauts* (walls of cloth) eight feet high, and in the whole, nearly two miles in length!

FEROZEPORE, and **LOODIANA**, towns in India in the province of Delhi, which are the principal stations of the British territory on the north-western frontier, both on the left bank of the Sutlej. Ferozepore is situated in Lat. 30 deg. 55 min. N., Long. 74 deg. 35 min. E., and Loodiana in the same latitude, Long. 75 deg. 48 min. E.

FIRDOUSEE (Abool Kasim), the author of the Shah Nameh, (q. v.)

FIRMAUN, a decree, order, warrant, or passport, issued by the Shah of Persia or the Sultan of Turkey. No subject dares to disobey the firmaun of the sovereign; it supersedes all laws and regulations, and renders those who pass it independent of their immediate local governors.

FLORIKIN, or **FLORICAN**, a large game bird of the bustard species, found in the plains of India. It affords excellent sport, and ranks with the pheasant among English sportsmen.

FLORIS, or **EUDE**, one of the Sunda islands. It is situated immediately to the westward of the island of Timor.

FLYING BUG, a winged insect, common to India, especially where jungle or vegetation abound. In shape, size, and scent, with the additional faculty of flight, they resemble the "grabbatec" genus, well known in England. In the night these insects rush in masses into dwellings, crowd round the candles and lamps, and like moths, destroy themselves by too close a contact with the light.

FOO KHODAH, Persian. In God's name!

FOONTI, the melon. Of melons there are many varieties in India, but there are few of the Bengal sorts worth eating, for their flavour, except in the northern and north-western provinces, where the Persian and Afghan conquerors have brought some good kinds, is very indifferent. In intertropical India the best melons almost immediately degenerate into a sort of half water melon. A few successful attempts have been made, with great care and attention, to raise fine high-flavoured melons from seed obtained from England, France, and Afghanistan, but it is yet only by a succession of fresh seed that good ones can be obtained, and the care and cost are such that hitherto there seems little chance of counting the melon of Persia, Afghanistan, or Europe, amongst the Indian fruits. The water melon in some parts of India attains to a monstrous size. Those of Agra, which are cultivated on the sandy flats left by the subsiding waters of the Jumna, are famous; and stories of them are standard jokes of approved currency in those parts. On the coast they are also considered to attain "great respectability," and, in short, good water melons are pretty common all over India, and they are very highly esteemed by the natives and by many Europeans. The foonti, or phootce, as it is called by the Bengalese, has a strong melon scent, but very little of the taste, and less of the perfume, of the true melon. To some Europeans, and to most natives, however, it is an acceptable fruit, at least as a change, during the short time that it is in season, and in great demand for the various preparations, such as sherbets, and the like, into which it enters. It is, like all the tribe, considered as cooling and even medicinal, and no doubt justly so.

FORMOSA, a large island, about 180 miles in length, and fifty in average

breadth, lying off the south-eastern coast of China, distant about 200 miles, between Lat. 23 deg. and 24 deg. N.

FOUJDAR, under the Mogul government of India, a magistrate of the police over a large district, who took cognisance of all criminal matters within his jurisdiction, and sometimes was employed as receiver-general of the revenues.

FOUJDARRY, any thing appertaining to a *Foujdar*, as his office, jurisdiction, court, and the like. Also the produce of fines and confiscations in the *Foujdarry* courts.

FURRUKHABAD, a town in India, in the province of Agra. It stands at a short distance from the bank of the Ganges, in Lat. 27 deg. 24 min. N., Long. 79 deg. 27 min. E. It is large and populous, containing about 7000 inhabitants, and is a place of considerable commerce.

FURSUNG, or **PHARSAK**, a Persian land measure, equivalent to four British miles.

FUTHIGURH, a town in India, in the province of Agra. It is situated three miles to the eastward of Furrukhabad. It is the principal residence of the civil authorities of the district, and is noted for the manufacture of tents.

FUTWAH, a judicial decree, sentence, or judgment. In every court of law in India is an officer versed in Mahomedan law, whose "futwah" in a measure regulates the decision of the judge.

FYZABAD, a town in India, in the province of Oude. It stands on the south side of the river Gogra, about eight miles to the eastward of Lucknow. This was formerly the capital of the province. It is still of considerable extent, and contains a numerous population.

G.

GAICOWAR, the chieftain of Baroda, in Guzerat (west of India), in friendly alliance with the British. The title

is derived from the name of Pellagie Gaicowar, the founder of the sovereignty. He was originally a village potail, who after many struggles and intrigues succeeded in establishing his authority.

GALLEE, abuse; an instrument of personal warfare, in the use of which the natives of India are peculiarly dexterous. It generally takes the form of a comprehensive censure of all the female relatives of one's family, together with the grandfathers and grandmothers of the party abused.

GANESHA (vulgo, **GUNNESS**). This deity, the god of wisdom and policy (according to the Hindoo mythology), is painted as a short, fat, red-coloured man, with a large belly, and the head of an elephant. He has four arms; in one hand of which he holds the *hauukris* or hook for guiding the elephant; in another, a chank or shell; in the third, a conical ball; and in the fourth a cup with small cakes, with which he is supposed to feed himself. He is sitting on the lotus. He is frequently described as riding on, or having near him a rat, the emblem of prudence and foresight, and is invoked on all matters of business by the Hindoos. If a person undertakes a journey, or build a house, prayers are addressed to Ganesha, for which purpose his statues are set up on the roads and other open places. At the commencement of a letter or a book, or an invocation to a superior deity, a salutation is usually made to him, and his image is frequently seen placed, as a propitiation over the doors of houses and shops, to insure success to the temporal concerns of their owners. Ganesha is often called the Pan or sylvan deity of the Hindoos.

GANESHA JUNANI, a form of Parvati (in Hindoo mythology), under which she is represented sitting on a *lotus*, dressed in red, and supporting the infant Ganesha in her arms. Very expensive festivals are held in honour of this form of Parvati.

GANGES, the. This river rises on the south side of the Himalaya mountains, in the north of India. It is first seen in about Lat. 31 deg. N., and Long. 79 deg. E., where it issues from under a very low arch, at the bottom of a great mass of solid frozen snow, about 300 feet high. Its breadth at this place is about thirty feet, and the depth about one foot. It enters Hindostan Proper near Hurdwar, in the province of Delhi, about 120 miles distant from the city of Delhi. It passes through the provinces of Delhi, Agra, Oude, Allahabad, Bahar, and Bengal, and falls into the bay of Bengal. About 200 miles from the sea, taking a straight line, or 300 miles, taking the windings of the river, the Ganges sends out a number of branches. The two westernmost branches, called the Kasimbazar and Jellinghee rivers, join together at Nuddea, sixty miles from Calcutta, and form the river Hoogly.

GANJA, hemp; an intoxicating mixture used in India for smoking and drinking.

GANJAM, a district in India, the most northern of the Circars. Its north-western part, bordering upon Orissa, forms a hilly district, called Goomsur, covered with thick bamboo forests, and inhabited by a rude mountain tribe. The remainder of the Circar towards the sea is flat and open. It is separated from Orissa by a chain of hills and a large sheet of water, about thirty-five miles long and eight broad, called the Chilka Lake.

GANJAM, a seaport in Ganjam, one of the Northern Circars, in India. It is situated in Lat. 19 deg. 21 min. N., Long. 85 deg. 10 min. E., and was formerly a place of considerable trade, and one of the principal stations of the English; but for some years past it has been abandoned, on account of the great unhealthiness of its climate.

GAOHATI, or **GOWHATTEE**, a town in India, in the province of

Assam. It is situated on the south side of the Brahmapootra, in Lat. 25 deg. 55 min. N., Long. 91 deg. 40 min. E. It was in ancient times the capital of Kamroop, but is now a place of little consequence.

GARREEWAUN, coachman (in native corruption *coachman*) of an English carriage in India. He would be out of his element in the crowded streets of London, or in a throng at the opera, but he is sufficiently expert for his vocation in the East, where *crowds* of carriages are unknown, and where all cart drivers, &c., are forced to get out of the way. He has no great delicacy of bridle touch, and not the smallest pride in his harness or other appointments, which, if the master chooses, will go dim and dirty enough.

GARUDA, or **GURURA**. This demigod, with the head and wings of a bird, and the body, legs, and arms of a man, is of considerable importance in the Hindoo mythology. He is the son of Kasyapa and Vinata, the brother of Arun, and the *vahan* or vehicle of Vishnu. As Arun, the charioteer of Surya (the sun) is the dawn, the harbinger of day, so does Garuda, the younger brother, follow as its perfect light. He is the emblem of strength and swiftness, and besides being the bearer of the omnipotent Vishnu, is greatly distinguished in Hindoo legends on many very important occasions.

GASMAIDDOO, the "tree-snare," a thick kind of hind-rope, used in Ceylon to entrap elephants.

GAWILGURII, a fortress in India, in the province of Berar, situated on a rocky hill, in the midst of a range of mountains, lying between the Tuptee and Poorna rivers, in Lat. 21 deg. 22 min. N., Long. 77 deg. 24 min. E., fifteen miles north-westerly from Ellichpoor. This fortress was considered by the natives of India as impregnable, but it was taken by assault in 1803 by the British troops, after a siege of not more than a few days.

GENTIA, or **GENTIAPPOOR**, a district of the Bengal dependencies, in India, lying between Assam on the north, Kachar on the east, Sylhet on the south, and the Garrows on the west. Its extreme length from east to west, is estimated at 100 miles; and its extreme breadth, from north to south, at about eighty. For some miles from its borders, north and south, this territory consists partly of thickly wooded hills, and partly of low land; but the intermediate country, about fifty miles in extent, is an undulating plain, free from jungle, and well adapted for pasturage, but very thinly inhabited, and not cultivated. Its productions are chiefly cotton, rice, and a coarse kind of silk, called tussur, made from the wild silk-worm. Elephants and ivory also are exported, and amongst the minerals are iron, limestone, and coal. The only town is Gentiapoor, the residence of the rajah, situated about thirty miles to the northward of Sylhet. The inhabitants of this district appear to be of the same class as those of Kachar. This territory, although of such limited extent, is ruled by a number of petty chiefs, nominally subject to the rajah of Gentiapoor, but paying very little real deference to his authority. The people are, in consequence, harassed with incessant feuds, and remain in a very wretched and barbarous condition. Their present religion is that of the Hindoos, which has been introduced among them from Bengal. Their language very much resembles the Chinese, but has no written character. The Bengalese, however, has latterly been adopted by their chiefs, and will probably become their general language.

GENTOO, Indian. One of the aborigines of India. At Madras our countrymen use this term to designate the language and people of *Tellingana*, who occupy the north-eastern portions of the peninsula.

GERGHONG, a town in India, in the province of Assam, is situated on the river Dikho, and was for many years the capital of the Assam kingdom; but an insurrection of the people breaking out in 1794, ruined the town, and caused the seat of government to be transferred to Jorhat.

GHAUT, a mountain. *Ghaut* also implies a landing-place or wharf on the Ganges. Pious Hindoos devote considerable sums to the construction of these landing-places, which generally consist of a handsome flight of steps, with, sometimes, a pagoda or temple at the summit.

GHAUTS, a range of mountains in India, divided into Eastern and Western. The Western Mountains extend from the Tuptee river to Cape Comorin. The highest part of the range is about 6000 feet above the level of the sea. The Eastern Mountains extend from the Kistna to near the Cavery rivers. The highest part of the chain is about 3000 feet above the sea. The word *ghaut* signifies a *pass*, or *ford*. It is commonly used by the English in speaking of these two ranges of mountains, though properly meaning only the passes through them.

GHAZAL, Persian. A song, or sonnet.

GHAZIPOOR, a town in India, in the province of Allahabad, situated on the north side of the Ganges, in Lat. 25 deg. 10 min. N., Long. 83 deg. 35 min. E. This is a large and populous town, and is celebrated for the manufacture of rose water. Numbers of superior horses are bred here in the government stud; and there are cantonments for three regiments of cavalry.

GHEE, the butter produced from the milk of the Indian buffalo. It is very inferior, generally white and brittle; it possesses qualities suiting it admirably to the climate, and occasioning the natives to give it the preference. After being warmed

to a certain degree, so as to become rather liquified, it is kept in that state until it loses its aqueous particles, and is rendered fit for keeping. Few of the natives will touch cow-butter, to which they attribute many bad effects, though they will drink *ghee* by the quart, and pride themselves not a little in being able to afford so luscious an enjoyment. The uncontrolled use of this article, though it may tend to that obesity of which the higher classes of Hindoos are inordinately vain, contributes to the generation of those bilious diseases with which they are often attacked. Ghee and idleness may be said to give birth to half their disorders. As an article of commerce, ghee possesses some claim to importance, many thousands of maunds being sent every season from some of the grazing districts to the more cultivated parts, and especially to the western provinces. The ghee is generally conveyed in *dubbahs*, or bottles made of green hide, which, being freed from the hair, and worked up, while in a pliant state, into the form of a *caraboy*, such as is used in England for spirits of turpentine, &c., will keep sweet for a long time. Ghee is used for culinary purposes in European families.

GHINDY, a flat-bottomed circular copper basin placed on a stand about three feet high. It is the common accompaniment of an Indian officer on the line of march, as it admits of being placed with other baggage on the back of a bullock or camel without risk of damage.

GHOONT, a small hill pony, resembling, excepting in its coat, the shaggy Shetland breed. They are very sure-footed, and are used in the Himalayas and other mountain ranges as pack or saddle-horses.

GHORA-WALLAH, literally, horse-fellow, a groom. The term is only employed in Western India, and is synonymous with *syce*, (q. v.)

GHORUMSAUG, a Turkish word of

abuse, which may be translated by the English word "scoundrel," although its literal meaning is even still more gross. It is in very frequent use where Turkish is spoken, and is sometimes used jocularly.

GHOSAL KHANEH, a bathing room. The bath is naturally of much use in every house in India, where frequent ablution is requisite. The *ghosal khaneh*, however, is seldom any thing more than a small square apartment, with a chunam or marble floor, and a sink or gutter to carry off the water, which is obtained from large earthen jars (*chatties*) or shower baths.

GHURREE, an Indian hour, twenty-four minutes; also, a gong, or copper plate, used to strike the hours, or as a signal.

GHUZNEE, a fortified city in Afghanistan, situated in Lat. 33 deg. 10 min. N., Long. 66 deg. 57 min. E. For nearly two centuries this place was the capital of a powerful kingdom, commencing with Subuktageen, in A. D. 975, to the time of Mahomed Ghourie, in 1171, who subdued the empire of Ghuznee, and burnt the city. For many years afterwards, however, Ghuznee continued to be one of the principal towns in Afghanistan, and has always been regarded with veneration by the Mahomedans, in consequence of its containing the tombs of numerous distinguished personages of their faith. About three miles from the city is the tomb of the celebrated Suldaun Mahmoud. Ghuznee was taken by storm by the British troops in 1839. Upon the insurrection in 1841, it again fell into the hands of the Afghans, from whom it was recaptured in 1842, when the English entirely demolished the fort, and carried off the sandal-wood gates of Mahmoud's tomb, which had been taken by him from the Hindoo temple of Somnauth in 1024. They also took away the Suldaun's mace as a trophy of their conquest.

GIAN BIN GIAN, the Oberon of the East; the king of the fairies.

GIDDH, the Bengal vulture, the *vulture Bengalensis* of authors, is gregarious to the full extent of the word, not only flying and feeding in flocks, but also building its nest in company. The plumage of the male is dark brown above, deepest on the wings and tail; under parts of a lighter shade of brown, the shaft and middle of each feather being dashed with a dirty white, or buff-coloured streak; head and neck of a dirty livid colour, and destitute of feathers, but scattered over with short hairs; at the bottom of the neck a ruff of long, narrow, and pointed feathers; the crop covered over with short brown feathers, and slightly overhanging the breast; bill, strong, and black at the end, but paler at the base; nostrils, lateral; irides, dark hazel; legs, thick and blackish; claws, black and strong, and not much hooked. Length, 2 feet 7 inches; breadth, 7 feet 5 inches. The female in length 3 feet 1 inch, and in breadth 7 feet 7 inches; the plumage above is much lighter, being of a buff or pale fawn coloured brown; under parts of a dirty white; irides, dark hazel; bill, strong, and dark at the end, but of a greenish livid colour at the base; the claws are longer and more hooked than in the male.

GIRRA, the common teal found in India. It is identical with the British species, and is one of the handsomest of the duck tribe, as well as one of the most delicate. The girra are generally found in flocks of four to twelve on ponds and jheels, but sometimes they congregate in great numbers. They are birds of passage, and do not breed in India. They are netted in various ways by the natives, and sold in most of the bazars for a mere trifle. The most usual way of netting them is, after having ascertained the place where they resort to feed at night, to surround it by a line suspended by

bamboos, to which are attached nooses, at intervals of a few inches. The teal alight outside of this line, and in swimming towards the place where they find their food, have to pass the nooses, and in doing so a number are caught, and in general this does not alarm the rest. They are permitted to feed a short time unmolested, when the person watching the nets makes a slight noise, sufficient to cause the teals to swim back to the deep water, when they have to re-pass the nooses. When as many birds are netted so as to create confusion, the birds are secured in a basket, and all being again quiet, the teals return again to their favourite resort for food. Another way is by using the flap net on an extensive scale, when a whole flock may be secured; but it is expensive, and the above is the most common method in use on small jheels. To the gunner the teal presents a difficult shot, particularly if the bird is fairly on wing, taking a sweep through the air. A small charge of shot, and a good charge of powder, is requisite to come up with them, and do execution. In wild-fowl shooting, if a bird or two are winged, it is a common plan to stake them down in a favourite resort in the jheel; the teal, when flying over, will be attracted by these birds, and afford good shots.

GOA, a Portuguese possession in India, consisting of two towns, Old Goa and New Goa, or Panjim, situated upon a small island on the Malabar coast, in the province of Bejapoor, in India, Lat. 15 deg. 30 min. N., Long. 74 deg. 2 min. E. Old Goa, formerly the most splendid city in India, is now in ruins, the seat of government having been removed to Panjim, which is a handsome and well-built town upon the island of Goa, five miles nearer the entrance of the harbour than old Goa. Though still the residence of the Portuguese viceroy, it has ceased to be a place of any

importance. Including Goa, and some small island connected with it, the Portuguese possess in India a small territory of about forty miles in length by twenty in breadth.

GOALPARA, a frontier town in India, in the province of Bengal, and the principal trading mart between Bengal and Assam, Lat. 26 deg. 8 min. N., Long. 90 deg. 38 min. E.

GOANDS, or GONDS, or KHOONDS, a wild tribe of Indians, inhabiting the hills of Omerkantuk, at the source of the Sone and Nurbuddah. The Goands are one of the lowest classes in the scale of civilisation to be found throughout India. The manners and customs of these people are peculiar to themselves, and their physiognomy differs very widely from the usual characters found in the natives of the Peninsula. Their skin is much blacker than the ordinary shade, their lips are thick, and their hair woolly, resembling that of an African; their forms are well proportioned, being strong and athletic, and though steeped in the grossest ignorance, there appears no reason to suppose that they are incapable of mental improvement. They had for a long time obtained the reputation of being cannibals, before the unhallowed nature of their banquet was established beyond a doubt. Unlike the general habits of those savages who devour human flesh, they are rather particular in their tastes, and will only partake of a feast afforded by persons belonging to their own tribe; the sacrifice of the victim, and the preparation of the abhorrent food, partaking somewhat of the nature of a religious rite. It appears that when any member of a family is seized with a hopeless malady, or becomes aged, and therefore of no further use to the community, he is forthwith killed and eaten, thus rendering his death a public benefit. When closely questioned, no Goand

will deny this practice, but all indignantly exclaim against the supposition that they would partake indiscriminately of human flesh, and disgrace themselves by eating that of a stranger, or any individual not belonging to their own tribe. This singular and unprepossessing class of persons, who are scattered over the country about Omerkantuk, live in the most barbarous manner possible, upon wild roots and vegetables, and such animals as they can snare or kill, not troubling themselves with the care and cultivation of the soil, and being frequently reduced to great extremity. They construct rude cisterns of bamboo and mud in the most accessible parts of the forest, which, in the rainy season, are filled with water, each family congregating round one of these cisterns, and should all the water contained in it be consumed before the next fall, they wander to another of these rude reservoirs, which are formed at the distance of several miles from each other, and to which they also fly at the approach of an enemy. Partaking of the propensity common to all the inhabitants of India to divide themselves into separate communities or castes, they are tenacious of the customs of their tribe, yet they do not conform to any of the prejudices respecting animals held sacred by other classes of Hindoos; making no scruple of killing and eating the cow, when they can obtain a prize of such magnitude, and feeding without hesitation upon snakes, monkeys, or any thing else that may come in their way. These people have very little intercourse with Goands of different tribes, who live under chiefs in towns or villages, or, until lately, with the more civilised portion of the community residing in the plains, seldom venturing beyond their own districts, except when driven by necessity to barter any of the products of the hills for provisions. The difficulty of procuring the means of existence

prevents them from congregating in large numbers, and there are seldom more than eight or ten huts in one place. In sacrificing their aged or sick relatives to Devi, they consider that they perform a meritorious action,—first, by propitiating the goddess; secondly, by putting their friends out of their misery; and thirdly, by assuring to themselves an ample meal, in addition to the blessing which descends upon all who comply with the insatiable demands of that gloomy deity, who craves unceasingly for blood. Independently of a superstition at once so revolting and degrading, the result of the most barbarous state of ignorance, the Goands are a simple race of people, not addicted to the usual vices of the savage character. It is said, that a growing taste for salt and sugar is now bringing them into more frequent contact with the people of the plains, and could they be induced to estimate the blessings of civilisation, and take back with them the means of improving the condition of their fellow-tribes, they would prove valuable members of the community, since they alone can live throughout the year in the pestiferous atmosphere of their hills. These wild Goands recognise a chief, and many extensive tracts of country belong to their rajahs; the Rajah of Bustar, in the Nagpore country, being one. All the Goand chieftains are in the habit of propitiating the favourite deity, the goddess Devi, by the sacrifice of human victims; their sacrifices being distinct from the immolations before mentioned, which are confined to the more savage tribes, who only murder their nearest relatives. When they have the success of any undertaking very much at heart, they make a vow to Devi, promising a certain number of human offerings, should their wishes be fulfilled. This vow is religiously kept, the victims being selected, if possible, from the Jungum caste, on account of a supposition generally

entertained, that the smallest portions of their bones and flesh will, if buried in fields, render the crops miraculously abundant. If such persons are not easily obtained, others are procured by the collectors employed by the rajah for the purpose, who seize any strangers that may be passing through. These practices were brought to the notice of the British government, in consequence of complaints having been made by the relatives of persons who were so unfortunate as to fall into such inhuman hands, to the Company's political agent at Nagpore, and since then efforts have been made to put an end to the horrible rites; but they still prevail to a very great extent, and it is dangerous for natives of India from distant parts of the country to venture amongst a people addicted to such frightful religious ceremonies.

GODAVERY, the. This river has its source in India, in the Western Mountains, about seventy miles to the north-east of Bombay. It runs eastward through the provinces of Aurungabad and Beder; and turning to the south-east, flows between the provinces of Orissa and Hyderabad, which it separates, and through the Northern Circars into the Bay of Bengal. Its whole course is about 850 miles.

GODOWN, a warehouse, or cellar, in India.

GOGLETT, a small porous earthen jar or vase, used for the reception of water, which it cools and deperates. The goglett is much in use at Bombay, where they are made very light and cheap.

GOHARREAS, a class of Indians, whose profession is to hire themselves out for the purpose of fighting. They usually stipulate for a certain reward, and a provision in case they should suffer imprisonment for any affair in which, having been engaged, they should be apprehended and punished.

GOLAH, Hindostanee. A warehouse.

GOLEEAI, a member of a boat's crew

on the Ganges. He has particular charge of the bow, where he either rows the foremost oar, or, when necessary, keeps the boat from running against the bank, or upon shoals, by means of a *luggy*, or long bamboo pole, first casting it out in the proper direction, and then lapping it round several times with the end of a strong tail-strap, fastened to a ring on the fore-castle, so as to prevent the pole from returning. Often the fate of a boat depends on the certainty of the *goleeah's* throw; especially under a *cutchar*, or sand-bank, perhaps twenty feet or more in height, under which a strong current cuts away the foundation, occasioning immense bodies of the soil to fall in, attended by a noise competing with thunder.

GOMASTAH, Hindostanee. A commissioner, factor, agent.

GONDWANA, a province of the Deccan, in India, bounded on the north by Allahabad and Bahar; east, Bahar and Orissa; south, Orissa, the Northern Circars, and Hyderabad; west, Beder, Berar, Khandesh, Malwa, and Allahabad. Of the numerous districts into which this extensive province is divided, the following may be considered the principal: Baghela, or Baghul-khund, Singwola, Gurra-Mundla, Sohajpoor, Sirgooja, and Sumbhulpoor, belonging to the British dominions, and Deogur, Nagpore, Chanda, Chouteesgur, Wyncungung, and Bustar, belonging to the Rajah of Nagpore. The rivers are the Sone, Nurbudda, Gunga, or Wyne-Gunga, Wurda, and Mahanudee, all, excepting the Wurda, having their sources in this province. The Gunga flows southerly, and joining the Wurda, falls with it into the Godavery. The greatest portion of this province presents a very wild appearance, abounding with rugged mountains, and covered with forests. The eastern and southern districts, particularly, are in an exceedingly savage state. Westward, though traversed by ranges of hills, and in

many parts thickly wooded, the country is more open; and in Chouteesgur and the northern districts there are large tracts of clear and fertile ground. The province in general is poorly cultivated, and thinly inhabited. The climate of the hilly and wooded districts is remarkably unhealthy, and usually fatal to the natives of other parts. The productions are rice, wheat, chenna, jowaree, and other dry grains; sugar, hemp, cotton, opium, tobacco, arrow-root, pan, and bees'-wax, dyeing drugs, oils, gum, and coarse silk, of the description called *tussur*. The forests yield a plentiful supply of teak, saul, and other large timber; and the lac insect abounds. Diamonds of a large size, and gold, are to be found in the vicinity of the rivers, particularly of the Mahanudee; but the unhealthiness of the climate prevents their being much sought after. Iron, talc, limestone, coal, red-ochre, and marble, are also procured in different parts. The district of Singrowla contains the largest quarry of corundum in India. Wild beasts are numerous, particularly tigers, and bears of a large size, with the gaour, mirjee, a peculiar species of wild dog, and some others, very little known to Europeans. The gaour is a very powerful animal, of the ox kind, resembling the bison. The mirjee, or mouse deer, so called from its head resembling that of a mouse in form, is the smallest of the deer species, being about the size of a jackal. Among the snakes, which abound in this province, is the boa constrictor. The towns are Bandoogur, Saipoor, Gurra, Jubbulpoor, Mahadeo, Chouragur, Choupara, and Mundla, Sohajpoor, Kurgomma, and Oomerkuntuk, Sirnadoo, Jushpoor, Gangpoor, Sumbhulpoor, and Patna, Deogur, Babye, Baitool, Jilpee-Anneer, Nagpore, Chanda, Ruttanpoor, Konkeer, and Bygar, Wyneguna, Wyrager, and Bustar. This province has received its

general name of Gondwana, as being the country of the Goand or Khoond tribe. The inhabitants are Goands, or Khoonds (q. v.), Hindoos of various classes, principally Mahrattas, and Telingas, from different parts of Hindostan Proper, and the Deccan, and a small proportion of Mahomedans. The language is principally Gondee, Mahrattce, and Jelongo. Many other dialects are spoken by the various wild tribes.

GOOLAL, a red powder, used during the Hoolee festival to besprinkle people, after the manner in which *bonbons* are scattered by the Italians during the Neapolitan carnival.

GOOLISTAN, the Rose Garden, or the Land of Roses, the name of a celebrated Persian poem, written by Musleh ud Deen, of Shiraz, surnamed Sheik Sadi.

GOOLS, balls composed of pounded charcoal, mixed with water, and baked in the sun. When ignited, they are placed in the hookah bowl (*chillum*), and keep the tumaco (a corruption of "tobacco") constantly burning.

GOOR, unrefined sugar.

GOORAL, the chamois of the Himalayas. This animal affords excellent sport to the deer-stalker. He is to be found early in the morning feeding among the long grass, generally on the side of the steepest mountains, but must be carefully approached, as his senses are of a refined order. When wounded, he often leads his destroyer a chase of many a weary mile down the steepest kudds, and over sharp-pointed rocks, where the trail must be followed by the signs of the mountain dew brushed from the surface of the grass, or the rocks stained by the ebbing blood of the stricken animal.

GOORCHERAS, irregular horse, in the service of the Sikh government.

GOORGOORY, a very small kind of *hookah*, intended to be conveyed in a palankeen, or to be carried about a house; the person who smokes

holding a vase-shaped bottom by its neck, and drawing through a stiff, instead of a pliant pipe, formed of a reed, arched into such a shape as should conduct its end conveniently to the mouth.

GOORKAH, the mountaineer of Nepaul. Since the British campaign in Nepaul, a good understanding has been established with these hill people, and they now freely enter the native army, and are among the most faithful, active, and courageous of our troops. In the battles on the Sutlej, in 1845-46, the Goorka battalion particularly distinguished itself. Beside the musket or rifle, the Goorkas carry *kookrees*, formidable couteaux-de-chasse, with which they encounter a foe at close quarters, or despatch a wounded man.

GOORKHA, a city in India, in the province of Nepaul, is situated in Lat. 27 deg. 52 min. N., Long. 84 deg. 22 min. E. This was formerly the capital of the Goorkhas, before the formation of the present kingdom of Nepaul.

GOOROO, a grave and pious man; the spiritual guide of a *Hindoo*.

GOOTY, a strong hill fort in India, in the province of Balaghat, about forty-five miles east of Bellary. The highest part of the rock is 1000 feet above the surrounding plain.

GORACCO, smoking paste, the material used in the bookahs, kalleons, nargheels, &c., of the residents in Bombay and other parts of Western India.

GOSAEES, or **GOSAINS**, a sect of mendicants. They perform the ceremonials of marriage and other rites among themselves. They will also, contrary to the usual customs of the Hindoos, dissolve a marriage with as much facility, on an application from the parties. The Gosaees observe none of the Hindoo festivals, except those of Krishna; but the anniversaries of the deaths of their founders are observed as such. They do not reject the mythology, or the ceremonies of the Hindoos, but they

believe that those of Huree (Krishna) only are necessary.

GRAM, a coarse description of pea, chiefly used in India as food for horses and cattle. It is considered superior in point of nutriment to grass, oats, bran, &c.

GRIFFIN, more familiarly *griff*, is an Anglo-Indian cant term applied to all new comers whose lot has been cast in the East. "A griffin," writes Captain Bellew, in his very pleasant "Memoirs" of one of that class, "is the Johnny Newcome of the East, one whose European manners and ideas stand out in ludicrous relief when contrasted with those which appertain to the new country of his sojourn. The ordinary period of griffinhood is a year, by which time the *novus homo*, if apt, is supposed to have acquired a sufficient familiarity with the language, habits, customs, and manners of the country, both Anglo-Indian and native, so as to preclude his making himself supremely ridiculous by blunders, *gaucheries*, and the indiscriminate application of English standards to states of things to which those rules are not always exactly adapted. To illustrate by example:—A good-natured Englishman, who should present a Brahmun, who worships the cow, with a bottle of beef-steak sauce, would be decidedly 'griffined,' particularly if he could be made acquainted with the nature of the gift."

GRUNT'H, the sacred book of the Sikhs of the Punjab. It was partly compiled by the author of their religion, one Nanuek, an ascetic and inspired teacher, and was continued by his disciples.

GUALIOR, a town in India, in the province of Agra, situated in Lat. 26 deg. 15 min. N., Long. 78 deg. 1 min. E. It is the capital of the Scindia Mahratta territories.

GUAVA, called in Hindostanee *Sopri Am*, is a fruit of the *Psidium Pomiferum* and *Pyriferum*. The fruit is usually thought to be originally from

the West Indies, but it is certain that there is more than one African, and several Chinese and Cochinchinese species or varieties, both of the edible and wild sorts. These may, it is true, have been carried to China by the early voyagers, and India may have received hers from the coasts of Africa, with which, long before Europeans visited her shores, she held a steady intercourse. The most remarkable evidence for its being of foreign introduction in India is that it has, we believe, no Sanscrit name. Thence we suppose it, like tobacco, to have been brought, perhaps about the same time. The facility with which this fruit is propagated from its numerous fertile seeds, of which the hard shell resists insects and other destructive influences for a very long period, renders it one of the most common in India. The strong flavour of the common sorts is usually found disagreeable to newly arrived Europeans, but to this, custom reconciles; and the finer sorts, of which one, the *Psidium Microphylla*, or true West Indian sort, has the flavour of the raspberry, and another, a large and very rich kind, has scarcely any of the strong taste of the Bazar guavas. There are some very fine varieties amongst the Malay Islands, for with the Malays and Chinese, as with the natives of India, this, like all high-flavoured fruits, is a favourite. By Europeans it is more generally eaten stewed in wine, and for the well-known jelly made from it, when much of its flavour disappears. The leaves of the tree are somewhat aromatic, and much used in the Eastern Islands medicinally, or as a substitute for the betel-leaf. The wood of the old trees is exceedingly close-grained and tough, and in some degree resembles box-wood; It is much used amongst the natives of India for gun-stocks, as it takes a good polish, and is rarely known to split with heat, or fracture from blows.

GUNDA, a sum of four cowries, or shells, used by the poorer natives of India as coin, in fractional payments.

GUNDAVA, the second town in importance in Beloochistan. It is the winter residence of the Khan or ruler, the cold not being so great here as at Kelat. Lat. 27 deg. 55 min. N., Long. 67 deg. 38 min. E.

GUNGA. The honour of having given birth to this goddess, the personification of the sacred stream of the Ganges, has been claimed for their deities, both by the Saivas and Vishnaivas, the former alleging that she sprang from the locks of Siva, and the latter urging that she issued from the foot of Vishnu. From the heaven, however, of either we must allow her to have come, which she was induced with much difficulty to do, to restore to King Suguru the sixty thousand sons whom the deity Brigu had caused his wife to have at one birth, and who, for some malpractices, had been reduced to ashes. In her passage towards the sea she was swallowed by a holy sage for disturbing him in his worship; but by some channel or other she contrived to make her escape, and having divided herself into a hundred streams (now forming the Delta of the Ganges), reached the ocean, where, it is fabled, she descended into Patala, to deliver the sons of Suguru. All castes of the Hindoos worship this goddess of their sacred stream. Numerous temples are erected on the banks of the river in honour of her, in which clay images are set up and worshipped. The waters of the river are highly revered, and are carried in compressed vessels to the remotest parts of the country, from whence also persons perform journeys of several months' duration, to bathe in the river itself. By its waters the Hindoos swear in our courts of justice. There are 3,500,000 places sacred to Gunga; but a person, by either bathing in, or seeing the river, may be at once

as much benefited as if he had visited the whole of them. For miles, near every part of the banks of the sacred stream, thousands of Hindoos, of all ages and descriptions, pour down, every night and morning, to bathe in or look at it. Persons in their dying moments are carried to its banks to breathe their last: by which means the deaths of many are frequently accelerated; and instances have been known wherein such events have thereby been actually produced. (They are called "Ghaut murders.") The bodies are thus left to be washed away by the tide; and from on board the ships in the neighbourhood of Calcutta, numbers of them are seen floating down every ebb, with carrion crows and kites about them, feeding upon their entrails. Several festivals are held during the year in honour of Gunga. She is described as a white woman, with a crown on her head, holding a water-lily in one of her hands, and a water vessel in another, riding upon a sea-animal resembling an alligator, or walking on the surface of the water, with a lotus in each hand.

GUNJES, grain-markets.

GUNNY, coarse sacking, very much used in India in the formation of bags for the stowage of rice, nuts, spices, biscuit, and various other articles embarked on ship-board.

GUNTOOR, or **MOORTIZABAD**, a district in the Northern Circars, in the Deccan. It is the most southern of the Circars, and lies between the Kistna on the north, and the Gundigama on the south, separating it from the Northern Carnatic. Its principal article of produce is maize, which forms the chief subsistence of the natives of the district; rice is not plentiful, and cotton is only partially cultivated. There are diamond mines in the district, but they have not produced any for many years. The towns are, Bellumconda, Guntoor, Kondaveer, Nizampatam, and Tunakoonda. About twelve miles east of Tunakoonda is a hill, called Buggul-

khonda, which is supposed to be an extinct volcano. At present it does not possess the least appearance of the kind, but is subject to frequent earthquakes, which are sometimes of sufficient violence to move the houses of the adjacent villages. The present name of this province is of modern origin, and was first applied to it by Europeans, on account of its consisting of several distinct circars, or districts, originally five in number, namely, Kalinga, Rajamundry, Elloor, Moostuffabad, and Moortizabad. Exclusive of a few thousand Mahomedans dispersed in the different towns, the inhabitants of this province are wholly Hindoos, composed chiefly of two classes, originally forming distinct nations; Ooreeas (q. v.), and the Telingas. The Telingas, or Teloogoos, are the original inhabitants of the district south of the Godavery, and bordering upon the Telingana Desum. Of this class are the Vulmas. By Europeans the Teloogoo people are frequently called "Gentoos," from a Portuguese word signifying Gentiles, or Heathens. The total population of the circars is about three millions. The religion is Hindooism and Mahomedanism; and the language is Oorcea and Teloogoo—the former language principally in the north-western and northern parts.

GUP, or **GUP-SHUP**, the origin of *gossip*, to which, in India, it bears the closest possible affinity.

GURRYE, the mud-fish, very similar in form to our miller's-thumb.

GURWAL, a province of Hindostan, bounded on the north by the Himalaya Mountains; east, Kumavon; south, Delhi; west, the Jumna, separating it from Sirmoor. Its divisions are Gurwal, the sources of the Ganges, and Deyra Doon. The rivers are the Ganges, called in this province the Bhagirathi; Alkananda, which joins the Bhagirathi at Devaprayaga, where the two form what is then called the Ganges and the Jumna. The whole of this pro-

vince consists of an assemblage of hills, some covered with trees and verdure, others perfectly bare and stony, affording shelter neither for birds nor beasts. The valleys are all narrow, often little more than mere water-courses between the hills. Only a small portion of the country is either populated or cultivated, the larger part being left to the wild animals. There are extensive forests of oak and fir, and also copper-mines of some value. In the mountains, on the north-eastern side of the Deyra Doon, are the stations of Landour and Mussoorie; these have been formed by the English, who resort to them for change of air, the climate being cold and healthful. This province is often called Sreenuggur, from its former capital. The origin of the name Gurwal is not known. The inhabitants are generally termed Khasiyas, but they claim to be considered as the descendants of Hindoos, and reject the former name. The religion of the inhabitants is the Brahminical, and the prevailing language is the Kha-sec.

GUTTA PERCHA, a substance extracted from the tuban tree of the Straits of Malacca; it is of a dirty white colour, greasy in texture, and of a leathery scent. It is not affected by boiling alcohol, but when thrown into boiling water becomes soft and plastic, and can be moulded into any shape. It is superior to caoutchouc, and is used for all the purposes to which that elastic commodity is applicable.

GUTTIES, dried cow-dung.

GUZERAT, a province of Hindostan. It is bounded on the north by Ajmere; east, Malwa and Khandesh; south, Aurungabad and the sea; west, the sea and Cutch. The divisions consist of Puttunwara, Ederwara, Doongurpoor, Banswara, Jhutwar, Chowal, Kattwar or the Peninsula, Ahmedabad, Kaira, Soont, Sunawara, Barrea, Barode, Baroach, Rajpeepla, Surat. The

rivers are the Banas, Subrmuttee, Mhye or Mahe, Nurbudda, and Tuptee. The Banas flows along the north-western frontier into the Run. The Subrmuttee rises in Ajmere, and flows southward into the Gulf of Cambay. The Mhye enters the province in the Banswara district, and flows south-westerly into the Gulf of Cambay. The northern and eastern districts of this province are mountainous, rugged, and jungly. The central districts form an extensive plain, generally well watered, open, and fertile. The south-western portion, forming the division of Kattiwari, or Kattwad, approaches the shape of a peninsula, having an arm of the sea, called the Gulf of Cambay, on its eastern side, the sea on its south, and the Gulf of Cutch on its west. The Gulf of Cambay is about 150 miles in length. The surface of the peninsula in general is hilly, remarkably well watered throughout, and fertile. On the north-west, Guzerat is separated from Cutch by the Run and the Banas river, and the adjacent districts consist chiefly of arid plains, or salt swamps and jungles. The productions are wheat, rice, and other grains, cotton, hemp, indigo, opium, sugar, honey, saltpetre, and various seed oils, horses and cattle of a superior description, hides, and timber. There are cornelian mines in Rajpeepla, and jaspers and agates are procured in Ederwara and other hilly districts. The Kattiwad supplies abundance of white clay, used by the Hindoos for the purpose of marking their foreheads. Large quantities of salt are obtained from the Run. The manufactures are principally coarse cotton fabrics and soap. The towns are Deesa, Palhanpoor, Radhunpoor, Puttun, Eder, Ahmednuggur, Doongurpoor, Banswara, Pathree, Bejapoor, Nuwanuggur, Poorbunder, Joonagur, Puttun-Somnath, Dice, Ahmedabad, Kaira, Kuppurwunj, Cambay, Bhownuggur, Gogo, Soonth, Lunawara, Barrea,

Chumpaneer, Baroda, Chandod, Jumbosseer, Baroch, Nandod, Rajpeepa, Surat, Sacheen, Bulsar, Dhurmpoor, and Daman. The inhabitants of this province comprise a great variety of classes, the principal of which are the following:—Johrejas and other tribes of Rajpoots (q. v.), such as Juts, Katties, Jats, Koolees, Bheels, Bhats, Banyans, Persees, Boras, Siddees, and Mahrattas. Amongst these the Bhats deserve especial mention, their religion is Hindooism and Mahomedanism. The various rude tribes in this province generally consider themselves followers of the Brahminical system; they know very little, however, of Hindooism, and mostly worship the sun. Amongst the Hindoos the Jains are numerous. The general language of the province is the Goojratee; it is written in a character closely resembling the Nagree, and it may be termed the grand mercantile language of Western India.

GYA, a town in India, in the province of Bahar. It is situated in Lat. 24 deg. 49 min. N., Long. 85 deg. E., about 55 miles to the southward of Patna. The town consists of two parts; one the residence of the Brahmuns, and others connected with them, which is Gya Proper, and the other called Sahibgunge, inhabited by merchants, tradesmen, &c. This is one of the most noted places of pilgrimage in India, both for Booddhists, and for the followers of the Brahminical system. By the former it is considered to have been either the birth-place or the residence of the founder of their sect. The neighbourhood abounds with excavations.

GYNAHS, gold and silver ornaments.

II.

HAACKERY, a rude cart, composed entirely of wood, and used by the natives of India for the transport of

produce, goods, and individuals, across the rough and ill-made roads of the country. They are drawn by bullocks.

HADJEE, a pilgrim. The natives of India, Persia, Arabia, and Turkey, have great faith in the virtue of pilgrimages. The Hindoos make them to holy temples (such as Jugger-naut), holy cities (Benares, to wit), the confluence of rivers, and spots celebrated in mythological history. The Mussulmans resort to the tomb of Mahomet, or to his birthplace, to Mecca, Medina, and Mushed, &c.

HAFIZ, the name of a florid Persian poet, a writer who rouged his roses, and poured perfume on his jessamine.

HAINAN, an island, situated at the southern extremity of China, separated only by a narrow channel from the province of Canton. It is about 190 miles in length, and 70 in breadth; and though so close to the mainland, is in a very rude state, the inhabitants still consisting principally of the original savage tribes.

HAJEEPOOR, a town in the province of Bahar, in India, situated at the confluence of the rivers Gunduh, and Ganges, nearly opposite to Patna, in Lat. 25 deg. 41 min. N., Long. 85 deg. 21 min. E. It is noted for its annual horse fair, on which occasion thousands of pious Hindoos purge themselves of their mortal offences by bathing at the place of the "meeting of the waters."

HAKKEEM, a physician, a character held in great respect in all Eastern nations. European travellers, assuming the character of a Hakeem, and dispensing medicines as they pass through a country, are almost certain of safety.

HANUMAN, the monkey-god of the Hindoos. Hanuman is extensively worshipped, and his images are to be found in temples, sometimes alone, and sometimes in the society of the former companions of his glory, Rama and Sita. He is supplicated by the Hindoos on their birth-days,

to obtain longevity, which he is supposed to have the power to bestow, and which, of course, he unhesitatingly grants; or which, at least, the disinterested Brahmuns of his temples unhesitatingly promise. Hanuman is called Maruty, from Pavana being chief of the Maruts, or genii of the winds. He is also called Muhabar.

HARAMZADEH, literally, "base-born." A term of abuse obnoxious to Oriental ears; but, nevertheless, much in use in India.

HAREM, or **HAREEM**, the ladies' apartment; the zenana, or seraglio, in an Eastern household.

HARGEELAH, the butcher-bird, or adjutant, is common in India. By some persons the bird is called the bone-eater, from its peculiarity of digestion, it having the power of swallowing whole joints, such as a leg of lamb, or even entire animals, like young kids, kittens, &c., and of returning the bones and hair after the meat has been digested. When thus rejected the bones appear as clean as though they had been boiled for a considerable time, and the hair is accumulated in a single ball.

HIATRAS, a town in India, situated in Lat. 27 deg. 37 min. N., Long. 75 deg. 58 min. E., in the province of Agra. It is a busy town, and flourishing. Its fort, which was strong and well built, was taken in 1817 by the British troops (being then occupied by a refractory chief), and destroyed.

HIATTA SCHERIF, a warrant, proclamation, or decree, issued by the Sultan of Turkey.

HIANKUS (or driver), the implement used by the mahouts to stimulate and direct the pace of elephants. It is commonly about twenty, or twenty-four inches in length, generally made of iron, though some have wooden hafts; the tip is pointed, and about six inches below it is a hook, welded on to the stem, forming nearly a semicircle, whose diameter may be four or five inches. At the

butt of the shaft a ring is let through, for the purpose of fastening the haunkus to a line; the other end of which is fastened to some soft cord, about half an inch in diameter, passing, very loosely, eight or ten times round the elephant's neck, and serving in lieu of stirrups, to keep the mahout from falling over to the right or left, on any sudden motion, as well as to retain his feet in their due direction.

HAUT, a weekly market, held in India on stated days. A *bazar* is a daily market.

HAVILDAR, a native serjeant of sepoys or peons.

HEGIRA, the Mahometan era, which dates from the flight of Mahomet to Medina, on the 15th of July, A.D. 622. The Mahometan year is purely lunar, consisting of twelve months, each month commencing with the appearance of the new moon, without any intercalation, to bring the commencement of the year to the same season. By this arrangement every year begins much earlier in the season than the preceding one, being now in summer, and sixteen years hence in winter. In chronology and history, however, as well as in all documents, the Mahometans use months of thirty and twenty-nine days alternately, making the year thus to consist of 354 days. Eleven times in thirty years, one day is added to the last month, making 355 days in that year.

HIENNA, a plant that grows in many parts of the East, and is in vogue among the natives of India and Persia for its ornamental properties. The leaves are pounded and mixed up with a little oil, or ghee, into a paste, which is applied to the nails, palms, and soles. After an adherence of a few hours, it is removed, and leaves a beautiful red stain, which lasts many days, and is considered a great set-off to personal beauty.

HERAT, a fortified town in the Afghanistan country, situated on the western frontier, in Lat. 34 deg. 20

min. N., Long. 60 deg. 50 min. E., in a very beautiful and fertile plain. It is one of the most ancient and celebrated cities in Asia, giving its name to an extensive province at the time of the invasion of Alexander; and subsequently it was for many years the capital of the empire established by Tymoor Lung. It was taken from the Persians by the Afghans in 1715, and was retaken by Nadir Shah in 1731. It was again captured by the Afghans, in 1749, and has ever since remained in their possession. It usually formed a government for one of the king's family; and on the dissolution of the Dooranee monarchy, in 1823, it became a separate principality under Shah Kamran, the son of the king, Shah Mahmood, and has since continued under his rule.

HERI HARI, in Hindoo mythology, the conjoint forms of Siva and Vishnu. This singular union of the two great deities of the Hindoo sects is involved in much obscurity, and the little light that we have on the subject is not of the most becoming description. The union is, perhaps, little else than the caprice of the votaries of the two deities. The sculptures of them in this form somewhat resemble Ardha Nari. In pictures, Vishnu is painted black, and Siva white.

HILSAH, the sable fish of the Ganges, which seems to be midway between a mackarel and a salmon. Whether for form, general appearance, or flavour, the Hilsah is, perhaps, the richest fish with which any cook is acquainted. It is very oily and bony, and when baked in vinegar, or preserved in tamarinds, the *hilsah* is remarkably fine.

HIMALAYA MOUNTAINS, the. These mountains, which are believed to be the highest in the world, form the northern boundary of India, separating it from Thibet. Their greatest height has not yet been determined. The highest peak which has been measured is 27,000 feet.

The sloping brows of the mountains, as they recede from the river, are laid out in fields and orchards, where the apricot and walnut grow to an enormous size; pear and apple trees are also to be found; but the cultivation of the two latter being little understood, the fruit which they produce is of a very inferior quality. The woods and thickets clothing the sides of the hills are filled with pheasants, which, crowing all around, frequently mock the hungry European traveller, who depends upon his gun for a dinner, since, notwithstanding their abundance, it is difficult to get a fair shot, and even though the bird may be winged, it cannot always be picked up afterwards. Wild grapes and currants must be added to the list of fruits to be found in these provinces, and, from the former, two sorts of intoxicating liquor are produced; the superior kind having some pretensions to the name of wine, while the inferior,—a spirit obtained by pouring, in the first instance, hot water over the residue of the fruit,—being cheaper, is drank abundantly by the lower classes. Wheat, barley, and rice, together with a multitude of smaller and inferior grains, are grown in these provinces, but the quantity does not equal the demand, and a large portion of that which is consumed is imported from other places. Tobacco and opium are also cultivated, but not to any extent, the former, in common with all that has hitherto been grown on the hills, is acrid, and of bad quality. The vegetables consist of spinach, a peculiar kind of carrot, peas, beans, and turnips, the latter bitter and unpalatable; garlic, not of the best kind, and abundance of useful herbs. In some parts of the hills, the arable land is so circumscribed, that the poverty-stricken inhabitants are compelled to support a miserable existence upon horse-chestnuts, mixed with a small portion of the

coarser grains. Where apricot trees grow, much better fare may be obtained from the kernels, mingled in the same manner with pulse, while the fruit dried serves to feed the cattle. The inhabitants of the Himalaya gather themselves together in villages, a custom which prevails over every part of the hills, isolated habitations being very seldom to be seen. The quantities of apricot trees, which mark the sight of former hamlets, and which grow so abundantly, as to leave a doubt upon the mind of the most scientific botanist, whether they are indigenous to the soil, or an introduction from foreign countries, show that the population was much more numerous at a former period. This fact is also attested by the terraced fields, once blooming with cultivation, but now suffered to run to waste in the midst of the most profound solitudes. The ravages of the Goorkas, who made a very tyrannical use of their conquests, selling whole families into slavery, and oppressing the people in every way, are adduced as the principal causes of the scantiness of the present population. Sickness also,—those frightful pestilences, the small-pox and the cholera,—have had their full share in thinning the ranks; it is well known, that the inhabitants of whole villages have been swept away in this manner, and, in many places, the facilities for communication are so small, that a large tract of country might be reduced to a desert, without the people of the adjacent districts knowing any thing about the matter. Villages are frequently perched upon some steep hill, surrounded on all sides by almost unfathomable ravines, access being only afforded by a tree thrown across the narrowest part of the chasm; people thus situated, if struck with disease, would die off like sheep, alike destitute of friends to assist them in their utmost need, or to mourn over their untimely fate.

The villages seldom consist of more than twenty-five or thirty families, and though sometimes occupying commanding sites, are usually situated midway on a mountain side; the high crowning peak sheltering them from the storms. Occasionally they are to be found in valleys, but only in the more elevated; the glens, low down at the foot of the mountains, being usually too warm, while the labour of climbing to their crops would be greatly increased. Some of the houses are three stories in height, but the generality are only two; a few, but these are much less common, having but one. In external appearance, they greatly resemble the picturesque cottages of Switzerland. The roof, projecting all round, forms a shelter to the verandah or balcony, which either encircles the house, or communicates with the one adjoining. The walls are a mixture of wood and stone, very substantially put together, and cemented with mud. The apartments are not very spacious, but are commodious, and have the appearance of being well kept; the floors are composed of planks of cedar, and the interiors whitewashed or plastered with mud, which, if sufficiently beaten, affords a very fair kind of stucco. The fire-place occupies the centre, and is always well swept, but the smoke, which has no aperture for its escape, excepting the doors and windows, and the vermin, which in consequence of the habits of the people, abounds, render their interiors abhorrent to the European travellers, who always prefer the shelter of a cow-house. Usually the cattle are accommodated upon the ground floor, the family occupying the apartments above, which are entered either by a rude staircase on the outside, leading to the verandah, or by a notched plank or inclined plane within. The doors and windows are extremely small, the latter being merely closed with wooden shutters, no substitute

for glass having yet been found. As the severity of the weather frequently obliges the inhabitants to close these apertures, nothing, save long endurance, could enable them to tolerate the smoke, which must impregnate the whole atmosphere. The fuel burned being wood, it is of course less offensive than if coal were the material; but still it cannot fail to contribute to the coating of dirt, which is allowed to accumulate upon the skin of the mountaineers, who, with few, if any exceptions, testify a great dislike to come in contact with water. The furniture of the houses is exceedingly scanty, consisting merely of a few culinary utensils, and a chest to contain the clothes. The wardrobes of the people, to judge from their appearance, can neither be very extensive, nor very costly; there is, however, among the richer classes, some attempt at magnificence, the gold and silver ornaments worn being profuse in quantity, and sometimes of considerable value. Crime, in its very worst form, seems rare, but the virtues of the native character, in these mountainous regions, must be pronounced to be of a negative description. They appear to be kind and good-humoured to each other, attaching less importance to the distinctions of rank and wealth, than is usual in even less civilised societies. At their public festivals, rich and poor, the ragged guest, whose tattered garments scarcely afford a decent covering, will be seen joining hands with persons arrayed in costly attire, and decked out with an abundance of ornaments; and, though divided into castes, the distinctions between them are less invidious than those to be found in the plains. The great ingenuity displayed by these people in the construction of numerous small articles, as well as in their buildings, and some of their bridges, shows intellectual capabilities, which the stranger, holding converse with

them, could scarcely give them credit for; and there can be little doubt, that if proper pains were to be taken in their improvement, they would shortly emerge from their present low and degraded condition.

HINDEE, a town in the province of Khandesh, in the Deccan, situated on the river Nerbudda, in Lat. 22 deg. 56 min. N., Long. 77 deg. 5 min. E. It is the head of a district of the same name, occupying the north-easternmost part of the Sindia division.

HINDOO, or **HINDU**, one of the aborigines of India, by the Persians called Hind.

HINDOOISM, a religion which may be briefly described as a very complicated system of idolatry, combining a kind of vague declaration of the unity of a Supreme Being with the worship of a multitude of gods and goddesses, amounting, according to some accounts, to upwards of three hundred millions. There are three principal sects of worshippers, the Saivas, followers of Siva; Vaishnavas, followers of Vishnu; and the Sactas, followers of the Sactis, or wives of the gods. There are two other religions, which, although distinct from Brahminism, appear to belong to the same stock; these are the Booddhist and Jain systems.

HINDOSTAN, or **INDIA**, Hindostan is situated in the southern part of Asia, and lies between the 8th and 35th deg. of N. Lat., and the 68th and 92nd deg. of E. Long. The extreme length from north to south is about 1900 miles, and from east to west about 1500. It is bounded on the north by the Himalaya Mountains; on the east, by Assam, Arracan, and the Bay of Bengal; south, by the Indian Ocean; and west, by the Arabian Sea and the river Indus, separating it from Beloochistan and Afghanistan. Hindostan is divided into four large portions, called Northern Hindostan, Hindostan Proper, the Deccan, and Southern India.

HINDOSTANEE, the common lan-

gnage of India. It bears some resemblance to Persian in its characters and the termination of verbs.

HISSA, share, portion, division, part.

Hissa-lands are such as are divided, with respect to the rent, into shares, payable to two or more zemindars, who are called hissadars, or shareholders.

HOGA, do. "That won't *hoga*," or do, is a phrase in every man's mouth in India.

HONAWUR, a town on the coast of the province of Kanara, in India, and formerly a place of considerable trade, Hyder Ali having established a dockyard for building ships of war there; which was afterwards entirely destroyed by Tippoo Sultaun. The Portuguese erected a fort at this place as early as 1505. There is a lake here of great extent, reaching nearly to the mountains, and abounding with fish.

HOOBLEE, a town in India, in the province of the Doab, situated thirteen miles S. E. from Dharwar, is a large and populous town, and has long been celebrated as one of the principal places of trade in this part of India. The English had a factory here in 1660.

HOOKAH, a species of pipe, much in use in India, both among the principal natives and the Europeans. It consists of several parts. A bowl of silver or earthenware, called a *chillum*, receives the prepared tobacco and the lighted charcoal. This is placed on a hollow stem or tube, which rests upon a bell-shaped glass vase, filled with water, whence another tube, in connexion with the foregoing, rises, and is linked to a long pliable hose, covered with cloth-velvet, or keemkaub, and decorated with gold or silver thread. At the end of the hose is a mouth-piece of cane, silver, or amber, through which the cooled and fragrant fumes of the tobacco, or guraceo (q. v.) pass into the mouth of the smoker.

HOOKAH-BURDAR, the preparer of the pipe; a domestic of consequence with many gentlemen in India, who give themselves up, almost wholly, to the enjoyment of smoking. Some

begin before they have half breakfasted, smoking, with little intermission, till they retire to rest. The usual mode of preparing tobacco for the *hookah*, is by first chopping it very small, then, adding ripe plantains, molasses, or raw sugar, together with some cinnamon, and other aromatics; keeping the mass, which resembles an electuary, in close vessels. When about to be used, it is again worked up well; some, at that time, add a little tincture of musk, or a few grains of that perfume; others prefer pouring a solution of it, or a little rose-water, down the *snake*, or pliable tube, at the moment the *hookah* is introduced. In either case, the fragrance of the tobacco is effectually superseded.

HOOLY, a Hindoo festival, held in the vernal equinox, to commemorate the beginning of a new year.

HOONDEE, a draft or bill of exchange, written in the language of the country. The Hoondee is the ordinary instrument of remittance from the Shroff or Banker in the remote interior of India to the house of agency at the Presidency. It is usually prepared on a small piece of yellow glazed paper, and is valid with or without a stamp.

HOORMUT, personal respectability. Great men, and, in fact, all persons of consideration in India, are most tenacious of their personal dignity, and will suffer death rather than permit any disgrace to be offered them. This sensitiveness is often taken advantage of to extort money. In the larger towns of Hindostan there is a class of persons who realise large sums of money from respectable but defenceless people, by threats of inflicting in public some indignity, such as knocking off the turban, pelting with dirt, or even giving foul abuse in default of their demands being satisfied; and it requires a very strong and active arm to prevent this custom.

HOSHUNGABAD, or, as it is sometimes called by the English, Hus-

singabad, a large town in the province of Khandesh, in the Deccan, is situated on the south bank of the river Nurbudda, in Lat. 22 deg. 40 min. N., Long. 77 deg. 51 min. E. It is a large town, and of considerable importance on account of its position, as it commands the principal fords in this direction. In 1877 a vein of blind coal was discovered here. The town with its dependent district belongs to the British, and may be considered as annexed to the Gurramundla division of Gondwana.

HOWAH-KHANEH, literally in Hindostanee, to "eat the air." When a gentleman leaves his house for purposes of exercise or change of air, he is said by his domestics to have gone to eat the air. The term is very expressive, but can only be thoroughly appreciated by those who know, from personal experience, what a substantial repast is obtained by inhaling a cool and pure atmosphere of an evening after the torrid horrors of the day.

HOWDAH, a square enclosure, four feet by four, formed of wood, or cane stretched upon a wooden frame, and provided with a seat slung across for the convenience of the occupant. This machine is placed on the back of an elephant and strapped round the body by means of broad leathern girths and chains. Seated herein, and provided with rifles, ammunition, and a day's provision of biscuits, sandwiches, and a bottle of ale or brandy and water, a European can travel in a single day a distance of forty miles, either in search of tigers, or to reach a station to which he may be summoned by business or pleasure.

HUBSHEES, African slaves, many of whom are taken from Zanzibar, and usually form a considerable portion of the establishment in a Mahomedan family in the west of India.

HULWAE, a sweetmeat, composed of candied sugar, butter, and the juice of fruit, boiled to the consistency of a thick jelly, and then baked in small earthen pans. It is the pro-

duce of Muscat and the Persian Gulf, and is much consumed in Western India.

HUMMAUL, a porter, or palankeen bearer, a word in use in the West and South of India.

HUMMAUM, a Persian bath. The operation of bathing is an elaborate process in Persia and in Turkey, rendered necessary by the filthy habits of the people, who seldom indulge in personal ablutions. Stripping to the skin, the bather is at once deluged with warm water, in an apartment constructed of brick, stone, and marble (or sometimes only of the latter) and heated to a high temperature. Streaming at every pore, he is covered by an attendant with soap, and then rubbed with a hair glove, or the fibres of some root, until every thing that lies upon the surface of the body has been removed. Another copious shower of hot water succeeds to this friction—the bather is covered with a warm cotton sheet, and conveyed into an adjoining apartment of a somewhat more moderate temperature. Here he is suffered to dry, and while he waits that result an attendant barber shaves him, or trims and dyes his beard and moustaches, pares his nails, and shampoos (kneads) his body and limbs. This last process is very soothing and agreeable, producing a drowsiness, which often terminates in sleep. In Persia and Turkish hummaums, coffee or sherbet, with the kaleeoun, or chibouk, are often served after the purifying operation has been gone through.

HUNZA, the Brahminy duck, a game bird of the Ganges. These ducks fly in couples, have a plaintive cry, and are considered emblems of constancy by the natives. The hunza is the ensign of the Burmese, as was the eagle of the Roman empire.

HURDASSES, Hindoo preachers, properly called "sadoos." They chiefly pursue their vocation in the west of India, after the following manner: the hurdass stands with certain col-

leagues, and while he chaunts stanzas, verses, odes — the various forms of prayer and homily—they perform upon sitars and other instruments. A wreath of flowers is thrown around his neck, a nose-gay placed in his turban, and an odoriferous powder (called *uben*) rubbed on his forehead. A small collection is made for his benefit after the recital.

HURKARUH, Hindostanee. A messenger; formerly, a servant used solely for carrying expresses, or such letters, messages, &c., as were to be sent beyond the circle of ordinary, or daily communication; he was, in fact, what is now commonly called a *cossid*. The duty of the hurkaruh, as an attendant upon a gentleman in office, &c., is similar to that of the *peon*, or *piada*, or running footman.

HUSSEIN, and **HOSSEIN**, the sons of Alee, who were murdered at Kerbelah by the soldiers of Yezid. Their assassination is mourned to this day by one of the sects of Mahometans. See **MOHURRUM**.

HUZZOOR, literally, "the presence." The seat of government, or of the European authority in a collectorship in India. It is also used in a respectful sense by servants to their masters, and means, his, or your, worship.

HUZZOOREE, relating to the presence, or chief station, of European authority. Applied to *talookdars*, &c., the term indicates, that they pay their revenue immediately to the European officer of government, and not through Zemindars.

HYDERABAD, a province of India, bounded on the north by the river Godavery, separating it from Beder and Gondwana; east, the Godavery, and ranges of hills separating it from Goudwana and the Northern Circars; south, the rivers Kistna and Toombudra (dividing it from the Ceded Districts), and part of the Doab; and west, Beder. It is divided into several small districts, or collectorates for revenue purposes, named after the principal

town of each, but which need not be enumerated, as they are liable to occasional alteration. The rivers are the Godavery, Munjera, Moosa, and Kistna. The Munjera flows northerly into the Godavery, the Moosa, easterly and southerly into the Kistna. The surface of this province is an elevated table-land, hilly, but not mountainous, and generally open. Southward of the city of Hyderabad, the country is much covered with jungle, and thinly peopled. The climate is temperate, and the soil naturally fertile, but it is indifferently cultivated. In former times this province was thickly populated, and prosperous, but from being very badly governed, it has long been in a declining state. The productions are wheat, cholum, and other dry grains, and a little opium. The towns are, Maiduk, Warungol, Hyderabad, Neelcoonda, and Kummunnait. There is a large proportion of Mahomedans in this province, but the Hindoos still form the most numerous class. The religion is Mahomedanism and Hindooism, and the language Telooگو and Hindostanee.

HYDERABAD, a city in the province of Hyderabad, in India; also styled, in former times, Bag-nuggur, stands on the south side of the river Moosa, in Lat. 17 deg. 15 min. N., Long. 78 deg. 35 min. E. It is a large, but meanly-built town, containing about 200,000 inhabitants, and having been for a long time the capital of a Moosulman government, is now the chief resort of the principal Mahomedan families of the Deccan. It was founded about the year 1585, by Kootb Shah. Three miles to the west of the city of Hyderabad, stands the fortress of Golconda, formerly the capital, first, of a Hindoo, and afterwards of a Mahomedan kingdom. Under the empire of Delhi, this fortress was frequently used as a prison for the Moghul princes. Hyderabad is under the government

of the Nizam, who maintains, besides an army of his own, a British subsidiary force. The military cantonment of Hyderabad is called Secunderabad.

HYDERABAD, a city in India, the modern capital of the whole country of Sind, and formerly the residence of the principal Ameer, stands on the bank of the river Fulalee, a branch of the Indus, in Lat. 25 deg. 22 min. N. It contains about 20,000 inhabitants. The armourers of this place are noted for the excellence of their workmanship, as also are the artificers, who embroider in leather. Hyderabad was the scene of a desperate battle, in which the British troops, under Sir C. Napier, completely routed the Scindian army.

I.

ICHLOGANS, boys brought up at Constantinople to act as pages to the Sultan. They are for the most part the children of Christian captives, carefully instructed in the principles of the Koran.

INAH (or looking-glass), an Indian ornament formed of a ring fitting upon the thumb, and having a small mirror, about the size of a half-penny, fixed upon it by the centre, so as to accord with the back of the thumb. Each finger is provided with its quota of *angooties*, or rings, of various sorts and sizes, generally of gold; those of silver being considered mean. The *inah* should correspond in this particular; but, on account of the quantity of gold required wherein to set the glass, many content themselves with silver mounting.

INDORE, a town in India, in the province of Malwa, situated in Lat. 22 deg. 42 min. N., Long. 75 deg. 50 min. E. It is the capital of the Holkar Mahrattas, and is a large and populous town, but contains few buildings of any note.

INDRA. In Hindoo mythology this

god is the king of the immortals and the lord of the firmament. He is represented as a white man sitting upon his celestial *vahan*, the elephant Airavat, produced at the churning of the ocean, and holding in his hand the *vajra*, or thunderbolt. He is depicted, like Argus, covered with eyes, and is thus called the thousand-eyed god.

INDUS, the. A river in India, called by the natives the Sind, and by Mahomedan writers the Hind. It has not yet been ascertained with certainty where this river rises. It enters Hindostan through the mountains of Cashmere, passes along the western side of Lahore, and running to the south through Mooltan and Sind, falls into the Arabian Sea. It is said to be navigable for vessels of 200 tons as far as Lahore. Including its windings, the course of this river is supposed to be not less than 1700 miles in length.

INSHALLAH! Persian. "Please God!"

IRAK, the central and principal province of Persia.

IRAN, the name given by the Persians in former times to the empire of Persia.

ISKANDER, the name by which Alexander the Great is known and celebrated all over the East.

ISKARDOH, a mountainous country, divided into valleys of various extent. It is situated towards the point where the Belat Tak and Mus Tak mountains converge and separate the lofty ledges of Thibet, from the plains and valleys of Turkistan: among the natives it is generally known by the name of Beldestan. The tradition is, that Alexander the Great came here on an expedition towards Khatai or Scythia (modern China), and that the Koteli Mustak, or the Mustak mountains, which lie between Yarkand and Khatai, being at that time impassable, on account of the depth and severity of the snow, the Macedonian halted on the present site of the capital, until a road could be cleared for his passage;

when, leaving every part of his superfluous baggage, together with the sick, old, and infirm of his troop, behind, in a fort which he erected while there, he advanced against Khatai. These relics of the army founded a city, which they named Iskandaria or Alexandria, now pronounced Iskardoh. In length, the territory of Iskardoh is estimated to be a journey of eleven days, and its average breadth about nine days' journey. On the east it is bounded by Ladakh, which is a journey of eleven days from the capital; and on the west, by Gilget, a journey of nine days. Yarkand bounds it on the north, at a distance of twelve days' journey, and Cashmere, on the south, a journey of nine days. No correct estimate can be formed of the population of the country. It is said to amount to 300,000 families, which in all probability greatly exceeds the actual number. The people are divided into several different tribes, but they are generally known by the name of Baldi. Among them there is a tribe called Kerah, the members of which are enjoined by their religious laws to follow four ordinances, *viz.* first, to destroy their female infants; second, not to tell falsehoods; third not to desert their party in the day of battle; fourth, not to slander any one. The natives are described to be of a phlegmatic disposition, like other Thibetan tribes. Asiatic physiologists maintain the opinion, that the temperament of man is affected by the nature of the animal or vegetable production on which he feeds! and the phlegmatic character of the inhabitants of little Thibet is accordingly ascribed to barley, millet, and fruits, being their chief articles of food. They are a stout, well-made, race of people, with ruddy complexions and good features, but have little hair on their body, and scarcely any beard. It is said, they are deficient in enterprise, and of a treacherous and designing disposition. Barley, wheat, and

flesh are the chief articles of food; rice is not generally used. All those who can afford it are in the habit of drinking tea at their breakfast, and in the course of the day it is usual with them, as with their neighbours of Ladakh, to greet their visitors with a cup of tea. There is little variation in the dress of the people from their neighbours of Ladakh. The wealthy classes generally wear kabas (a kind of coat, with skirted margin all round), and caps, &c.; while the dress of the peasantry consists of jamahs (another kind of coat, formerly much used in India); it resembles the vest worn by the Indian dancing girls, and is made of pattu, which is manufactured both of a coarse and fine quality, from goat's wool. They wear caps of the same stuff. Cotton is not produced here. It is imported from Yarkand to Cashmere, but very few people show a desire to wear cotton clothes. Their houses are mostly made of layers of stones and wood, with flat roofs, and are two or three stories high, with far projecting roofs, somewhat similar to those on the southern face of the Himalaya range. The common religion of the people is Mahomedan, of the Shia sect, and the followers of the Imam Jafar; but towards Gilget, there is a race of people which does not seem to possess any well-defined religious system: some of them are idolators, and worship trees; while others, like the Hindoos, do not eat the flesh of kine, and yet profess to be Mahomedans. Thibetan is the common language of the country, but the people have no books in it. They are beyond the influence of the Lamias, and receive their education, which is exclusively confined to the chiefs and priesthood, in Persian. They have no system of coinage in the shape of rupees, pice, or cowries. The only means of exchange known among them is in small pieces of unwrought gold, which is found in the country, both in mines and in

the beds of rivers. The government of Iskardoh is absolute. The revenue of the state is collected in kind in the following form:—one kharwar of wheat, one of barley, and one of mustard or millet, are levied from each landholder. Some of the zemindars pay their rents in one kharwar of ghee each, instead of the other three articles. A kharwar is about forty seers in weight.

ISLAMABAD, a large town in India, in the province of Cashmere. It is situated on the north side of the river Jelum, about 30 miles E. S. E. from Cashmere.

ISPAHAN, or ISFAHAUN, a city of Persia, the largest and finest. There is an expression in every Persian mouth, "*Isfahaun nisfeh Jehan eu!*"—Ispahan is half the world. The city is now nearly in ruins.

ISSAU, Persian, Jesus. The Persians are very fond of discussing the relative merits of Issau and Moussa (Moses).

ISTACKBAL, the ceremonial of sending forth a deputation to receive a great man, on his approach to any place.

ISTAMBOUL, the Turkish title for Constantinople.

J.

JAFFNA, or JAFFNAPATAM (Yapanapatnam), lies on the north of the island of Ceylon, in Lat. 9 deg. 47 min. N., and Long. 80 deg. 9 min. E., and is 219 miles distant from Colombo. The fort is built in the form of a pentagon, and contains, besides the barracks, a few good buildings, and a Dutch church, which is made use of by the English. The *Pettah* is about half a mile to the east of the fort. It contains many large, broad streets, running parallel to each other, and crossed at right angles by smaller ones. The houses are, in general, large and convenient, and, like the greater part of the houses built by the Dutch in all

parts of the island, of one story, with very wide verandahs. In the *Pettah* are situated the Cutchery, a church belonging to the Tamul Protestant Christians, called St. John's, and a Wesleyan chapel. At the distance of about a mile and a half, is a large Hindoo temple, grander and more magnificent than any other in the district of Jaffna. It was built several years ago, and is called the Kanda Swamy Temple.

JAGGERY, sugar; sugar in its unrefined state; refuse molasses.

JAGHIRE, or JAGHEER, from *jau*, a place, and *geruftun*, to lay hold of. Literally, the *place of taking*. An assignment of the government share of the produce of a portion of land to an individual. There were two kinds of *Jaghires*, one called *jay-gir-i-tan*, bodily or personal *jaghire*, being for the support of the person of the grantee; the other, *jay-gir-i-sar Jaghire*, of the head, or an assignment, particularly of a military nature. *Jaghires* may be said to be a military tenure. Their origin in India may probably be traced to the following practice of Timour. "He ordered the whole of the revenues of the country to be divided into lots of different amount; and that these lots should be written on a royal assignment, *yurleegh*. These assignments were brought to the *Deewan Khana* (exchequer, to be entered, perhaps). Each of the *omrahs* and *mingbaushees* (officers of horse, who received sixty times the pay of a trooper), received one of these assignments. If the amount was greater than his own allowance, he was to share it with another; if less, he got another to make up the amount." Timour directed, however, "that no *ameer* or *mingbanshee*, should collect more from the subject than the *established revenue and taxes*; and for this purpose, and to keep an account of the *jumma*, and of the payments and shares of the *ryots*, &c., to every province on which royal assignments were granted, he

appointed two *wuzcers*, one of whom was to take care that the *jageerdar* should not oppress the *ryots*. The *jageerdar* got the grant first for three years ; at the end of that period the country was inspected. If it was found in a flourishing condition, and the peasantry were contented, the *jageerdar* was continued; otherwise, it (the *jageer*), was resumed, and the *jageerdar* was punished, by withholding from him his subsistence for the three years following." Here, then, we see the *jageerdar* received a grant of no more than the reward of service. The tenure by *jageer* is recognised by our government as resumable. It is resumable when the grantee ceases to exist.

JAINAS, or Svarakas, or Swarkas, have been considered a division of the sect of Buddha; but the principal tenet of their faith is in direct opposition to the belief of that sect. The latter deny the existence of a Supreme Being: the former admit of one, but deny his power and interference in the regulation of the universe. Like the Buddhas, they believe that there is a plurality of heavens and hells; that our rewards and punishments in them depend upon our merit or demerit; and that the future births of men are regulated by their goodness or wickedness in every state of animal life.

JAINS. Among the variety of religious professors, Brahmuns, Gossains, Jogees, Fakirs, and Moolahs, who are to be met with in all the large towns of Western India, the most remarkable, perhaps, are the disciples and priests of the Jain sect, who vary much in appearance, manners, and faith, from their countrymen. In social life, the Jains are a calm, benevolent class of people, and their Gurus, or expounders of their religious tenets, are sedate, contemplative, and philosophic. The disciples of the sect are chiefly Banyans, a money-making, bustling class, the appropriation of whose wealth to religi-

ous purposes has bestowed a degree of magnificence and beauty on the temples of their religion, which marks them as amongst the finest relics of Hindoo architecture. In addition to their priestly learning, the Gurus, or teachers of the Jain religion, profess a knowledge of astrology and the medicinal art; both are so entwined, however, by the ignorances and prejudices of the practisers of them, that they have become indivisible, and the disciples of Galen would be powerless indeed but for the credulous belief in fatality which their patients entertain, and their contented submission to the authority of prescience; the Jain Hakeems, or "*Weids*," as they are usually called, receive a medical education, and the calling is usually considered hereditary. They possess some few works on medicine, the most authoritative being the work of "*Dunter Weid*," a celebrated physician, said to have arisen from the sea, and taught the uses of all the medicines at present known. Another work is stated to have been written by Mahadeo, for it would seem that the Hindoo gods were addicted to authorship, as appears from the labours of Brahma, Mahadeo, and others. The work most in favour, however, with the Jain physicians, is the "*Kal Giran*," or "*Book of Fate*," which in all dangerous cases is consulted, previous to any treatment of the patient, with the object of discovering his ultimate fate. The Jain mediciners believe that all disorders of the human system originate in the blood, and that its purification is consequently the best means of expelling disease; they have some knowledge of the properties of herbs and simples, which often prove efficient remedies for trifling ailments, but, in dangerous diseases, their best trust is in the *Kal Giran*, and the prayers of the priests, the science of the *Weid* availing little. In cases of small-pox they attempt no remedy, but simply anoint the body with sacred chalk from the

holy temple of Dwaka, to which it is supposed to have been brought from the Severga, or heaven of the Hindoos; in cases of madness, it is common to apply the quadruped remedy, of firing with hot irons, combined with stimulating medicines. The Jains are quite ignorant of surgery, and in the case of a broken limb, bandage it with splints, and apply an embrocation of sweet oil and neem leaves, trusting the result to the Kal Giran. Memories of ancient feud have long conspired with differences of religious faith, to continue feelings of discord and hatred between the Brahminical priesthood and the Pontiffs, Gurus, or teachers of the Jains; the great religious schism being founded on the refusal of the Jains to acknowledge the Vedas—an offence which is held as too grievously heretical to be readily forgiven. The Jains, opposed as they are to the Brahmuns, on the most important matters of religious faith, have yet many customs of a social nature in common, the result possibly of climate, which would tend to generalise any habits among the people, which were found peculiarly suited to their health and position; a distinction of castes consequently obtains with the Jains, as with other Hindoos; they avoid animal slaughter, and the use of intoxicating liquors, strictly observe the duties of ablution, and practise great mortification as ascetics. Should an individual succeed in making himself sufficiently wretched to obtain the highest class of Devoteicism, he is dubbed a Nirvan, and considered as an incarnation of the deity. The Jains worship twenty-four Tirthacars, or deified saints; these worthies are believed to have been wise and virtuous beings, whom Jain has at various times permitted to become their spiritual teachers. The spirits of these good men now dwell in a state of bliss; and all beings, whether sinful or otherwise, will continue to undergo changes, until ren-

dered worthy the association of their teachers in the courts of heaven. In addition to these saints, the Jains believe in the advent of other twenty-four wise men, who are destined to appear in the fulness of time; the names of these magi are not yet revealed, but the worship of their predecessors, together with works of charity, and extensive benevolence, both towards men and animals, is considered the best preparative the Jains can undergo, previous to the purification which shall introduce them to their state of bliss. The Jains, who are as remarkable as the Quakers for the spotlessness of their garb, never allow it to be washed, lest they incur the heinous sin of destroying animal life; the muslin is therefore constantly renewed, and preserved with great care from all chance of being soiled.

JAJPORE, a town in the province of Orissa, in India, situated on the south bank of the river Bytoornee, in Lat. 20 deg. 52 min. N., Long. 86 deg. 24 min. E. This was the ancient capital of the kings of Orissa, and was also a place of importance under the Mooghul government, and was the usual residence of the Mahomedan governor of the province. At present, it is little more than a large straggling village of mud huts, but it contains some remarkable ruins of Hindoo temples, and it is considered by the Hindoos as a holy place, being frequently styled the first gate of Juggernaut. A good deal of cloth is manufactured here.

JAMBO, the Malay apple of Ceylon. It is a handsome tree, of a conical shape. It grows to the height of forty or fifty feet. Its branches spread but little, and are numerous. Its leaves are about fifteen inches long, and four broad, and are pointed at both ends. Its blossom is of a bright pink colour. The fruit is of the shape of a pear, and nearly like an apple in taste, though more juicy, and contains a large kernel.

In some trees the fruit is red, in others of a clear delicate white, with a slight tinge of red on one side. The wood is seldom used.

JAMMA, Hindostanee. The whole, total, sum, amount, sum total, assembly, collection. The total of a territorial assessment.

JAMMABUNDY, a settlement of the total of an assessment, or a written statement of the same.

JAMROOL (*Eugenia Alla* or *Aquea*), a tasteless white fruit grown in India. It is mostly planted for ornament, its bright pale, and almost transparent fruit, hanging in clusters amongst the large, dark green leaves, rendering it an object of peculiar beauty. The Malays and natives of India, who are great lovers of watery fruits, which they eat as cooling medicines, think very highly of the Jamrool, and eat it in large quantities during its season, which is always the hottest months of the year. The Malay name for it is a very expressive one, jambu ayer (the water jambu), and, with them the bark is thought a sovereign remedy for apthæ in children. The fruits of all the family appear to be singularly attractive to bats of all kinds and sizes, which swarm about the trees at the time of its ripening; the large bats will even cut through a net to get at the fruit, and are thus caught by those tribes of Coolies, Dangurs, and Boonwahs, who esteem a dish of stewed bats as a delicacy, and sometimes pass a night in hunting them, with as much perseverance and zest as the English sportsman follows the snipe or the florken!

JANEE! "My life!" A Persian expression of affection.

JANISSARY, a European corruption of *Yeni-tchiri*, a member of a body of Turkish infantry soldiery, now no longer in existence.

JANWAR, a vagabond. The word is used by sportsmen in India in speaking of the fox, the hyena, and other cunning beasts.

JAO, or **JOW!** a phrase in the imperative mood, much in use among the English in India, addressing their inferiors, and meaning "Go! Be off!"

JAPAN. The empire of Japan consists of four large, and several small islands, lying to the east of Chinese Tartary and China, and about 150 miles distant, extending from Lat. 46 deg. to 30 deg. N. The large islands are Jesso, Nipon, Sikoke, and Kinsin, and of these the largest and principal is Nipon, which is about 850 miles^l in length. These islands are all mountainous, and have several volcanoes, some of which are continually in action. They are well watered, and cultivated with remarkable industry and skill. Their principal productions are rice and other grains, and vegetables, tea, cotton, silks, varnish, and camphor. The animals are not numerous. There are horses and cattle, but no sheep, and the wolf is the largest of their wild beasts. Gold is abundant, and they have also silver, copper, lead, iron, sulphur, and coal. There are numerous towns, many of them large and populous. The principal are Jeddo, Miako, and Nungasaki. The name of Japan is derived from the Chinese term Sippon, or Jippon. By the natives, their country is called Japan. The inhabitants, called by the English Japanese, appear to be of the same general race as the Tartar and Chinese, being distinguished by the same small narrow eyes and flat faces. Their complexion is yellowish, occasionally approaching to white. They are an exceedingly ingenious people, and in point of civilisation may be considered on a footing with the Chinese. Their manufactures, of all kinds, are excellent. In silk and cotton fabrics they are superior to any other Eastern country, and in varnished and lacquered wares they are unequalled, even by Europeans. So celebrated have they always been for this last art, that "japan" has become the common English term for this de-

scription of ware. Their acquirements in science, however, are limited, as this nation, like the Chinese, has remained stationary, so that in navigation, mechanics, &c., they are still very far behind. The amount of the population is not known. It probably does not exceed fifteen or twenty millions. In religion, the Japanese are idolaters; some of the Boeddhist system, introduced, it is understood, from China, and others of a more ancient system, recognising a Supreme Being, but worshipping a multitude of inferior deities. Japan was visited by Portuguese missionaries in 1549, and they continued to teach their religion with very considerable success until 1638, when the government, becoming suspicious of their intentions, commenced a fierce persecution, and, after massacring many thousand persons, entirely rooted out the Romish religion; since which time, all attempts to introduce Christianity into this country have been carefully prevented, and the name of Christian proscribed. The Dutch are now the only Europeans whom they allow to trade with their country. The Japanese language is entirely distinct from the Chinese.

JAROO-WALLAH, literally, a broom fellow, or sweeper. The word is in use in Western India, instead of Mehtur—which see.

JATS, a tribe of Hindoos of a low class, much inferior in every respect to the Rajpoots, who hold them in strict subjection, and deny the claim which they advance to be considered of Rajpoot origin. They first attracted notice in Hindostan about the year 1700, when they migrated from the banks of the river Indus, and settled, chiefly as agriculturists, in various parts of the Doob. The Jats are generally of short stature, black, and ill-looking.

J AULNA, or **Y AULNAPORE**, a town, in the province of Aurungabad, in India, situated in Lat. 19 deg. 52 min. N., Long. 76 deg. 8

min. E. It consists of two towns, separated by a small river and a fort, and is an English military station.

JAUNPANEE, a covered arm chair, attached by swivels to poles, and borne on men's shoulders up and down the Himalaya mountains. It is the ordinary vehicle for the transit of Europeans, especially those of the softer sex, who are afraid to trust themselves to the Ghoonts, or mountain ponies.

JAVA, a large island, lying westward of Floris, one of the Sunda Islands, between the sixth and ninth degrees of south latitude and the 115th and 105th degrees of east longitude, being about 660 miles in length, and of a breadth varying from fifty to 130 miles. It includes the small islands of Madura and Bally. The interior of this island throughout its whole length is marked by an uninterrupted range of mountains, varying in their elevation from 5000 to 12,000 feet, and many of them occasionally subject to volcanic eruptions. The rivers are numerous, and the soil remarkably rich. Java abounds with all the productions, and swarms with all the animals, both wild and domestic, known in India. It also produces sago, and the edible birds' nests. The principal towns are Batavia, Samarang, Sooryakarta, and Soorabaya. By the Malays and natives this island is named Thana Java. The inhabitants are called Javanese. There are also many Chinese, Malays, Buggesses, Arabs, and Indians. The total population amounts to about 4,500,000. The predominant religion is Mahomedanism; the Hindoo system, however, is still prevalent in the island of Bally. The language is called Javanese, and is written in a character formed upon the Sanserit alphabet.

JEDDO, the capital of the empire of Japan, is situated upon the southern coast of the island Nipon, in Lat. 36 deg. 29 min. N., Long. 140 deg. E.

JEE, sir, mister; the word is found terminating the names of Parsees and Hindoos, as Cursetjee, or Ragojee, familiarly "Curset" or "Rago."

JELINGA. See **TELOOGOO**.

JELLALABAD, a town in Afghanistan, situated in Lat. 34 deg. 6 min. N., Long. 69 deg. 46 min E., a short distance westward of the Khyber Pass. It was formerly a place of considerable importance, and is still one of the principal towns; but it is chiefly noted on account of its gallant defence by a handful of British troops, under Sir Robert Sale, against the Afghans, in 1842.

JELOW-DAR, Persian. Head groom, from *Jelow*, a rein, because a groom is supposed to ride at the bridle rein of his master, ready for any service.

JEMMADAR, a native officer in a sepoy or other native Indian regiment, whose rank, in reference to the subadar's, corresponds with that of a lieutenant. Also the head of the peons, or peadas (foot messengers), in public offices and large private establishments. The Jemmadar does not wear a badge upon his belt, like the havildar (serjeant), and common peons, but is generally decorated with cotton epaulettes, or silver or gold lace, and wears a dagger, in a crimson velvet sheath, in his cummerbund, or waistcloth.

JERROW, or **MAHA**, the noblest specimen of the stag to be met with, and may be called the elk of the Himalayas. He stands from four to five feet in height; his colour is a rich brown, and his antlers branching into six on each side, have obtained for him the name of *bara-singh*, twelve horns, in the plains. During the day-time, the Jerrows usually lie in the heaviest jungle; but at morning and evening they may be seen grazing in the rich pastures, and usually in pairs.

JEWASSIR, a green prickly shrub, which grows in abundance in Upper India, and is given to camels as food. Dried, and woven into tatties, it answers all the purposes of *kuskus*.

JEYPORE, a city in India, the capital of the principality of Ajmere, is situated in Lat. 26 deg. 55 min. N., Long. 75 deg. 37 min. E. This is considered to be the handsomest and most regularly built town in India, many of its streets being equal in appearance to those of European cities. The present town is of modern origin, having been planned and built for the Rajah Jey Sing, a celebrated chief in the time of the Emperor Aurungzebe, by an Indian architect.

JEZAIL, a long musket of large calibre, and supported upon an iron fork driven into the ground, and much in use among the Afghans.

JHADOO, witchcraft. The belief of the Hindoos in witchery, is as strong as was that of the people of England in the middle ages. All the results of science, such as steam navigation, aërostation, and electricity, are ascribed by them to witchcraft.

JHEEL, a lake or pond. Tanks and *jeels* are, in almost every part of India, full of rushes and of the conferva, which, together with duckweed, docks, &c., both cover the surface, and fill up the deeps. They are generally replete with small fishes of various descriptions, and if of any extent or deep, either harbour, or serve as visiting places for, alligators, which infest both the running and the stagnant waters in every part of the country. The borders of jheels are hence the haunt of wild-fowl. Snipe, curlews, duck, teal, cranes, cooluns, and other of the stork species, swarm in these localities.

JHIL-MIL, Venetian blinds. The natives of India are fond of making the sounds of their words an echo to the sense. Thus *jhil-mil* represents the clatter of the blind when being closed, as *tom-tom* expresses the sound of the drum, *put-tuck*, the explosion of a cracker. The *jhil-mils*, or Venetians, are in general use in India. They modify the intense light in European houses.

JHOOL, the housing of the elephant.
JHOW, a small fir; a species of jungle broom, which grows upon the banks of the Ganges. It resembles the yew tree in form, and affords good food for camels.

JINJALL, a piece of cannon of small calibre, mounted on a wall of India fortresses.

JOALS, bags used in Persia, made of canvass or carpet stuff, for containing clothes or other necessaries on a journey, and carried slung on either side of a horse or mule.

JOONEER, a town in the province of Aurungabad in India, situated in Lat. 19 deg. 12 min. N., Long. 74 deg. 10 min. E. It is a large town, with a strong fortress, and was formerly the capital of the province. There are numerous excavations and cave temples at this place of Jain origin.

JORHAT, a city in the country of Assam, latterly the capital of the country, stands on both sides of the river Dikho, in Lat. 26 deg. 48 min. N., Long. 94 deg. 6 min. E.

JOUDPORE, or **MARWAR**, a town in India, in the province of Ajmere, is situated in Lat. 26 deg. 18 min. N., Long. 73 deg. E. It is the capital of the district of Joudpoor, and is said to be a well-built town.

JOW-JEHANUM! a peremptory injunction (in Hindostanee) to proceed to a place which it is not usual to mention to "ears polite."

JUBBULPORE, a city in India, in the province of Gondwana, situated in Lat. 23 deg. 11 min. N., Long. 80 deg. 16 min. E. It is the modern capital of the district, and is better built than the majority of the towns in this part of India. Coal is found in its neighbourhood.

JUGGERNATH. In Hindoo mythology the re-animated form of Krishna. According to the Hindoos, the love-inspiring Krishna was one day shot with an arrow from the bow of a hunter, who left the lovely form of the deity, whom the Gopias had so frantically adored, to rot under

the tree where it fell. After some time, his bones were collected by some pious persons, and made the means of enriching the priests of the Hindoos. Being placed in a box, they remained till Vishnu, on being applied to by a religious monarch, Indra Dhoomna, commanded him to make an image of Juggernat'h, and place the bones in it. The king would willingly have done as he was desired, but, unfortunately, possessed not the skill for such an undertaking: so he made bold to ask Vishnu who *should* make it? Vishnu told him to apply to Viswakarma, the architect of the gods. He did so, and Viswakarma set about forming the image of Juggernat'h, but declared, if any person disturbed him in his labours, he would leave his work unfinished. All would have gone on well, had not the king shown a reprehensible impatience to those divine injunctions which he had solemnly pledged himself to observe. After fifteen days he went to see what progress the holy architect had made; which so enraged him, that he desisted from his labours, and left the intended god without either arms or legs. In spite, however, of this perplexing event, the work of Viswakarma has become celebrated throughout Hindostan; and pilgrims, from the remotest corners of India, flock, at the time of the festivals of Juggernat'h, to pay their adoration at his monstrous and unhallowed shrine. Between two and three thousand persons are computed to lose their lives annually on their pilgrimage to Juggernat'h. The temples of this deity being the resort of all the sects of the Hindoos, it is calculated that not less than two hundred thousand worshippers visit the celebrated pagoda in Orissa yearly, from which the Brahmuns draw an immense revenue. All the land within twenty miles round the pagoda is considered holy; but the most sacred spot is an area of about six hundred and fifty feet square, which contains fifty temples.

The most conspicuous of these is a lofty tower, about one hundred and eighty-four feet in height, and about twenty-eight feet square inside, called the Bur Dewali, in which the idol, and his brother, and sister Subhadra, are lodged. Adjoining are two pyramidal buildings. In one, about forty feet square, the idol is worshipped; and, in the other, the food prepared for the pilgrims is distributed. These buildings were erected in A.D. 1198. The walls are covered with statues, many of which are in highly indecent postures. The grand entrance is on the eastern side; and close to the outer wall stands an elegant stone column, thirty-five feet in height, the shaft of which is formed of a single block of basalt, presenting sixteen sides. The pedestal is richly ornamented. The column is surrounded by a finely sculptured statue of Hanuman, the monkey-chief of the *Ramayana*. The establishment of priests, and others belonging to the temple, has been stated to consist of three thousand nine hundred families, for whom the daily provision is enormous. The holy food is presented to the idol three times a day. This meal lasts about an hour, during which time the dancing girls belonging to the temple exhibit their professional skill in an adjoining building. Twelve festivals are celebrated during the year, the principal of which is the Rat'h Jattrā (See RAT'H JATTRĀ). Juggernat'h is styled the Lord of the World. His temples, which are also numerous in Bengal, are of a pyramidal form. During the intervals of worship they are shut up. The image of this god is made of a block of wood, and has a frightful visage, with a distended mouth. His arms, which, as he was formed without any, have been given to him by the priests, are of gold. He is gorgeously dressed, as are also the other two idols which accompany him. In a compartment in the temple of Rama, he is represented in company with Bala Rama and

Subhadra, without arms or legs. The town of Juggernat'h is situated on the coast of the province of Orissa, in Lat. 19 deg. 49 min. N., Long. 85 deg. 54 min. E. It is named, and usually called, Pooree, and is inhabited chiefly by Brahmuns, and others connected with the pagoda. On the sea shore, eighteen miles to the northward of Juggernat'h, are the remains of an ancient temple of the sun, called, in English charts—the black pagoda. The greater part of the temple is in ruins, having been thrown down, apparently, by lightning or earthquake; but, from what remains, it appears to have been one of the most singular edifices ever constructed in India. Part of the tower, 120 feet high, is still standing, and the antechamber, or *jungmohun*, about 100 feet high. They are built of immense blocks of stone and massive beams of iron, some of which are nearly a foot square, and from twelve to eighteen feet long. This temple, which has been long deserted, was built by a rajah of Orissa, in 1241.

JUGUD'HATRI. In Hindoo mythology a form of Parvati, as Doorga. She is represented as a yellow woman, sitting on a lion, holding in her four hands a shell, a discus, a lotus flower, and a club. This goddess is worshipped with much rejoicing in the month Kartiku, on which occasion large sums are expended. After the ceremony her images, like those of Doorga, are conveyed, attended in the customary manner with much noisy music, to the banks of the river, and cast into the stream.

JUIMANS. This Indian word may be rendered parishioner, but does not fully express the proper sense. Religious client, if such can be conceived, is the more correct interpretation.

JUMMA-KUR, Hindostanee. To make an admixture. For example: if a young subaltern officer goes to the tent or bungalow of a brother officer, and finds him about to dine

on frugal fare, he would probably say to him, "Come, I have some cutlets at home, let us add them to your *moorgee* (fowl), and have a *jumma-kur*."

JUMMA MUSJEED, the Friday mosque, or the assembly mosque; that is the principal mosque at which the Mahomedans assemble on the Friday.

JUMNA, the. A river in India, which rises in the Himalaya mountains, to the west of the Ganges, and not far from it. It flows through the province of Sreenuggur (or Gurwal), and enters Hindostan Proper in the province of Delhi. It proceeds southward through Delhi and Agra, and falls into the Ganges at Allahabad. From its source to its joining the Ganges, the length of its course is about 700 miles.

JUMPTIE, a state pleasure barge, formerly used by the Amcers of Scinde upon the river Indus.

JUNGLE, forest, wilderness. The term *jungle* is very ill understood by European readers, who generally associate it with uninhabited forests and almost impenetrable thickets, whereas all the desert and uncultivated parts of India, whether covered with wood or merely suffered to run to waste, are styled jungles; and *jungle-wallah* is a term indiscriminately applied to a wild cat, or to a gentleman who has been quartered for a considerable period in some desolate part of the country. Persons who are attached to very small stations in remote places, or who reside in solitary houses, surrounded only by the habitations of the natives, are said to be living in the jungles.

JUNK, or **JONK CEYLON**, properly, **JAN SILAN**, a division of the country of Siam. It may be considered as an island, being connected with the main land only by a sand-bank, which is overflowed at high-water. It is situated on the western coast of Siam, near the northern entrance of the Straits of Malacca,

in Lat. 8 deg. N. It is forty miles in length, by fifteen in breadth. Inland, the country is mountainous, but towards the coast, low, well supplied with water, and fruitful. The hills are covered with large and useful timber, and the land produces every variety of rice. Tin of the best quality is found in great abundance, and forms a valuable article of commerce. The mines are worked entirely by Chinese settlers. The island is thinly inhabited, having been nearly depopulated in the course of the Burmese invasions; and from 14,000 to 15,000 persons, it is now reduced to not more than 2000, including Chinese. The natives are Booddhists, as in Siam, but there are also some Mahomedans.

JUNKS, Chinese trading vessels.

JUTS, a tribe, descended from the original Rajpoota inhabitants of the province of Sind, in India, converted at an early period to the Mahomedan faith. They compose the chief military force of the country.

JUWANPORE, a town in India, in the province of Allahabad, is situated on the banks of the river Goomtee, about forty miles north-westward of Benares. This was formerly a place of considerable importance, and for a short time the capital of an independent sovereignty, founded by Khaja Juhan, wuzeer to Suldaun Mahmood, Shah of Delhi, who assumed the title of Suldaun Shirkee, and taking possession of Bahar, fixed his residence at Juwanpore. There is here a bridge, remarkable for the skill and solidity of its architecture, which was constructed in the reign of the Emperor Aebur, and still remains perfectly firm.

JUWAUB, literally, "an answer," but familiarly used in Anglo-Indian colloquy to imply a *negatur* to the matrimonial proposal. "He has got his *juwaub*," or "He has been *juwaubbed*," denotes the failure of an *aspirant* to obtain the hand of the object of his devotion.

K.

KABBA, the common Persian gown worn by all classes.

KABOB, roast meat. In the Mahomedan bazars, in India, Persia, Turkey, &c., kabobs, or small pieces of meat, roasted or fried upon metal skewers, are sold in abundance. Kabobs, which is only another word for *cutlets* in the English cuisine, are often served up on European breakfast-tables, fried and curried.

KADDIN, or **KADEUN**, a select Odalisque, chosen, from the 500 reputed to tenant the seraglio, to become the mother of an heir to the Turkish throne. See **ODALISQUE**.

KADDUM (Muccadam), head, head man; one of the numerous terms used in the peninsula of India to designate the head man of a village.

KAFFIR. In the Persian language this word is used to indicate an infidel, or unbeliever in Mahomed. At the Cape of Good Hope it implies the Hottentot race.

KAIMAKAN, a Turkish title, a deputy lieutenant or governor of a city. The grand vizier's vicegerent.

KAIRA, a town, in the province of Guzerat, in India, situated about forty miles to the north of Cambay, in Lat. 22 deg. 47 min. N., Long. 72 deg. 48 min. E. It is a large and neat town, the capital of the eastern division of the British territories in Guzerat, and the principal military station in the province.

KALASHIY, an Indian menial. His business is, properly speaking, confined either to what relates to camp equipage, or to the management of the sails and rigging on board a budjrow or river boat. In the former instance he is expected to understand how to set up tents of every description; to pack and unpack; to load and unload; to make tent-pins; to sew the *taut* (or canvass bags), in which each part of a tent is generally enclosed when on the ele-

phant, camel, bullock, or cart, by which it is conveyed; to handle a *phourah*, or mattoek, to level the interior; and, in short, to complete the whole preparation within and without. Many *kalashies* are extremely expert in all the foregoing duties, and are, besides, excellent domestics; not hesitating to perform a variety of services about a house, such as swinging the *punkah* (or great fan), suspended in most dining-halls, rattaning the bottoms of chairs, helping to arrange and to clean furniture, and doing besides the duties of *hurkarahs* or peons. This general assemblage of useful talents, no doubt, renders the *kalashy* an important servant. As a public servant, whether attached to the artillery, or to a quartermaster's establishment, his merits are equally conspicuous. His duty in the above instance, is, however, by no means trifling: during the whole day he is employed generally in the arsenal or the store-room, or the artillery shed; or, eventually, in drawing timbers, cannon, &c., on transport carriages, mounting or dismounting great guns, cleaning arms, working in the laboratory, piling or serving out shot, with a million of *et ceteras* in the various branches of that department. Whether attached to the train, or serving with a regiment of infantry or cavalry, the *kalashy* (or, as he is often termed while in the public service, the *lasear*) must be adroit in whatever relates to camp equipage, making up ammunition of all kinds, sorting stores, packing, loading, serving, and drawing field-pieces, limbering, yoking the cattle, marking out lines for a camp, and, in short, whatever relates either to the ordnance, or to the quartermaster's duties. The *kalashies* on board budgerows, which are generally of the pinnace or keeled kind, may be placed nearly on a footing with those retained by individuals, allowing for a certain imitation of the public servant, and a smattering in what re-

lates to the management of sails. This class is by no means numerous, being confined entirely to the aquatic equipages of great men : one of this description is by no means flattered when directed to handle an oar on board the *budgerow*, though he prides himself in rowing a jolly-boat furnished with oars on the European plan.

KALEAUN, a small kind of hookah, used in Persia and on the west coast of India. It has a larger bottom in general than the *hookah*, and consists of a cone of rosin, firmly cemented to the bottom of the kaleaun by heat ; the several leaves, branches, flowers, birds, &c., are introduced one after the other in a heated state, and applied to the rosin, in which they become so fixed as sufficiently to retain a firm hold. Some of the real Persian kaleauns exhibit considerable ingenuity and taste on the part of their manufacturers. In the centre of the interior bunches of flowers, beautifully coloured, far too large and too delicate to have been introduced at the embouchures of the vessels, may be seen. Over these the glass, which is rarely of the best quality, has evidently been cast or blown. Many of these artificial bouquets are, however, made piecemeal.

KALI (Parvati), in the mythology of the Hindoos, the consort of Siva, in his destroying character of Time. As such she is painted of a black, or dark blue complexion. In one hand she holds the exterminating sword ; in another a human head ; a third points downward, indicating, according to some, the destruction which surrounds her ; and the other is raised upwards in allusion to the future regeneration of nature by a new creation. Whatever her gestures may import, the image of this goddess is truly horrid, as are the devotional rites performed in honour of her. Her wild dishevelled hair, reaching to her feet, her necklace of human

heads, the wildness of her countenance, the tongue protruded from her distorted mouth, her cincture of blood-stained hands, and her position on the body of Siva, altogether convey in blended colours so powerful a personification of that dark character she is pretended to portray, that whatever we may think of their tastes, we cannot deny to the Hindoos our full credit for the possession of most extraordinary and fertile powers of imagination. Kali is also called the goddess of cemeteries, under which form she is described dancing with the infant Siva in her arms, surrounded by ghosts and goblins (likewise dancing), in a cemetery amongst the dead. To this ferocious goddess sanguinary sacrifices are made. The *Kalika Purana*, which details in due order and with much precision the different descriptions of animals that are to be sacrificed, and the length of time by which this insatiate lady will be gratified and kept in good humour by each, ordains, that one man (or a lion) will please her for 1000 years ; but by the immolation of three men she will graciously condescend to be pleased 100,000 years. At present, her smiles are not courted for so long a period, by any other sacrifices than those of animals ; kids are usually sacrificed, which the priests allege immediately ascend to the heaven of Indra, and become musicians in his band.

KALLIANEE, a populous town in India, in the province of Aurungabad, situated about thirty miles to the north-eastward of Bombay.

KALLINJER, a town in the province of Allahabad, in India, situated in Lat. 25 deg. 6 min. N., Long. 80 deg. 25 min. E. It is a large open town, with an extensive and strongly-built hill fort. The latter, however, is now dismantled, having been taken by the British in 1812, after a bloody siege, and subsequently destroyed.

KALMUKS, or **CALMUKTARTARS**,

a tribe, who for many centuries occupied the eastern shores of the Black Sea. They are now chiefly found to inhabit to the north of the river Jaxartes, having migrated thither in the latter part of the 18th century.

KALPEE, a town in Hindostan, in the province of Agra, situated on the bank of the river Jumna, Lat. 26 deg. 10 min. N., Long. 79 deg. 41 min. E. It is a large and populous town, possessing an extensive trade, and noted for the manufacture of paper, and sugar-candy.

KAMADEVA, or **CAMDEO**, the Hindoo god of love. In Hindoo mythology this deity is represented as the child of Brahma, and subsequently as the illusive offspring of Vishnu and Lakshmi, in their avatar, as Krishna and Rukmini. He is hence called the son of Maya, or illusion. The image of this god is represented as a beautiful youth, riding on a *loory* (or parrot), with emerald wings. In his hands he holds a bow, strung with bees, and five arrows, tipped with flowers. Kama, like the other Hindoo deities, has numerous names, either indicative of the power of love over the mind, or descriptive of his attributes. He is called Smara, the son of Maya; Ananga, the bodyless; Mudun, he whose banner is a fish; Pradyumna, &c., &c.

KAMULA KAMINI, a form of the Hindoo goddess Doorga; in which she is described pulling an elephant out of her mouth.

KANARA, a province of India, bounded on the north by the Portuguese territories of Goa, and the Dooab; east, the Ceded Districts and Mysore; south, Malabar; and west, the sea. This province is divided into two parts, called North and South Kanara. North Kanara is divided into the districts of Soonda and Biljee, above the mountains; and Unkola, Honawur, or Oonnoor, and Koondapoor, below the mountains. Soonda was formerly an independent

principality, under a Hindoo rajah, and was a populous and well-cultivated district; but being for many years the principal seat of war between the Mahrattas and Mysoreans, it became completely ruined. The districts of Unkola and Honawur are commonly designated by the natives the *Haiga country*. South Kanara occupies the remaining part of the province, southward from Koon-dapoor. It is called by the natives the *Toolva country*. With the exception of the open plains of Soonda, above the ghauts, the whole of Kanara may be described as a rocky, mountainous country, intersected by numerous small rivers, running from the mountains to the sea, exceedingly fertile, and abounding with lofty forests. The rains generally commence in May, and last until October. Its chief productions are rice, in great abundance (large quantities being constantly exported to other parts of India, and to Arabia), teak and other woods, pepper and spices, sandal, and sugar. The cattle are very small, and are little employed, the cultivation being chiefly done by hand. There are no manufactures. There are few towns or villages in any part of the interior, the natives generally residing on their farms. On the coast, however, there are several. The principal of these are Sedashegur, Honawur, or Oonnoor, and Koondapoor, in North Kanara, and Mangalore, in South Kanara. Above the ghauts is the town of Soonda, formerly populous and flourishing, and the capital of the district, but now nearly a ruin. The name Kanara, which is a corruption of *Kurnata*, was first given to this part of India by the Mahomedans. It does not properly belong to it, and has never been known by the natives, who do not use it. The inhabitants of this province, called by the English the Kanarese, are composed of several distinct classes. The first is that of the Brahmuns, amounting to about

one-sixth of the whole population. The next principal class, in the interior, is that of the Nairs, who are the chief farmers. Slavery is common throughout the province, most of the cultivators being slaves, either by caste, as the Bakadoora, and Bataadoora castes in the Toolva district, or by purchase. The inhabitants of the coasts are principally Moplas. These are Mahomedans, descendants of Arab settlers, and are the chief traders of the province. The total population is estimated at about 800,000. The religion is Hindooism and Mahomedanism; but there are also several thousands called Christians, of the Romish church; the Jain sect of Hindoos is likewise numerous, this and the adjacent province of Malabar being now the only part of India in which the Jains are found in a collected state, though individuals of the sect are scattered throughout the country. The language of this province is a branch of the Kanarese, intermixed with Telooogo and Malruratee.

KANDY, or **SINHĀLA**, or **MAHANUWARA**, the Great City, is situated nearly in the centre of the island of Ceylon, in an amphitheatre formed by the surrounding hills, the highest of which is Mattana Pattana (corrupted by the English into Mutton Button), and 3192 feet above the level of the sea. It lies in Lat. 7 deg. 18 min. N., and Long. 80 deg. 50 min. E., and is seventy-two miles distant from Colombo. In the time of the Kandian kings, the town consisted of one street, about two miles long, and a few narrow lanes, branching out on both sides. None of the houses, or huts, as they might then more properly be called, were tiled or whitewashed, except those of the king and his ministers, and a few of the head men's, the rest being covered with cadjans, or shingles, or thatch. Kandy was taken from the natives by the British in 1815. The king, one of the most cruel tyrants that ever sat on a

throne, was soon after taken prisoner, and sent into banishment to Vellore, on the Madras coast. Since its capture by the English, Kandy has been much improved; many new and commodious houses have been erected, new streets have been formed, and the old ones widened. The pavilion, the residence of the governor for about half the year, erected at the north-east of the town by a late governor, Sir Edward Barnes, is one of the handsomest buildings in the country. Being erected on a rising ground, it commands a view of the whole town, as well as an extensive prospect to the south and west. The king's palace, and buildings connected with it, are now used as government offices. The sessions of the supreme court of judicature are held in the former hall of audience twice a year. There is a public library, erected on pillars, built in the lake; a neat and commodious building. Kandy, being the chief seat of Booddhism, contains numerous Wiharas (temples). There are twelve Wiharas which belong to the Booddhists, and four Dewatas to the Hindoos.

KANOJE, a town in the province of Agra, in India, situated in Lat. 27 deg. 4 min. N., Long. 79 deg. 47 min. E., about two miles distant from the banks of the Ganges, with which it communicates by means of a canal. In the remote ages of Hindoo history, Kanoje was a place of great renown, and the capital of a powerful empire, which existed at the time of the first Mahomedan invasion. Not the slightest vestige now remains of the ancient Hindoo city, all the existing buildings being of Mahomedan and modern origin.

KANTAL (*Artocarpus Integrifolia*), the jack-fruit. The jack-tree is a great ornament to our Indian villages, its shining dark green leaves and deep shade rendering it most useful as shelter. It is also valuable property when near populous towns; the fruit is sold for a considerable

sum, and the wood, which is of a handsome yellow and orange tinge, being much sought after by the natives, and even esteemed by Europeans for furniture. The seeds, when roasted, are a capital substitute for chestnuts, and the native bird-catchers prepare an excellent bird-lime from the milky juice, which flows freely from all parts of the tree when cut. The root, bark, and wood also afford a yellow dye. It is not known whether this noble tree is indigenous in India or not. It is probably an importation from the Eastern Islands. The ripe fruit has an offensive smell, and is rarely eaten by Europeans.

KAPOO, KAPOOR, written also **KAN POOR**, one of the terms used in the peninsula of India to denote the head man among the Meerassadars of a village.

KARA-COUM, black sand or desert, a Turkish expression, often applied to the extensive desert on the eastern bank of the Caspian Sea.

KARAVOES, Persian. The black tents of the wandering tribes.

KARENS. The Karens are among the most interesting people with whom the expansion of our eastern empire has brought us in contact. Originally emigrating from the borders of China and Thibet, they have gradually occupied the mountains and glens of the south, as far as the promontory of Junk-Ceylon, on the Tenasserim coast. Like all mountaineers, they have retained their own distinct character from generation to generation, and have lost none of their nationality by intercourse with the people of the plains. Their language is distinct from that of the Burmese or Siamese, and appears never to have been reduced to writing. Compared with those nations, they may be considered barbarous; yet they have never adopted the degrading worship of idols, and their ideas of the character and attributes of the eternal God present a noble contrast to the wild fancies of the Booddhists. Many of

their religious traditions bear so close a resemblance to the facts related in the Holy Scriptures, as almost to support the idea of their having a common origin; and perhaps there are few subjects of religious research more interesting than the origin of these remarkable traditions. The Karens, though described by those who have had the best opportunities of knowing them as possessed of greater manliness of character than the Burmese, have been invariably oppressed by them in such a manner as only one oriental nation can oppress another; yet, in their deepest afflictions, they have never lost the hope of deliverance, of which the elders of their nation left them many predictions. Those ancient seers seem, by an almost miraculous foresight, to have led the nation to expect relief from the "white foreigners, dressed in shining black and shining red, who sail in ships and cutters, and can cross oceans and reach lands;" and our advent among them appears to have been rendered the more welcome by its coincidence with their own traditional expectations.

KARI-BHAT, curry and rice, the staple dish, alike of Europeans and natives of India. The ingredients of a curry are turmeric, chillies, garlic, ginger (green, if possible), cardamoms, and coriander seed, pounded together, and, with the addition of a little butter or ghee, mixed in the gravy of the meat or fish. Sometimes the white of a cocoa-nut is scraped and added to the other ingredients, sometimes a sour mango, or tamarinds, and not unfrequently a few bay leaves. Every thing is curried in India—mutton, fowl, pork, veal, kid, fish of every description (fresh and salted), hard boiled eggs, vegetables, pumpkins, sour fruits, lobsters, and shrimps; and it must be allowed that a more wholesome and palatable dish could not be "placed before a king." The natives, who eat large quantities of rice, and very little animal food, find

curry an admirable accompaniment to the insipid grain, and a great stimulant of the digestive faculties.

KARKHANA, Hindostanee. One of those untranslatable terms which defy the linguist. It signifies a whole concern, business, or household.

KARKOON, the register of the collections under an Indian zemindar, or landholder.

KARKUR, the barking deer of the Himalayas.

KARTIKEYA, a Hindoo deity; the son of Siva, produced in an extraordinary manner, for an extraordinary purpose, and the leader of the celestial armies. He is sometimes represented with one face, and sometimes with six faces; possessing two, four, or six arms, holding various instruments in his hands; of a yellow complexion, and riding on a peacock, his *vahan*, or vehicle. Kartikeya is worshipped in the month Kartika, on which occasion numerous images are made, which, after the ceremony of worship, are cast, like those of Doorga and Kali, into the river. Images of him are also set up and worshipped, with those of Doorga, on the festivals of that goddess. Vows and offerings are made to him by Hindoo females, to obtain children, especially sons. Kartikeya has many names, among which are Skanda, Subrahmani, Tarikajit, or he who conquered Tarika, &c., &c.

KAT POOTLEE NAUTCH, an Indian exhibition of fantoccini. The showmen are of various grades, and exhibit their puppets at different prices, from a rupee upwards, according to the richness of their scenery and decorations. A large room, in the interior of a house, is selected for the place of representation; a sheet stretched across between two pillars, and reaching within three feet of the ground, conceals the living performers from view; there is a back scene behind this proscenium, generally representing the exterior of a palace of silver, and the entertain-

ment commences with the preparation for a grand *durbar*, or levee, in which European ladies and gentlemen are introduced. The puppets are of a very grotesque and barbarous description, inferior to the generality of Indian handy-works, but they are exceedingly well managed, and perform all their evolutions with great precision. Sofas and chairs are brought in for the company, who are seen coming to court, some on horseback, some on elephants, and some in carriages; their descent from these conveyances is very dexterously achieved; and the whole harlequinade of fighting, dancing, tiger-hunting, and alligator-slaying, goes off with great éclat.

KATES, or **KHETS**, plantations in India.

KATHIAE, or **KATHAY**, the Persian word for "China."

KATTEE, the Rajpoots (q. v.) of Katteewar. The Kattee differs in some respects from the Rajpoot: he is more cruel in his disposition, but far exceeds him in the virtue of bravery; and a character possessed of more energy than a Kattee does not exist. His size is considerably larger than common, often exceeding six feet. He is sometimes seen with light hair, and blue coloured eyes. They are all horsemen, and are wonderfully particular in the breed of that animal. Mares are universally preferred. A Kattee's mare is one of his family: she lives under the same roof, by which means she is familiarised, and is obedient to his voice in all situations.—A Kattee is seldom seen but walking or galloping his beast. He is so averse to walking on foot, that he rides to the field where he means to labour; and is prepared either to join a plundering party, or resist attack. The Kattee women are large and masculine in their figures, often dressed in long dark garments, but have the character of being always well-looking, and often remarkably handsome. They are more domesticated than the Rajpoot, and con-

fine themselves solely to the duties of their families.—They are often brides of sixteen and seventeen years of age, which may probably account for the strength and vigour of the race. The Kattees do not intermarry with any other caste. The Kattee is a Hindoo, yet no Hindoo will eat with him. A Rajpoot will, however, eat food dressed by a Kattee. He worships the cow; leaves a lock of hair on his head; and adores Mahadeo and other Hindoo deities, although he is more attached to the worship of the *Sooruje* (Surya, or the sun) and to Ambha and other terrible goddesses.

KAUNCH, or CHANK, rings made of the common sea-conch, cut out, by means of very fine saws, into narrow slips, which, when joined very accurately, give the whole an appearance of being formed from the most circular part of each shell. There is a small process or button at the base of each shell, which is sawn off, and after being ground to a shape resembling that of a flat turnip, is perforated for the purpose of being strung. When so prepared, these receive the name of *krantals*, of which two rows, each containing from thirty to forty, are frequently worn round the necks of sepoys in the Company's service, as a part of their uniform, a substitute, indeed, for their stocks. The city of Dacca, in Hindostan, so famous for muslins, carries on a large intercourse with Chittagong, and the coast of Arracan, for conchs, which are used for beating the finer cloths, manufactured in that populous and rich emporium of cotton-fabrics.

KECHUK, a robber. The Kechuks carry on their depredations chiefly in Bengal: their tribe seems to be scattered about Bootan and Nepaul, and the northern districts of Bengal. They dress like the inhabitants of Bengal, and speak Bengalee. They appear to have scarcely any of the prejudices of caste with respect to food, since they use the flesh of all kinds

of animals. Their ordinary mode of life is that of a common ryot; they cultivate their lands, and support themselves partly on their produce, and partly on the plunder that they collect on their expeditions, which are undertaken whenever they receive intelligence of property being deposited in an exposed or unguarded situation. The "Budhuks" are a similar race, subsisting on service and agricultural labour, and plunder, as opportunity offers. Some of the Budhuks pretend to be Rajpoots of the Solunkee tribe originally, who, seduced by the wealthy condition of those about them who practised dacoity, joined the dacoits, and were ever after classed with the Budhuks. Before going on an expedition, the whole party settle the rates by which the booty is to be shared amongst them; men, women, and children, all and each, have their respective rates allotted to them, and the widow and children of any man who is killed or dies during the expedition, either get a large denation, or else continue to receive their shares as long as the widow remains unmarried. They then sacrifice a certain number of goats, and swear fidelity to each other, after dipping their fingers into the blood of the sacrifice; they finish their ceremony by making a feast on the goat's flesh, with a plentiful allowance of liquor. They pay due attention to omens before setting out on their expedition. On one occasion certain of the party went some distance in the direction they were about to take, and offered up a prayer to God and to Kalee, "If it be thy will, O God, and thine, Kalee, to prosper our undertaking for the sake of the blind and lame, the widow and the orphan, that depend upon our exertions, vouchsafe, we pray, the call of the female jackal on the right." Thus having said, they sat down and smoked their pipes, waiting for the reply of the deity; on such occasions, if it be

favourable, they return thanks, and if unfavourable, they retire in silence, and try the omen another day. Thus it appears, that their proceedings are ruled by a certain faith in the protection of Providence, as are those of the Thugs, and by a firm belief in the propriety of their acting after the manner of their forefathers. In this, the Kechuks and Budhuks are more honest than the robbers of our own more civilised country, who have the voice of religion as well as the fear of punishment to check their eagerness after other people's goods and chattels. The dacoits do not appear generally to use unnecessary violence to those whom they plunder; as long as no one resists them, they show no inclination to shed blood or injure any one. "The life of a Kechuk or Budhuk," says a writer in an Indian journal, "may be briefly sketched. He is generally born one of the body. His father lives nominally as a ryot on the estate of some landowner, who countenances the residence there of a body of these robbers, and shares their gains. Probably ten reside on one property with their families; and these are under some jemadar, and are in connexion with two or three other little bands; these again are united under the control of a sirdar, who employs spies to gain information respecting the houses of rich natives, or the passage of treasure through the country. When intelligence is thus gained, notice of it is conveyed to the several jemadars, who meet at some convenient point, travelling to it as pilgrims or bird-catchers, or otherwise disguised. When assembled, a bargain is made respecting the shares of the plunder, and if the different bands are not at the time in possession of sufficient money, one of the party, generally the leader, advances a subsistence-allowance, and agrees for repayment, in the first instance, with large interest; as, for instance, 250 rupees

for the use of 200. The plan is then arranged, and the bands separate. They travel in very small companies of three or four, sending on before two or three men, with their spear-heads and axe-heads, to be hidden in some convenient spot adjacent to the scene of action. Thus they escape the burden and risk of carrying arms. When they arrive at the point of junction, they cut bamboos for their weapons, and arrange their attack. Frequently they boldly march in broad daylight to the intended house, and, *vi et armis*, plunder it, amidst the shouts, but as it appears, nothing worse, of the villagers. At other times, they make a more circumspect arrangement. If a police guard be near, they set a chosen body to watch them, and then, dividing into separate parties, who are stationed at the several outlets of the house, but reserving a body for the main attack, they proceed to action. Choosing a dark night, they proceed with care to the place, and then, suddenly lighting a single torch, they break open the door with their axes, or climb the walls with their ladder; and, with or without being provoked by resistance, assault every person they meet, and carry off every thing they discover. As the young Kechuk or Budhuk grows up, he is initiated into the secrets of the trade, and accompanies the expeditions. When all is done, the body separates again and reunites at some other place. The sirdar then divides the spoil, repaying himself for all expenses, appropriating a share for the Mustajirs, on whose land they live, and then distributing the balance according to the agreement. With this spoil, the robbers return home each to his hut, and there live for months, or perhaps for a year, till some new dacoity is suggested by a spy, and then again join in the enterprise in the same manner. So, in the course of thirty years, if he continue engaged so long, the robber

may be engaged in fifty or more such outrages. The wealth gained in this way appears to be quickly spent, in most cases; but, in some instances, is hoarded, and soon becomes very great. One sirdar bequeathed a lac of rupees to his wife, out of which she supported her husband's band, and then employed them as robbers in her service. But this system does not seem to have answered her purpose so well as the former plan of joint shares in the spoil. The secrecy of the combination is kept up partly by a private language, partly by the connivance of the police and landowners, and partly by the terror of the people. Its efficiency is maintained by its discipline, and its success by its numbers. To what extent it has carried depredations, it is impossible to determine; but it appears that it is not an exaggerated statement, to allow an average of twenty considerable dacoities in the year, to each district, and to calculate the average amount of spoil of each dacoity at 1000 rupees. The Kechuks alone are said to have committed from 150 to 200 dacoities in Bengal, in the course of fifteen years; but this seems to refer to one tribe only, of one caste. In the same period, the aggregate extent of the depredations committed by the whole number of the tribes was much greater in a single district, in which they were more particularly examined, and in which the magistrate's books showed an average of ten a year which were reported, these being known to be only a portion of the total number actually committed in that district. So far as can be ascertained, these dacoities appear seldom to be effected without the loss of life on the part of the assailed. The robbers are, in fact, murderers, and treat this part of the subject with complete *sang-froid*. The approvers profess to be in utter ignorance, and to be quite indifferent about it, whether any person died or not; but generally

they speak to the facts, that they rushed to the attack, armed with weapons, like axes and spears, and that they did not succeed without a struggle. On the other hand, they themselves seldom suffer in the conflicts, partly, perhaps, because of the alarm of the persons they attack, and partly from the suddenness and unexpected nature of their entrance. When fire-arms are used against them, they are generally speedily disconcerted and dispersed, and they very rarely venture on dacoities in the premises of Europeans, or in the neighbourhood of troops. With the police they keep up an amicable understanding; or, if this do not exist, they overawe them by a guard of the most desperate of their band, who remain between the thanna and the scene of action. Few instances are recorded in which efficient succour has been rendered by the police in the midst of affrays, and not many in which they have been disturbed, or, if disturbed, in which they have chosen to interfere. But the appearance of dacoits in a native town is a signal for a violent outcry from the people, who commonly confine their help to loud and discordant yells, sufficient, we might reasonably apprehend, to disturb any body, but a bribed *chokelar*."

KEDAH, the guinea-worm. A complaint very common in India, appearing in the leg or foot, and often causing perpetual lameness.

KEEMKAB, or **KINCAUB**, is a sort of silken-fabric, in which flowers, &c., of gold or silver thread are woven. It is manufactured at Benares, and other of the principal towns in India.

KEESAH, a rough hair glove, used in the Mahomedan baths, or *hummams*, to rub the cuticle and epidermis.

KELA, the plantain (*Musa Paradisiaca*). The varieties of the plantain in India are innumerable, both as to size and taste. With respect to size, there are the diminutive

chumpa, which might be clasped by "an alderman's thumb-ring," and the great Dacca plantain, which is nine or ten inches long, and proportionably thick. Indian plantains, however, are but dwarfs compared to the great Madagascar ones, which are as large as a man's fore-arm; and those, even, are small, compared to a sort produced in the mountains of the Philippine Islands, of which a single fruit or two is said to be a load for a man! As to quality, there are some of the wild kinds, which, says Roxburgh, are "not even fit for a monkey to eat;" and others, of the cultivated sorts, of which the flavour approaches to that of the richest pear. Some also, and those are in great demand amongst natives, require, like potatoes, to be boiled, or roasted on the embers, before they are eatable: though many of them then become excellent. Of this kind are all the monstrous sorts spoken of above. The plantains and bananas are not merely fruit, they are also a very considerable article of food amongst the natives of all the nations of the East, as well as of the West, who possess this invaluable fruit, and most of the sorts are very wholesome. The uses of the wild plantain are, as yet, not fully known in India. Valuable cordage is made from the stems in large quantities, and extensively exported from Manilla to all parts of the world; of this manufacture, the natives of India are wholly ignorant, and it is singular that, abounding as the forests in some parts are with wild kinds, no European has yet shown them, that the fibres give a valuable hemp, or indeed both hemp and the finest flax; for not only are the largest cables made from it, but also tissues almost as fine as those from the fibres of the anana. The fruit of the plantain, when dried in the sun, is found to keep perfectly for a length of time, and to resemble a rich fig. The plantain leaf is of great utility. It forms plates and

dishes for the natives, and the cool upper side is constantly applied, by our medical men in India, as dressings for blisters, or as a covering for the shaven head in cases of brain fever.

KELAT, the capital of Beloochistan, situated in a well cultivated valley, in Lat. 29 deg. 8 min. N., Long. 65 deg. 50 min. E. It is inhabited by a mixed population of Beloochees, Afghans, and Hindoos, the latter principally traders from Mooltan, and speaking the Punjabee dialect. The gardens around Kelat produce every kind of fruit, European and Asiatic, in great abundance, notwithstanding the severe cold of the winter.

KERANEE, a clerk, in an Indian office, either a native Armenian, a native Portuguese, or a Bengalee: the former are not very common, the second are more numerous, but the third are almost countless. It really is wonderful how well many of the latter can write, without understanding a word of what is written. They have a steady hand, a keen eye, and an admirable readiness in casting up accounts.

KERANCHEE, a very rude description of vehicle in use in Calcutta, for the accommodation of natives—for none but the poorest Europeans employ such a rickety conveyance. It is formed like a hackney coach, but the materials are wood and rope, the former rarely painted. The horses are wretched, half-starved ponies; the harness, rope; the driver, a naked native.

KERBELAH, the mausoleum, at Mecca, of Hussein and Hossein, the sons of Alee, who were murdered at that place by the soldiers of Yezid. Devout Mussulmans, when praying, turn their faces to the west, because they believe Kerbelah to lie in that direction. It is a very holy place of pilgrimage for the Sheahs, and it is customary for all of that sect to carry with them a piece of clay brought from thence, and stamped with the seal of the high-priest of

the tomb, which they place before them during prayers, and press their forehead against it when prostrating themselves.

KETU, in Hindoo astronomy, the planet of the descending node, variously described, by some sitting on a vulture, and by others as a head on the back of a frog.

KHADUM, a servant at the shrine at Mushed.

KHAHOON, twelve hundred and eighty *cowries*, equal, as money, to about four annas, or the fourth of a *rupee*.

KHALSA, Mahrattee. Pure, unmixed. An office of government, in which the business of the revenue department is transacted; the exchequer. When this term is applied to lands, it signifies lands, the revenues of which are paid into the exchequer, as contradistinguished from *jaghire*, or other descriptions of lands, the government share of whose produce has been assigned to others.

KHAN, a Persian title, equivalent to "Lord."

KHANSUMA. An Indian domestic, who, by the various corruptions of the title, is called "consumer," and "consumma," and "kansaman," and other nomenclatural errors. He is a personage who is often "done into English" by the terms "butler," "steward," &c., but who is not very analogous, in his vocation, to either the one or the other. He acts the part which, in a moderate English establishment, is acted by the mistress and cook together; that is to say, he markets, prepares the pastry and the made-dishes, makes preserves, sees to the whole kitchen arrangement, and, in general, leaves nothing to the cook but the actual *cooking*. It is the custom to think him a rogue, and the theory is discreet, inasmuch as it induces a strict scrutiny of his accounts; but, to infer from it that he is less honest than an English servant would be, under like facilities, were to libel the Khansuma. In the first place, a poor, or only a middling rich man, has no

business to have this functionary upon his establishment at all. He is a luxury for the rich only, and in their houses he has such scope for "knavish tricks," that his not plundering his employer on a large scale is to be noted, to his credit, under the head of the virtue denominated abstinence. He is entitled, by prescriptive right, to charge the round rupee for any thing which falls but a little short of it; thus, as there are sixteen *annas* in the rupee, he would debit "master" with the integral coin, though he might have obtained the article for fourteen annas; and in addition to this, he obtains, as a matter of course (the rule obtaining in all native dealings), what is termed *dustoorce*, which means "custom" (*quod vide*), and this is levied from the vendor, at the rate of half an anna out of every rupee, so that in every thirty-two rupees the purchaser gains *one*, being upwards of three per cent.; and there are cases where the exaction is extended to double that amount. Ten, twelve, and sixteen rupees, may be taken as the running averages of the species. The khansumas are always intelligent, respectful, and well-mannered men—Mussulmans, of course—and have much influence in the house, being treated very familiarly (within perfectly becoming bounds) by their masters and mistresses, of whose interests they are usually watchful, against all depredators but themselves.

KHANUM, the feminine of Khan, "Lord," and signifies Lady, the wife of a Khan.

KHIAS, private, peculiar, particular, proper. Revenue collected immediately by the Indian government, without the agency of *Zemindars*. Under the Company's government in *Bengal* the term is generally applied when there is an immediate division of the actual produce between the government and the *Ryots*, and also where the revenues of smaller portions than *Zemindaries* are let to farm.

KHATMANDOO, the capital of Nepal, a province of India, situated upon the bank of a small river called the Bishenmuttee, in Lat. 27 deg. 42 min. N., Long. 85 deg. E.

KHEDMUTGAR, a domestic of the *Khansuma* (q. v.) genus, and often assumes the title when no regular one is kept. His own business, however, is (in a full establishment) solely to lay the table, bring up the dinner, and wait during the meal. A couple, well to do in the Calcutta world, would probably keep four of these menials, and more than that if the domestic quiver was full—for the children of such magnates have Khedmutgars of their own. General honesty, amid much temptations and facilities for a lapse from virtue, cannot but be conceded to them; for they have constant access to the plate, wines, tea, table linen, and similar valuables, and might decamp with various spoons under all reasonable chances of impunity, as the police in India is rather inferior to that of Paris when Fouché had its management. The Khedmutgar is a clean and smart-looking servant, not at all *maladroit* in the practice of waiting, though inferior in nimbleness to the true English waiter, to whom, however, it must be remembered, there is no necessity for his being equal: because, as at all Indian parties every guest brings his or her own attendant (and seldom so few as one a-piece), the entertainer's servants have little or nothing to do with that part of the convivial business. Small people, if bachelors, are for the most part content with one Khedmutgar, and dream not of a khansuma; but whether there be one or half-a-dozen, the breakfast and dinner-table exhibits the same fanciful neatness of arrangement.

KHEREEF, Hindostanee. Autumn; autumnal harvest.

KHETKODAH, Persian. A chief magistrate.

KHILAUT, a robe of honour with which Indian princes confer dig-

nity. An item of the abwab, or imposts.

KHIRGIZES, a people who inhabit the eastern parts of Koondooz in Tartary, and the Kuzzaks (known in Europe as the Cossacks, who appear to be nearly the same people as the Kirghizes), occupy the northern and north-eastern borders towards Russia.

KHIVA, also called Orgunje, and anciently Kharizm, a division of Tartary which occupies the western part, between Bokhara and the Caspian Sea. Excepting in the immediate vicinity of the river Oxus, this province is almost entirely a sandy desert, its inhabitants depending for their support principally upon their camels, which are bred in great numbers, and upon the sale of slaves captured in the adjoining territories of Russia and Persia. The only places of any note in the province are Orgunje and Khiva. The inhabitants of this province are chiefly Toorkmans, consisting principally of wandering tribes, under the immediate control of their several chiefs, but subject to the general government of an Uzbek, who has the title of Khan of Khiva. The total population is supposed not to exceed 200,000.

KHODABUND, slave of the lord. A term of respect applied by Bengal servants to their masters.

KHODAH, the Persian word for the Almighty.

KHODAH HAFIZ SHUMAH! Persian. "May God protect you!"

KHOONDS. See **GOANDS**.

KHOOSH GUELLEN, Turkish. "Right welcome."

KHOOTBA, the oration at a Mahomedan mosque after prayers on Fridays.

KHORAK AFFIAL, food of elephants. An allowance in Syllhet for maintaining elephants when caught.

KHOTE-HAVILDAR, a pay serjeant in a sepoy regiment.

KHUBBER, news. A common expression in India is "Kya kubber?" and in Persia, "Che khubber ast?" meaning "What is the news?"

- “What is all this about?” It generally follows the salutation of the day, instead of the remarks upon the weather, which in Oriental countries is not liable to much fluctuation.
- KHURCH**, or **KHIRCH**, or **KURTCH**, expense, expenditure. Casual expenditure for public purposes in the business of revenue arrangement in the Indian peninsula.
- KIURETA**, a letter enclosed in a bag of rich brocade, contained in another of fine muslin. The mouth is tied with a string of silk, to which hangs suspended the great seal, which is a flat round mass of sealing-wax, with the seal impressed on each side of it. This is the kind of letter which passes between natives of high rank in India, and between them and the public functionaries of government.
- KHYBEREES**, a clan of the Berdooranees, or eastern Afghans.
- KHYRANTEE** (literally alms, meaning that which is given voluntarily with a good intent), land given in charity by the *amil yuneendar*, or *nazim*.
- KIYRPORE**, a city in the province of Scinde, in Hindostan. It is a place of some trade, and is noted for the dyeing of cloths. It has about 150,000 inhabitants.
- KILLADAR**, Hindostanee. Warder of a castle; commander of a fort.
- KIOSK**, a pavilion in Turkey or Persia.
- KISLAR AGA**, Turkish. The principal black eunuch of the seraglio. He has the whole interior management of the apartments of the females, and to him belongs the duty of informing the odaliques, or sultanas, on whom the choice of the sultan has fallen.
- KISSMISS**, the very small raisin, the sultana. Large quantities are imported into India from the Persian and Arabian Gulfs, where they are much used in pilaos, stews, &c.
- KISMUT**, division, proportion, share, part. A division of country in India, sometimes forming part of a circar, and including several districts, more or less, but more generally part of a *pergunnah*. The proportions of such divisions are distinguished by the number of *annas*, or sixteenth parts they contain.
- KISSAGO**, Persian. A professional teller of stories and romances, common all over the East.
- KISSAS**, the Mahomedan law of retaliation.
- KIST**, Hindostanee. Stated payment, instalment of rent.
- KISTBUNDY**, a contract entered into in India for the payment of a debt or rent by instalments.
- KISTNA**, the. This river has its source near the Western Mountains, not far from Sattara, in the province of Bejapoor, and about fifty miles from the western coast of India. It flows south-easterly as far as Merich, where it turns eastward, forms the southern boundary of Beder and Hyderabad, and flows through the Northern Circars, by the district of Kondapilly, into the Bay of Bengal.
- KISTNAGHERRY**, a small town in the province of Baramahal, in India, situated in Lat. 12 deg. 32 min. N., Long. 78 deg. 23 min. E., only noticed on account of its fort, built upon a very bare and steep mountain, of 700 feet perpendicular height; several times besieged, but never taken, except by surprise. In 1791, the British troops attempted to storm it, but were repulsed with loss. The fortifications are now in ruins.
- KITCHIREE**, a dish which very commonly makes its appearance upon an Englishman's breakfast-table in India. It consists of boiled rice and split peas, mingled with shreds of fried onion, and is eaten with boiled, fried, salted, pickled, or dried fish, curried meat, &c.
- KITTOOR**, a fortified town in India, situated in the Dooub, or Southern Mahratta Country, thirty miles south-easterly from Belgaum. It is

the residence of a Mahratta jageer-dar, usually styled the Jessaye of Kittoor.

KOHAN, called also **FERGHANA**, a division of Tartary, occupying the north-eastern part of the country, separated by ranges of mountains from Toorkistan on the north, and Koondooz on the south, and bounded on the east by the Beloot Tagh. It may be described as the valley of the river Jaxartes, which flows through the middle, from east to west. It is a fertile and well-cultivated district, and its productions are similar to those of Bokhara. It is celebrated for its silk. The principal town is Kokan, situated on the Jaxartes, and containing about 150,000 inhabitants. This province forms an independent principality under an Uzbek chief, who bears the title of Khan, and claims his descent from Alexander the Great.

KOLAPOOR, a town in India, in the province of Bejapoor, is situated about seventy miles south of Sattara, a short distance to the westward of Merrich. It is a neat town, and the capital of the district of Kola-poor.

KONDAPILLY, or **MOOSTUFFA NUGGUR**, one of the Northern Circars, in India. This district, which now more commonly bears the name of Masulipatam, is separated from Ellore, on the north, by the Lake of Kolair, and the river Ooputnair; and from Guntoor, on the south, by the river Kistna. It is a very fruitful district, being well watered by the Kistna and other rivers. There are diamond mines in this circar, but for many years past they have been unproductive. The towns are Kondapilly, and Masulipatam.

KONDAPILLY, a town in Kondapilly, or Masulipatam, one of the Bengal dependencies, in India, is situated inland, a few miles north of the river Kistna, in Lat. 16 deg. 37 min. N., Long. 80 deg. 33 min. E. This place was formerly called by the

Mahomedans **Moostuffa-Nuggur**, and was a hill fort, and the ancient capital of the district, under both its Hindoo and Mahomedan rulers.

KOOCH BAHAR, one of the Bengal dependencies in India, situated between Bhootan on the north, Bijnee on the east, Rungpore on the south, and Sikkim on the west. The southern portion of this district is fertile and well cultivated, but to the north of Bahar, approaching to the mountains, the land becomes marshy, covered with thick jungles, intersected by numerous nullahs, and completely choked with rank grass, reeds, and ferns. Its principal article of produce is opium. Its chief town is Bahar, or Vihar, situated in Lat. 26 deg. 18 min. N., Long. 89 deg. 22 min. E., about thirty miles north-easterly from Rungpore. It derives its name from that of its capital Bahar, with the addition of Kooch, to distinguish it from the Indian province of Bahar. The inhabitants of this country are generally styled Kooch, or Koochee, and the Bengalese usually look upon them as a low and impure race. This opinion, however, is very disagreeable to their chiefs, who reject the name of Kooch, and assert that they are of divine origin. The people style themselves Rajbungsees. The Brahminical system appears to have been introduced at an early period, and is now nearly general; some, however, of the original Kooch tribes, who still remain in a very rude state, follow their ancient practices. The prevailing dialect is believed to be the Bengalee.

KOOKERY, a large curved knife used by the Goorkhas of Nepaul, and those who compose the rifle corps in the Bengal army. It answers the several purposes of hewing wood, destroying animals, close combat, and putting a wounded enemy out of his misery.

KOOLEES, a wild predatory tribe, spread in considerable numbers throughout the province of Guzerat,

in India, forming numerous clans under the command of different chieftains. They have always been noted as a most turbulent race, delighting in war and bloodshed, and preferring plunder to any other means of subsistence. They are hardy and brave, and, with the Bheels, were for a long series of years the incessant disturbers of the province of Guzerat, until coerced by the British into more regular habits. The Portuguese at an early period used the name *coolie* as a term of reproach, and from them it has passed in the same sense to the English. This must not be confounded with the word *cooly*, commonly used in Southern India, which is derived from the Tamil language, and merely means a labourer for hire. Probably both the Bheels and Koolees are of the same race, and it is the common belief in Guzerat that these rude tribes are the original inhabitants of the province.

KOOMIS, mare's milk. The Tartars, who make long marches and live almost entirely in their tents in desert wastes, subsist chiefly upon coarse flour and mare's milk. Carrying the former in bags, and the latter in skins, or extracting it from their steed as they cross the steppes, these hardy horsemen content themselves with a handful of the flour dipped into the milk, and rolled into a ball, once or twice in the twenty-four hours.

KOONDA, iron spikes, or large wooden pegs, to which it is customary in India to fasten an elephant's hind legs while he feeds or is at rest.

KOONDOOZ, a division of Tartary, which now includes Budukhshan, is situated in the south-eastern part of the country, between Bokhara, Balkh, and Afghanistan, having the Beloot Tagh along its eastern side, and on the southern the Hindoo Koosh. The district of Koondooz consists of a valley among low hills, which extend from east to west for about thirty miles, and from north to

south forty miles. Its climate is very unhealthy, the heat of the summer being excessive, while in winter the snow lies upon the ground for three months. The greater part of the valley is so marshy that the roads across are constructed of wood. The district of Budukhshan, on the contrary, is celebrated for its climate, and for its abundance of fruits and flowers, though from having been repeatedly ravaged by the neighbouring tribes, it is now almost depopulated. Koondooz produces abundance of rice, and in the dry parts wheat and barley; silk also is produced on the banks of the Oxus. Budukhshan is celebrated for its ruby mines; it also yields lapis lazuli, sulphur, salt, and iron. The chief traffic of the province is in cattle and slaves. The principal towns are Koondooz and Khooloom. Koondooz is the residence of the chief, but is otherwise an insignificant town, and does not contain more than 1500 inhabitants. Khooloom is situated on the western frontier, and is the principal trading town; it contains about 10,000 inhabitants. The inhabitants of Koondooz are chiefly Tajiks, with a small proportion of Uzbeks, and the province is under the government of an Uzbek chief, who bears the title of Meer of Koondooz.

KOOR, a practice in the peninsula of India (now nearly disused) of a very singular and cruel nature. A circular pile of wood is prepared ready for conflagration; upon this sometimes a cow, and sometimes an old woman, is placed by the constructors of the pile, and the whole is consumed together. The object of this practice is to intimidate the officers of government, or others, from importunate demands, as the effect of the sacrifice is supposed to involve in great sin the person whose conduct forces the constructor of the *koor* to this expedient.

KOORG, a province of India, bounded on the north, east, and south, by Mysore;

west, Malabar and Kanara. The rivers are the Clavery and Boodraa; both have their sources in Koorg, and there are various other small streams. This province, being situated in the midst of the mountains, is composed of a succession of hills and valleys, in some places open, with some scattered trees and shrubs; but the hills, for the greater part, are wild, and covered with forest. The valleys are exceedingly fertile, yielding a plentiful supply of rice, and cattle in abundance, the pasturage being excellent. The forests produce sandal, teak, and other valuable woods, and abound with elephants. There are no manufactures. There are no towns of any consequence in this province, the Koorgs preferring to live scattered over the valleys, and in their woods. The rajah's principal residence, and which may therefore be called the capital, was Merkara, situated nearly in the centre of the country, about fifty miles north-easterly from Tellicherry, and 178 from Bangalore. The natives of this province, or, as they are usually styled, the Koorgs, are a division of the Nair caste of Hindoos, and have always been considered as a people of martial habits. Some of the tribes inhabiting the hills and forests are of a very wild character. The total population is estimated at 200,000. The religion is Hindooism, and the language Kanarese.

KOOTE, a house. The word is in use in Persia as well as India.

KOOTHUL, Persian. A steep mountain pass.

KOOTUB MINAR, a lofty pillar of curious brick work, standing amidst some ruins in the vicinity of Delhi. This wonderful pillar derives its name from Cutteb-ud-din (the polestar of religion), who having come from Turkistan as a slave, was purchased by the Emperor Mahommed Ghorî, rose in his favour, became a great general, and ultimately succeeded to the throne, and was the first of the Patan, or Affghan sove-

reigns. In the year 589 Hegira, 1193 A.D., he took the fort of Meerut, and the city of Delhi, from the family of Candy Rei, and established the seat of his government there, and obliged all the districts round to acknowledge the Mussulman faith: to commemorate this, and other successes over the infidels, this pillar was commenced about the year 1195 A.D. The circumference at the base is 143 feet; height of the first balcony 90 feet; the second 140 feet; the third 180 feet; the fourth 203 feet. Total height in 1826 was 113 feet. There were spiral stairs to the top, easy of ascent; but part were torn away when the pillar was struck by lightning: they have been repaired at the expense of the British Government. The balconies have been restored, and the cupola rebuilt; but there are doubts if they have been executed in the original style of the building. The following inscriptions in Persian are found upon the pillar. "No. 1.—The prophet, on whom be the mercy and peace of God, has declared 'whoever erects a temple to the true God on earth, shall receive six such dwellings in Paradise.' The Minar, the building of the King of Kings, Shems-ud-dunya-Waud-din, now in peace and pardon—be his tomb protected, and his place be assigned in heaven—was injured by lightning in the reign of the exalted monarch, Secunder, the son of Behol (may his power and empire last for ever, and his reign be glorious :) and therefore the slave, Futteh Khan, the son of Mesned-Ali, the liberal of the liberal, and the meritorious servant of the King, repaired it according to command, the 13th of Rebi-ul-Akher, in the year 909. No. 2.—The Sultan Shems-ul-Hak-Wa-ud-din Altumsh erected this building. No. 3.—In the year 907, this Minar having been injured by lightning, by the aid and favour of God, Firoz mend Yamani restored whatever was needed by the building: may the supreme Lord

preserve this lofty edifice from future mischance. No. 4.—The erection of this building was commanded in the glorious time of the great Sultan, the mighty King of Kings, the master of mankind, the Lord of the monarchs of Turkistan, Arabia, and Persia: the Sun of the world and religion, of the faith and the faithful: the Lord of safety and protection, the heir of the kingdom of Suliman, Abul Mueffer Altumsh, Nasir-Amin-ul-Momenin. No. 5.—Cutteb-ud-din-Ibek, on whom be the mercy of God, constructed this mosque. No. 6.—In the name of the most merciful God, the Lord has invited to Paradise and brings into the way of righteousness, him who wills it. In the year 592, this building was commenced by the high command of Moez-ud-dunya-Wa-ud-din, Mahommed Beni Sam, Amir al Momenin."

KORAN, the book which contains the doctrines and precepts of Mahomed.

KOSPOOR, a town in Kachar, one of the Bengal dependencies, in India, the former capital, situated in Lat. 24 deg. 45 min. N., Long. 92 deg. 45 min. E., about sixty miles easterly from the town of Silhet. Previous to the rajah's removal to Doodputtee, it was a flourishing town, but has since greatly decayed.

KOTA, the capital of the district of the same name, in the province of Ajmere, in India, situated on the east side of the river Chumbul, about 150 miles to the south, eastward of Ajmere. It is a large and populous place, and contains some handsome buildings of white marble.

KOTA PACHA, or **PARAH**, an animal of the deer species, inhabiting the plains and jungles of Cutch. "The brown Porcine axis (*Axis Porcinus*), the Kota pacha or Parah of the Scindians," says Sir W. Harris, "attains the height of two feet at the shoulder, and is somewhat higher at the croup. The legs are short, and the *contour* exceedingly robust, and destitute of grace. The general

colour is a deep black brown, marked with a line (or two) of white spots on either side of the spine, which, however, disappear altogether, as the animal advances in age. The sent is white. The head extremely short. The muzzle abruptly pointed and whitish—a disc of the same colour encircling the eye. The horns, which are infurcate, and occur in the male only, are more slender than those of the common axis—the brow and bez antler being simply short processes, or rather snags. The cry of the parah is a curtailed bark, followed by a whine resembling that of the dog. These animals are usually found among heavy and tangled grass jungles along the banks of rivers, where they congregate in small troops. Being of an exceedingly irascible and pugnacious turn, they are kept by the Rao of Cutch for public exhibitions, and are then pitted like rams, their horns and faces having first been besmeared with the red powder called *sendoor*."

KOWRA, a town in the province of Cutch, in Hindostan, remarkable for its situation in the midst of the Run of Cutch, which completely surrounds it. It is in Lat. 23 deg. 46 min. N., Long. 69 deg. 44 min. E., thirty-eight miles to the north of Bhooj.

KRISHNA, the eighth *avatar* of Vishnu. The eighth incarnation of Vishnu, in the person of Krishna, the shepherd Apollo of the Hindoos, is most extensively and enthusiastically worshipped.

KRISHNA KRORA, in Hindoo mythology, a form of Parvati as Doorga, under which she is giving suck to Krishna, to prevent the effects of the poison which he received in subduing the monstrous serpent, Kalya.

KUDD, a chasm or valley of the Himalayas.

KUDDOO, pumpkin, an esculent eaten in curries or tarts at the tables of Europeans and natives in India.

KUDJOOR, the date tree. A very

passable kind of matting is made of the leaves.

KULBURGA, a town in the province of Beder, in India, situated in Lat. 17 deg. 19 min. N., Long. 76 deg. 56 min. E. It is now a place of little note, but was of considerable celebrity in ancient times, having been the capital both of a Hindoo and a Mahomedan sovereignty.

KULENAS, or **KOOLINS**, a superior order of Bramhuns, to whom the seat of honour is on all occasions yielded. A *Kulena* may marry his son to a daughter of a Brahmun of a lower class, but can only marry his daughters to those of his own order. It was formerly (and still is to a less extent) considered a distinguished honour to unite a daughter to a *Kulena*, who on such occasions receive large presents from the father of the bride. Many *Kulenas* have, in consequence, a number of wives: sometimes marrying into thirty, fifty, and even a hundred families, in various parts of Hindostan. With each of these wives the *Kulena* receives a portion; and also, as he leaves them after marriage with their parents, a handsome present when he may, occasionally, condescend to visit them. Sometimes he never sees them after the marriage ceremony, and sometimes visits them once in three or four years; but does not always, in doing so, cohabit with them, as he dreads having a female offspring, whom he can only marry to a *Kulena*; which, as these Brahmins receive, as before observed, large portions from those of inferior orders, is commonly a matter of some difficulty. The evils arising from these circumstances, and the neglect of the married females, are manifold. Profligacy, adultery, and a consequent destruction of unborn children, are of common occurrence among the *Kulenas*.

KULWAR, according to all, general. The term is applied to a settlement of the land revenues of India, when the rent of each individual *Ryot* is fixed

and collected by the officers of government, without the intermediate agency of *Zemindars*, or farmers of the revenue.

KUMAON, a province of Hindostan, bounded on the north by the Himalaya Mountains; east, Nepaul, from which it is divided by the river Kalce; south, Delhi; and west, Gurwal. The divisions are, Kumaon, Bhootant, and Painkhundee. The rivers are the Ganges on the west, and Kalce on the east. The whole of this province is mountainous. The mountains of Kumaon lie between Kumaon and Sreenuggur, or Gurwal. At the foot of the hills on the Delhi side is a belt of jungle, and higher up, throughout the ranges of mountains, are forests, producing various kinds of trees, including the oak and fir. Parts of the province are open and naked, particularly about Almora. The northern part of Bhootant, through which are several passes into Thibet, is covered with snow during more than half the year. The productions of this province are principally a coarse kind of wheat, barley, and chenna. The tea-plant grows wild, but not fit to use. In the forests are oak and fir; and gold is supposed to exist in the mountains. In the Painkhundee are cedars of a large size, and hemp. Paper of a particular kind is manufactured from a plant in this district. The only place of any consequence in the province is Almora. The inhabitants are Bhooteans and Khasiyas, with about 6000 Brahmins scattered through the districts, but the province is very thinly inhabited. The Brahminical system of religion generally prevails; the Khasya dialect is commonly spoken in this province.

KUMBUCKT, ill fated, wretch. A common term of reproach or abuse in Persia.

KUNJOOR, in the province of Orissa, in India, the chief town of the *Zumeendaree* of the same name, is

situated in Lat. 21 deg. 31 min. N., Long. 86 deg. 42 min. E.

KUNKUR, lime-stone. It is much used in India in building and the repair of roads.

KUNNAUT, the enclosure of the tents used in India. It is formed of canvass, with perpendicular pieces of bamboo inlaid at intervals of four or five feet, which being driven into the ground, preserve the canvass erect, and so compose a species of wall.

KURACHEE, one of the principal sea-ports, and a British station in the province of Scinde, in Hindostan, situated at the westernmost mouth of the Indus, in Lat. 24 deg. 51 min. N., Long. 67 deg. 16 min. E.

KURGOON, a town in India, situated in Lat. 21 deg. 50 min. N., Long. 75 deg. 40 min. E. It is considered the capital of the Holkar districts, in the province of Khandesh, and the usual residence of the Mahratta governor.

KURMAVATARA, in the Hindoo mythology, the second of Vishnu's *avatars*. In this *avatar* Vishnu assumed the form of an immense tortoise to support the earth.

KURNAUL, a large town, about seventy miles from Delhi, in the province of Delhi, in India, is one of the principal military stations in the province.

KURNOOL, called also **KUMEER-NUGGUR**, a town in India, in the province of Balaghat, is situated on the south side of the river Toombudra, a few miles distant from its junction with the river Kistna, in Lat. 15 deg. 44 min. N., Long. 78 deg. 2 min. E. It is strongly fortified, and until 1839, was the residence of a petty Pathan chief, the descendant of the former nabob of Kurnool. This place has been for several centuries the principal station of the Deccan Pathans.

KURRUONDA, an Indian bush, which bears berries as large as a purple grape, and resembles that fruit in colour and appearance. It is highly acrid and glutinous, and scarcely

edible. In its wild state it is not larger than a black currant, sweet and pleasantly flavoured. The blossoms are white and starry, and diffuse a most agreeable perfume.

KURUNDU, the cinnamon tree of the island of Ceylon. This tree is generally small and bushy, though this arises from its not being permitted to grow, as the shoots of three years' growth are those that are generally cut down for peeling. Some cinnamon trees have been seen which measured five feet in circumference, and thirty or thirty-five feet high. The bark of the young shoots is of a delicate green. To make the bushes thrive the better, they are cleared of all weeds, &c., and the earth is heaped up round their roots once a year. The leaves resemble those of the laurel, but are chiefly distinguished by three thick fibres running lengthwise, without any others crossing them. The flower is white and small, and without smell, and blows in March. The fruit, which is like a small acorn, and black, is ripe about July. Great quantities of the seeds are collected every year for the purpose of being planted. The government cinnamon gardens of Ceylon are very extensive, reaching from Negombo, twenty-three miles north of Colombo, to Caltura, twenty-six miles south of it, and covering a surface of many thousand acres. Since the government monopoly of the cinnamon trade ceased in 1833, several hundreds of acres of the gardens have been sold to merchants, natives, and others, and the trade in cinnamon in private hands is now a most profitable and flourishing one. There is a duty of 3s. 6d. a pound on all cinnamon exported by the merchants from the island of Ceylon. The method of peeling cinnamon is this:—In July and August the shoots of three and four years of age are cut down, the leaves and end of the stick are cut off, and the sticks are carried in large bundles into some convenient and shady

place, or some *maduwa* (temporary shed) erected for the purpose. The peelers have a knife of a peculiar construction, and having rubbed the stick with the handle of the knife, to make the bark supple, they make an incision along the stick, and then loosen the bark so that they can easily take it off without breaking it. It now appears like a long tube. In this state it is laid in the sun to dry, and when the moisture is absorbed the two edges fold in under each other, and it is thus reduced to a much smaller bulk than when first peeled off. It is then put up in bundles or bales, each containing a certain number of pounds, and taken to the *godowns*. From the leaves and roots, and refuse of the cinnamon, oil is distilled. The barked sticks are used for firewood.

KURWAH, a coarse kind of red cotton cloth, used for a variety of common purposes; it makes palankeen covers, dusters, &c.

KUSS-KUSS, a peculiar kind of Indian grass, used for screens and blinds. See **TATTIES**.

KUTTACK. See **CUTTACK**.

KUVERA is the god of wealth, and the Hindoo Plutus; he is also the regent of the north. This deity was a son of Viswasrava, and a brother of Ravan, who was overcome by Rama, as related in the account of that god. Thus the latter was one of the datyas, and Kuvera one of the celestials. He is also called Paulastya.

KUZZILBASH, a Turkish word signifying "red head." It was an appellation originally given by Shah Ismael the first, to seven tribes which were united and firmly bound to defend their king and the Sheah faith against all enemies and aggressors. These tribes wore a red cap as a distinguishing mark, which afterwards became the military head dress of the Persian troops; hence the term kuzzilbash is used to express a Persian soldier, and often, particularly among the

Toorkomans and Oozbecks is applied as a national designation to the people in general.

KYAPOOTEE OIL, or **CAJEPUT OIL**, the volatile oil obtained from the leaves of the cajeput tree, *cajeputu officinarum*, the *melaleuca leucadendron* of Linnæus. The tree which furnishes the Kyapootee oil is frequent on the mountains of Amboyna and the other Molucca Islands. It is obtained by distillation from the dried leaves of the smaller of two varieties. It is prepared in great quantities, especially in the island of Banda, and sent to Holland in copper flasks. When it arrives in England, it is of a green colour, very limpid, lighter than water, of a strong smell resembling camphor, and a strong pungent taste, like that of cardamoms. It burns entirely away, without leaving any residuum. It is frequently adulterated with other essential oils, coloured with the resin of milfoil. In the genuine oil, the green colour depends on the presence of copper, for when rectified it is colourless. As an embrocation, this oil is of the greatest utility, especially in cases of rheumatism, sciatica, lumbago, &c.

L.

LAC, a gum (*gum lacca*) obtained in India and China. It is yielded by insects (the coccus lacca), which fix themselves upon the succulent extremities of the branches of the trees on which they are produced, and form small cells like honeycombs; these cells constitute the gum. The lac, after undergoing various processes of preparation, is much used for sealing-wax, varnish, japanning, painting, and dyeing.

LAC, one hundred thousand. A lac of rupees (£10,000) was once the desiderated maximum of an Anglo-Indian fortune. The "nabobs" of the last century, and a few of the present, often returned to England

with several lacs. At the present day, the accumulation of a single lac is a matter of difficulty.

LACCADIVES, the, a cluster of islands situated opposite to the coast of Malabar, a province of India, and distant about seventy-five miles from thence. They consist of thirty small low islets, extending from the tenth to the twelfth degree of north latitude, being separated from each other by wide channels, and the largest not containing six square miles of land. They are all very barren, producing nothing but coconuts, coir, jaggery, and a little betel nut, which are exported to India in exchange for grain, clothes, and other articles. The inhabitants are Mahomedans of the Malay class; they are very poor, and subsist chiefly upon cocoa-nut and fish.

LAHORE, or the **PUNJAB**, a province of India, bounded on the north by the Himalayas, Cashmere, and the Himalayas; east, the Sutlej, separating it from Delhi; south, Mooltan; west, the Indus. The province is divided into a number of small districts for the purposes of government; but the two principal natural divisions may be said to be the Lower Punjab, or level country, between the rivers, and the Kohistan, or hill country, occupying the northern part. The principal rivers are the Indus, Jelum, Chenab (q. v.), Ravee, Beya, or Beas, and Sutlej. The Jelum has its source in the south-eastern corner of Cashmere, and flowing first westward, and afterwards to the south, falls into the Chenab, after a course of about 450 miles, 100 miles above Mooltan. The Kohistan division is implied by the name, is hilly throughout, and its productions are not numerous, the cold, for some months, being too severe for those of India generally, and the heat during others being too great for those of more northern climates. The declivities of the mountains, however, produce abundant crops of wheat, barley, and peas,

which constitute the principal articles of food of the inhabitants. The Punjab is generally level, and affords both pasturage and tillage. It yields wheat, barley, rice, pulses of all sorts, sugar, and tobacco. Horses of tolerably good quality are bred in great numbers, and the oxen and buffaloes are of a large powerful kind. Large quantities of fossil salt are found in many places, particularly between the rivers Indus and Jelum. The towns are Attock, Rawulpindee, Rotas, Kishtagar, Lahore, Umritzur. The inhabitants of this province are Sikhs, Singhs, Jats, Rajpoots, and other Hindoos of inferior castes, and Mahomedans. The latter are still numerous, but chiefly of the poorer classes. The total population is supposed to amount to between three and four millions. They are generally a robust, athletic race, and of martial habits. The religion of the Sikhs may be described as a mixture of Hindooism and Deism. It was founded about the middle of the 15th century, by a Hindoo priest named Baba Narnak or Narnak Sah, who desired to reform what he looked upon as the corruption of his religion. This system gradually spread under the influence of the Gooroos, or teachers, who succeeded him, until the time of the tenth Gooroo, Govind Singh, who, animated by the ambition of worldly, as well as religious power, entirely remodelled the Sikh constitution, and converted his followers into fierce and formidable soldiers, changing their designation from Silks, signifying simply *disciples*, into Singhs, or *lions*, which before had exclusively belonged to the Rajpoot tribes. The Sikhs revere Gooroo Narnak as the founder of their religion, but have still greater veneration for Gooroo Govind, as the founder of their national power. Gooroo Govind is believed to have died about the year 1708, and was the last of the Gooroos. Their tenets are contained in a number of books written at different times, by Nar-

nak, and other of the Gooroos, and finally arranged in one volume, called the Grunth, or Grunth, a Sanscrit work, meaning *book*, or writing. The Sikhs reject all distinction of caste, and admit converts from all classes. The language of the Sikhs is called the Punjabee. It is a mixture of Hindostance and Persian.

LAHORE, a city in India, the capital of the Punjab, or province of Lahore, situated on the south side of the Ravee river, in Lat. 31 deg. 36 min. N., Long. 74 deg. 3 min. E. In the earliest times of which we have any record, this place appears to have been of consequence as the capital of the Rajpoot Kings of Lahore. Subsequently, in the year 1520, Sul-taun Baber made it the capital of his empire, and it continued to be the seat of government for nearly a hundred years. Though the old city is now, in many parts, nearly in ruins, it still retains the vestiges of its former grandeur, and contains several magnificent edifices, particularly the palace built by the Emperor Aebur, the Shah Dura, or Mausoleum of the Emperor Juhangeer, on the opposite side of the river, and the tomb of his queen, the celebrated NoorJuhan. There is also the beautiful garden of Shah Juhan, called the Shalimar, intersected by a canal, which throws up its water in 450 fountains to cool the air.

LAKERAGE, or **LAKIRAJ**, rent-free; lands rent-free, or lands the government dues from which are assigned to any person for his own benefit, or are appropriated to any public purpose. The term is used in contradistinction to Malgoozary.

LAKSHMI. This sea-born goddess (Hindoo mythology) of beauty and prosperity, the consort, or *sacti* of Vishnu, was obtained by him at the churning of the sea. She is painted yellow, sitting on the lotus, or water-lily, and holding in her hand sometimes the *kamala*, or lotus, at others, the shell or club of Vishnu. At her birth she was so beautiful that all

the gods became enamoured of her; but Vishnu at length obtained her. She is considered the Hindoo Ceres, or goddess of abundance. Lakshmi has various names, among which are Sri or Sris, the goddess of prosperity; Pedma, or Kamala, from the lotus or nymphæa being sacred to her; Rembha, the sea-born goddess; Varahi (as the energy of Vishnu in the *Varaha avatar*); Ada Maya, the mother of the world; Narayana, Vidgnani, Kaumali, &c. The festivals in honour of Lakshmi are held in the months Bhadra, Aswinu, Karteku, Poushu, and Choitru. The ceremonies are performed before a corn measure filled with rice in the husk, which is decorated with a garland of flowers, shells, &c. No sanguinary sacrifices are offered. The chewing of the cud by the cow arose, according to the Hindoos, from a curse of Lakshmi, that her mouth should be always in a state of uncleanness, in consequence of a falsehood told by the animal to the goddess.

LALITAPUTTUN, a town in India, in the province of Nepaul, situated about two miles to the north of Khatmandoo. This is the largest town in Nepaul, and contains about 25,000 inhabitants.

LAMA. See **THIBET**.

LA-MAH-E-IL-ALLAH! Persian. "There is no God but God!" The first part of the Mahomedan confession of faith. It is in constant colloquial use, as an exclamation of astonishment, grief, or pleasure, or even as an occasional ejaculation without any meaning at all.

LANDOUR, a military cantonment, or dépôt for sick troops in a ridge of outer Himlaya of that name, immediately above the Deyrah Dhoon. It was established in 1827, at the recommendation of Lord Combermere, then Commander-in-chief in India, as a sanatorium. The climate from March to June is delicious, and favourable to the restoration of Europeans to health. In the rainy sea-

son the mountain is enveloped in a thick fog, and the winter months are extremely cold, but by no means unhealthy. The roads of the cantonment are excellent.

LASCAR, a European term for certain descriptions of menials in India. Sailors (ship-keepers) employed in harbour, tent-pitchers, the people employed to do the dirty work of the artillery and the arsenals, &c., are called lascars. The term is derived from lushkur, literally, an army man.

LASSA, the capital of the country of Thibet, and the residence of the dalai, or grand lama, situated in Lat. 29 deg. 30 min. N., Long. 91 deg. 6 min. E.

LATEO, a species of club, though rather long in proportion to its thickness, in comparison of weapons so called in England. They are in constant use among Indian villagers, and, like the Irish shillelah, are the usual implements in rustic battles.

LEBADA (*from "libd," a quilt, in Arabic or Hebrew*), a loose cloak made of common chintz, and quilted with cotton; much worn by the natives of Upper India.

LEH, or **LAI**, the capital of Lahdack. a division of the country of Thibet, situated on a branch of the river Indus, here called the Lahdack river, in Lat. 34 deg. 10 min. N., and about Long. 78 deg. 20 min. E. It is the residence of the rajah of Lahdack, and is a place of considerable trade, being a principal mart for the shawl wool of Thibet. In the neighbouring district is a breed of remarkably small sheep, not larger than lambs in India of six months old, but covered with a very large and fine fleece.

LICHI (Neechee Phol). The Lichi, or Lecchee, as it is sometimes written, is a purely Chinese fruit, for it bears no other name but its Chinese one in any part of the world. Like most foreign fruits it has much degenerated in India, from the utter want of culture, and by propagation

from seed only; the natives, except a few gardeners about the large towns, being wholly ignorant of grafting, and too indifferent to practise it, or to give a young plant the care and attention necessary to produce a fine fruit-bearing tree. Hence, with the exception of some from the Botanic Garden, Calcutta, the majority of the Lichis in India are of a most inferior description, and not to be compared with those of China, Batavia, the Mauritius, and Bourbon. It is, moreover, in and about Calcutta a very capricious fruit tree as to its bearing, the crop being very subject to failure from various causes; and even when the fruit is ripening the trees must be covered with netting to prevent the fruit being destroyed by the rapacious crows, which, with the squirrels, are the great enemies of all fruit-gardening in Lower India, as the monkeys are in other parts of it. While the Lichi lasts, however, and its duration is but for about a month in any perfection, it is a rich addition to the dessert, and to the breakfast table. The Chinese dry it in ovens, and in the sun, and it is thus exported in considerable quantities; but in this state it is little sought after in India. The juice of the fruit is perfectly wholesome. In countries where the Lichi abounds, and from its sweetness and rich flavour it is greedily eaten by children, deaths from indigestion and obstructions brought on by this cause are so common, when the fruit is in season, that in slave colonies the fruit is often broken from the trees when green, to avoid this danger to the children and young negroes. The Lichi tree is very hardy and will bear cold, heat, excessive rains, and even inundation for weeks, without apparent suffering, though doubtless the fruit is affected in quantity or quality by these trials.

LINGA. The Linga is the mythologic symbol of the regenerator Siva, synonymous with, but divested of

the gross appearance of the Phallic emblem of the Greeks, worshipped by the Saivas. Of the origin of the mystic worship of the *Linga* and the *Yoni* (q. v.), little appears to be understood. It may be presumed to have been nature, under the male and female forms, personified; as Siva, the sun (which he is, equally with Surya) or fire, the genial heat which pervades, generates, and vivifies all; and Bhavani, who as the goddess of nature is also the earth, the universal mother. These two active principles of life having been thus personified, may have been subsequently converted by the grossness of idolatry (which, in its progress, invariably seeks rather to gratify the sensual appetites than to instruct the minds of its votaries) from imaginary forms to realities; from the personified symbols of nature, to typical representations of the procreative powers of these symbols themselves.

LOGUE, a Hindoo word meaning *people, kind*. It is applied as an appendix to the substantive expressive of the nature of the people; as *baba logue* (children people), *rundee logue* (women kind), &c.

LOOCHOO ISLANDS, the, situated about 400 miles from the coast of China, occupying the 27th degree of north latitude, and the 129th degree east longitude. They are tributary to China. The inhabitants are a kindly, intelligent race of people, and have frequently shown great hospitality to shipwrecked crews of European vessels.

LOODIANA. See **FEROZEPORE**.

LOONGHIE, a fabric of rich coloured silks, interwoven with cotton, of the brightest colours, manufactured at Kurrachee, in Scinde. The loonghie is about four yards in length and two feet in width. It is worn usually round the waist, and has a very rich effect.

LOOTAH, a brass water vessel; of which there are various sizes, from a pint to half a gallon.

LOOTERA, from *loot* (Hindostanee), plunder; a name given to the Pindarras, who were great plunderers.

LOQUAT (*Mespilus Japonica*). As a pretty and almost a picturesque fruit and tree, the loquat may rank very high, for the dark green foliage of the tree, and, twice in the year, the rich perfume of the flower, which render it a great addition to the garden, and equally so to the dessert, when served with a few of their leaves. Of the properties of the fruit there is but little to say, being almost what the French would call *un fruit insignifiant* in India, though much prized in its native countries of China and Japan, where it grows to a much larger size, and has a far richer flavour than in India, or even in the Eastern Islands; in all of which countries the climate seems too warm and moist for it, while in Northern India, though it may there have the winter which it evidently requires, it has not the same degree of moisture; the winters of China and Japan being, as compared with those of India, *wet* winters. Amongst the natives of India it does not seem to be a fruit much thought of or prized, not being common in their gardens at any distance from large towns, and probably not being sufficiently high flavoured. Amongst the Europeans there also it is nearly neglected, and when it appears, may be said to be rather tasted as a novelty than eaten as a favourite fruit. Amongst the Chinese and Dutch in the Eastern Islands it is, however, much more prized, and the culture of the tree much attended to. Presents of fine sorts are frequently interchanged, and from the gardens of some of the wealthy Chinese, and Malay-Chinese, Portuguese, and Dutch families of the olden times, who are all capital horticulturists, and have, in the great Chinese population of those countries, excellent gardeners, the fruit is really a delicious one.

LOTUS, the India water-lily, a large and handsome aquatic plant which, rising from a cluster of broad leaves lying flat upon the surface of the water, presents a very beautiful appearance. The lotus is considered so entirely emblematic of India, that in all allegorical pictures it is invariably used, and is besides constantly found in mythological sculptures and pictorial subjects.

LOUNDIES, servant maids, usually attendant on ladies of rank and respectability in the peninsula of India. They are often children of old dependents, formerly slaves, and sometimes wives of Kahers, or bearers.

LUBBURREEA, a commander of a "lubbur," or grand division of a horde of Pindarras.

LUCNOW, a city in India, the capital of the province of Oude, situated on the south side of the river Goomtee, in Lat. 26 deg. 51 min. N., Long. 80 deg. 59 min. E. It is a large and populous town, divided into three distinct quarters. The first, consisting of the old native city, is extensive but meanly built, and very dirty; the second, containing the king's palace and the residence of the court, is of modern origin, and the houses are for the most part in a mixed style of European and Eastern architecture; the third consists chiefly of palaces and religious edifices, erected by the former nabobs.

LUGGAO, to make fast. The word is used on board the budgerows and other boats on the Ganges, and signifies casting anchor, or making the boat fast to some object on the river's banks. The word is likewise employed to instruct a person to tie or bind up.

LUGGIES, bamboo poles, from twenty to fifty feet in length.

LUKPUT BUNDER, a town in India, in the province of Cutch, situated on the bank of the river Lonee, in Lat. 23 deg. 47 min. N., Long. 68 deg. 56 min. E., thirty-eight miles to the north of Blooj.

M.

MAAFEE, Hindostanee. Literally, exempted, privileged, or revenue-exempted lands, exempted on the authority of the *nazim* or the *zumcendar*.

MAAS, Persian. Curds expressed from the milk or butter-milk dried in the sun, and thus preserved. Broken into small pieces and mixed with water they form a pleasant acidulous beverage.

MADRAS, a city in India, in the province of Central or Middle Carnatic, the capital of the British Government, a large and populous town with a strong fort, situated on the sea-coast, in Lat. 13 deg. 5 min. N., Long. 80 min. 21 deg. E. This town was founded in 1636, in which year the English obtained the grant of a piece of ground, for the erection of a town and fort, from the rajah of Chandgherry, Sree-rung-Rayeel. The rajah desired that the new town should be named after himself, Sree-runga-rama-Puttun; but the naik, or governor of the district, ordered the English to give it the name of his own father, Chinnapun, and it was accordingly called *Chinna-Puttun*. Madras was the name of the village which existed before the present town was founded, and this name has been continued by the English to the town, the fort being denominated Fort St. George. Madras soon became a flourishing city, and the chief station of the English on the Coromandel coast. In 1702 it was besieged by Daood Khan, one of Aurungzebe's generals, who notified that he had orders to take the fort, and entirely destroy it. However, he was defeated, though the fort was then a very weak place, with only a few soldiers to defend it. In 1744, it was besieged and taken by the French, who kept it until 1749, when peace was made, and the place was restored to the English. In

1758, it was again besieged by the French, under the celebrated Lally, who was obliged to retreat, after a siege of two months. Since that time Madras has never been besieged by an enemy; though, in 1769, it was threatened by Hyder Ali, who encamped his army within a few miles of the fort, and forced the English to make a treaty with him. In the quarter called Triplicane, or Tiroomul-kheree, a little to the south of the fort, is the residence of the nominal nabob of Arcot, the descendant of the former Mahomedan rulers of the Carnatic. Near Triplicane, on the sea-side, is the small town of Mylapore, or St. Thome, the latter being the name given to it by the Portuguese, who captured the place and formed a settlement there in the year 1547. Eight miles southward from the fort is the Mount, the principal station of the Madras Artillery. At this place is an old Romanist chapel, built by the Portuguese, upon the summit of a rocky hill, from which it has its name of St. Thomas's Mount. By the natives it is usually called Furingee Konda, or Furingee Mulye. Two miles from the Mount, towards Madras, is the Little Mount, a low rocky hill, on which stand the remains of an old Portuguese convent. The road here crosses the Adyar river, over which is a narrow bridge of twenty-nine small arches, 1230 feet long, called the Marmalong Bridge. It was built by an Armenian gentleman of Madras. The total population of Madras is estimated at 450,000, including about 30,000 Mahomedans.

MADRISSA, a college. The word is derived from the Arabic, and applied to colleges where the Oriental languages only are taught.

MADURA, a city in India, the capital of the district of Madura, in the province of Southern Carnatic, situated in Lat. 9 deg. 55 min. N., Long. 78 deg. 14 min. E. This is a city of considerable antiquity, and con-

tains the remains of many magnificent edifices, comprising some of the most extraordinary specimens of Hindoo architecture now extant, particularly the ancient palace of the rajahs. It has a pagoda covering an extent of ground almost sufficient for the site of a town, in front of which is a celebrated choultry, called Tiroomul Naik's, 312 feet in length, and covered with grotesque sculptures. Near the town is a remarkable eminence, called, from its shape, the Elephant Rock. There was formerly at Madura, a college, called by the natives Maha Sunkum.

MAHA, the Gauges stag, the *cervus claphoides* of Hodgson, the bahrauja of the Eastern, and the maha of the Western Tarai.

MAHABHARATA, an epic poem in the Sanscrit language, forming part of the Vedas. It describes the most important events in the early history of India.

MAHABULESHWAR, a range of hills in Western India. The hot season, with its early, blazing sun-risings, its still, burning noons, and its breezeless, oppressive evenings, could scarcely be endured in India, by those who have passed many years of their life in its wasting climate, were it not for the invigorating replenishment of the system, afforded by an annual visit to "the hills," as they are emphatically called. While the Bengalees boast the snowy peaks of the Himalayas, the Madrases, their Neilgherries, with its sociality and sport, the Bombay people are justly proud of the beautiful range of the Mahabuleswar, whose climate and scenery render the station formed there one of the most interesting as well as one of the most sanitary localities in Western India. The bungalows on the Mahabuleswar are built irregularly on such points of the hills as present the most agreeable views. They are small, and have thatched roofs, presenting a very rustic and chalet-like appearance; but as health rather

than luxury, exercise rather than etiquette, form the object of visitors to the Mahabuleshwar, the wealthy civilian, or the rich commandant, who leaves his splendidly furnished bungalow, and his handsome carriages, in the lowland station, is satisfied with the simple accommodation of a sleeping apartment surrounded with reeds and calico, a dining-room in which a good appetite is the chief luxury, and an open verandah commanding an uninterrupted view of the magnificent scenery around; while a strong Pegue pony, for neighbouring excursions, is more prized than the most valuable Arab, whose services would be found useless among the steep rocky passages of these Ghauts. In addition to the bungalows, whose rent is rather proportioned to the demand for them than to the accommodation they afford, invalids have the advantage of rooms in the Sanitarium, for which they pay nothing. In the month of October, particularly, fires are in constant requisition on the hills; and this enjoyment, which in the East brings somewhat of an European air to the hearth, affords a species of gratification, which mere logs, some of them too uncomfortably green and smoking, from rather ill-contrived chimneys, would be scarcely thought capable of producing. There is also another effect of climate found productive of much satisfaction to the hill visitors, simply, for the same reasons of association; this is derived from the fogs, which envelop the mountains about sunset during the autumn months, and, disagreeable enough in themselves, remind the residents of an English November, and are prized accordingly, even by persons who, if really in their native country, breakfasting by lamp-light, would grumble over the dark days of "Merry England." A very curious effect also on the Mahabuleshwar Hills is caused by the passing of light vapours and fleecy

clouds across particular portions of the mountains. The doors of the bungalows usually face each other, and it is not uncommon for a cloud to enter at one, obscure the room, and pass out at the other, leaving the atmosphere as clear as before its entrance. The excursions to be enjoyed about the Mahabuleshwar Hills, even to those not caring for the sport afforded in the dense forests clothing the mountain sides, and which abound in beasts of prey and of the chase, are numerous and beautiful; many of the roads have been made at the charge of the British government, but others, which lead perhaps to the most lovely spots, are rugged and broken, mere stony footpaths, crossed occasionally by a brawling mountain-stream, to which troops of unwieldy, stupid-looking buffaloes, stroll to quench their thirst. This fact, indeed, occasions the only disagreeable or dangerous circumstance connected with free rambles on the hills; for although these animals are tame, and the property of shepherds, they are suffered to stroll about the woods untended, which produces a degree of wild shyness, and it sometimes happens that, if suddenly alarmed by a horseman or foot-passenger, when they cannot avoid imagined danger, by crashing through the brushwood, the animals will charge in a body, which, when a rambler is unarmed, on a Pegue pony, and a slippery path, places him in rather an unenviable position. However, the chance of such a rencontre with the long-nosed and indigo-coloured animals who entertain these mistaken ideas of one's objects, is too rare to interfere with the stroller who desires to penetrate the tangled thickets of this most lovely region, while the annoyance, and even danger, will weigh little against the certain gratification to be gained. There is an interesting spot within the reach of the hill cantonment where the rises

of the Kistna river are situated, over which singular temples have been erected. Although knowing little of painting, and not much more of poetry, if we except their ancient lyric songs of Sanscrit origin, the Hindoos have yet an eye so true to nature (when not called upon to imitate it), that their temples are ever found commanding the most lovely and attractive views; and so in one case at Mahabuleshwar, a fine arch being cut in one of the basaltic temples, permitting the rich foliage of the mountain to be seen at its back, as well as the exquisite landscape that forms the foreground of the picture. With respect to the principal temple, however, whose tri-sided colonnades surround a tank, into which, from the mouth of a bull, flows the sacred stream, it commands a view of the fair, deep valley of the Kistna. The level ground of the Mahabuleshwar is one tangled mass of fern and arrow-root. The last, a pretty plant, resembling a white lily, with long, dark, glossy leaves. The Chinese colonists of Bombay, who are condemned to labour here for their delinquencies, use the root as a principal article of food.

MAHADEO, the Adam of the Hindoos.

MAHADEO, situated in the Mahadeo hills, in the province of Gondwana, in India, in Lat. 22 deg. 22 min. N., Long. 78 deg. 35 min. E. This is one of the wildest tracts in the Deccan, and was almost unknown to Europeans until the year 1818, when it was entered by the British troops in pursuit of 'Appa Sahib, the ex-rajah of Nagpore. It is a place of pilgrimage for the Hindoos, but it is chiefly noticed on account of its hot sulphurous springs, of which there are two in the vicinity.

MAHA DEVI. Devi, the goddess, in Hindoo mythology, is a title given to Lakshmi, Suraswati, and Parvati; but the latter is commonly called Maha Devi.

MAHAJANUM, Hindostanee. A

great person, a merchant, proprietor of land, a banker.

MAHA MODELAR, the first degree of rank among the natives of the maritime provinces of the island of Ceylon. The different degrees are as follows:—1. The first, second, third, and fourth Maha Modelars. 2. Modelars. 3. Mohottals. 4. Mohandirams. 5. Arachies. 6. Vidahms.

MAHARATTAS. Of the numerous tribes of India there are few whose names have been better, or whose character has been less known in Europe than the Maharattas. Their sometimes rival, and sometimes confederated chieftains, the Peishwa, Holkar, and Seindiah, have given a dazzling, but ephemeral celebrity to the Maharatta name, which has caused many to blend with them the Rajpoots, the Kattes, the Bheels, and other more or less warlike and predatory tribes, who have occasionally sided with them. These races are altogether distinct. They all, however, occupy the Deccan, Central and Southern India.

MAHARMAH, a piece of muslin worn over the head and across the mouth and chin of a Turkish or Armenian lady when she appears abroad.

MAHASEER, great head. The name of a delicious fresh water fish common to Indian rivers, which rises to the fly and affords splendid sport to the lovers of angling. They are often caught of the size of a large cod, which they resemble in colour and shape.

MAHE, a town in India, in the province of Malabar, situated on the coast, in Lat. 11 deg. 42 min. N., Long. 75 deg. 36 min. E., was formerly the chief French settlement on the western side of India, and is still in their possession.

MAHEE MORATUB, the order of the Fish, one of the insignia conferred by the Mogul Emperors of Delhi upon independent princes of the first class. The order of the

Fish was first instituted by Khosroo Parwez, King of Persia. Having been deposed by his general, Behram, Khosroo fled for protection to the Greek emperor, Maurice, whose daughter, Sheereen, he married, and he was sent back to Persia with an army, under the command of Narses, who placed him upon the throne of his ancestors, A.D. 591. He ascertained from his astrologer, Aruz Khashash, that when he ascended the throne the moon was in the constellation of the Fish, and he gave orders to have two balls made of polished steel, which were to be called the konkabas (planets), and mounted on long poles. These two planets, with a large fish made of gold, upon a third pole in the centre, were ordered to be carried in all regal processions immediately after the king, and before the prime-minister, whose *cortège* always followed that of the king.

MAHIDPORE, a small town in India, in the province of Malwa, situated on the right bank of the river Scypra, about twenty-four miles to the northward of Oojein. A great battle was fought there on the 21st of December, 1817, between the army of Mulharroo Holkar and the British troops, when the Maharattas were entirely defeated, with great loss.

MAHOMEDANISM, a religion which derives its name from its founder, Mahomed, sometimes improperly called Mahomet, who was born at Mecca, in Arabia, A.D. 569. He died in the 63rd year of his age, at Medina, A.D. 632. The faith of the Mahomedans consists in belief in God, in the angels, the scriptures, the prophets, the resurrection and final judgment, and in God's absolute decrees. The system of religion taught by Mahomed is contained in a book called the Koran. The practice of the Mahomedan religion consists in prayer, ablutions, fasting, alms, pilgrimages, commemorations, and circumcision. The fastings and commemorations of great events in

Mahomedan history are accompanied by sundry ceremonials, such as the Ramazan, or Lent, the Bairam, the Mohurram (q. v.), &c. Fasting is considered so serious an obligation that Mahomed called it one-fourth part of the faith. According to the Mahomedan divines, there are three degrees of fasting:—1. The restraining the belly and other parts of the body from satisfying their lusts. 2. The restraining the ears, eyes, tongue, hands, feet, and other members from sin; and, 3. The fasting of the heart from worldly cares, and restraining the thoughts from every thing beside God. The Mahomedans are obliged, by the express command of the Koran, to fast the whole month of Ramazan, from the time the new moon first appears, till the appearance of the next new moon; during which time they must abstain from eating, drinking, and women, from day-break till night, or sun-set; and this injunction they observe so strictly, that, while they fast, they suffer nothing to enter their mouths, or other parts of their body; some being so cautious, that they will not open their mouths to speak, lest they should breathe the air too freely; the fast is also deemed void if a man kiss or touch a woman, or if he vomit designedly. But after sunset they are allowed to refresh themselves, and to eat and drink, and enjoy the company of their wives till daybreak; though the more rigid begin the fast again at midnight. This fast is extremely rigorous and mortifying when the month of Ramazan happens to fall in summer (for the Arabian year being lunar, each month runs through all the different seasons in the course of thirty-three years), the length and heat of the days making the observance of it much more difficult and uneasy than in winter. The Bairam signifies a solemn feast. The Mahomedans have two Bairams, the Great and the Little. The Little Bairam is pro-

perly that held at the close of the fast Ramazan, beginning with the first new moon in the following month, Shawal. This succeeds Ramazan, which is their Lent, and is more usually called the Great Bairam, because it is observed with great ceremony and rejoicing at Constantinople and through Turkey, for three days, and in Persia for five or six days, at least by the common people, to make themselves amends for the mortification of the preceding month. The fast commencing with the new moon, the Mahomedans are very scrupulous in observing the time when the new moon commences; for which purpose observers are sent to the tops of the highest mountains, and, the moment they espy the appearance of a new moon, run to the city, and proclaim *Muzhdaluc*, "welcome news;" as it is the signal for beginning the festivity. The Great Bairam is properly that held by the pilgrims at Mecca, and lasts three days. This is called by the Arabs, *Idul adha*, that is, the *feast of sacrifice*, as being celebrated in memory of the sacrifice of Abram, whose son God redeemed with a great victim. On the feast of Bairam, after throwing little stones, one after another, into the valley of Mina, they usually kill one or more sheep, some a goat, bullock, or even a camel; and after giving a part thereof to the poor, eat the rest with their friends. After this, they shave themselves. The second is a day of rest. On the third they set out on their return home.

MAHOUT, a person employed in India to feed and to drive an elephant. The *mahout* sits upon the neck of his elephant, bare-footed, and furnished with an instrument called a *haunkus* (or driver), wherewith to guide the animal. When the elephant is to be urged forward, the point of the *haunkus* is pressed into the back of his head, while the *mahout's* toes press under both the animal's ears: when it is to be

stopped, the *mahout* places the hook part against the elephant's forehead; and, throwing his weight back, occasions considerable pain, which soon induces obedience: when it is to turn to the left, the *mahout* presses the toes of his right foot under the right ear of the elephant, at the same time goading him about the tip of the right ear, thereby causing the animal to turn its head, and to change its direction: to turn to the right, *vice versa*. When the elephant is to lie down, in order to be laden, the *haunkus* is pressed perpendicularly upon the crown of the head: but most elephants, after a year or two, become very well acquainted with the words of command; obeying them readily, without being mounted, or even approached. The *mahout* has the assistance of a *coolie*, who is generally provided with a cutting bill, for the purpose of lopping off the lesser branches of boughs, peepuls, and other trees, in common use as fodder. An elephant will usually carry as much of these on his back as he can consume in two days. Boughs, as thick as a man's arm, are very easily chewed by this stupendous animal; which often uses one, of full a hundred weight, to drive the flies from its body.

MAHUNT, a Hindoo high priest.

MAL, Hindostanec. Wealth, property; revenue, rent, particularly that arising from territory, in contradistinction to the customs and duties levied on personals.

MALABAR, a province of India, bounded on the north by Kanara; east, Mysore, Koorg, and Coimbatore south, Travancore; west, the sea. It is divided into three districts, Wynaad and Palghat, in and above the mountains, and Malabar below. Black pepper may be considered the staple of this province, which also produces abundance of rice, cocoa-nuts, and jaggery. Gold dust is found in some of the mountain streams, and the forests of the Wynaad and Pal-

ghat abound with excellent teak and bamboo. The principal towns are Cannanore, Tellicherry, Mahe, Manantoddy, Calicut, and Palghat-cherry. The inhabitants of this province are principally Hindoos, divided into Numoorees, or Brahmuns, Nairs, Tiars, and Maliars, who are all free men; and Poliars, and other lower castes, who are all slaves. There are also several thousand Christians of the Romish and Syrian churches, and on the coasts, Moplas and Jews. The total population is estimated at 1,000,000. Hindooism is the prevailing religion of the inland districts, and Mahomedanism, mixed with many Hindoo usages, that of the maritime parts. Though ruled by a Hindoo government, this province appears to have received the Mahomedan system at a very early period; and when the Portuguese first visited the Zamorin's dominions, they found them filled with Moosulmans. Christians, also, of the Syrian and Romish churches are numerous. There are likewise many of the Jain sect in the interior. The languages most generally spoken are the Kanarese and Malay-alim.

MALACCA, the principal town of the country of Malaya, in Asia, occupying the coast towards the southern extremity, between Salingore and Johore, and is about forty miles in length, by about thirty miles in breadth inland. This place is so named from a fruit called the Malka, produced in great abundance in its neighbourhood. It contains, including the adjacent district, about 25,000 inhabitants, composed of Malays, Hindoos, descendants of Dutch and Portuguese, and Chinese, almost all the cultivators and artisans being of the last-named nation. Malacca is situated in Lat. 2 deg. 14 min. N., Long. 102 deg. 12 min. E.

MALAYA. This country occupies the southern extremity of the continent of Asia. It forms a peninsula, ex-

tending from about Lat. 8 deg. 30 min. to 1 deg. 30 min. N., bounded on the north by the Siamese territories; east and south, by the sea; west, by the straits, separating it from Sumatra, called the Straits of Malacca, and by the Bay of Bengal. In length it may be estimated at 800 miles, from north to south, by an average breadth of 125 miles, from east to west. It consists of the following principal divisions: Queda, Province Wellesley, Perak, Salengore, Malacca, and Johore; with the islands of Penang, Singapore, and Bintang. Queda occupies the northern part of the western coast, between Lat. 8 deg. and 5 deg. N. It belongs to the Siamese. Province Wellesley belongs to the British, and was formerly a part of Queda. Perak and Salengore are both independent principalities. Malacca belongs to the British, and Johore is an independent state. The only towns worthy of notice upon the peninsula are Malacca and Johore. This peninsula is composed of a central range of mountains, traversing its whole length from north to south, leaving a tract of undulating low country on both sides to the sea, watered in every direction by small rivers, of which there are about ninety altogether, and covered with forests and vegetation. Its principal articles of produce are rice, rattans, canes, betel, ivory, and various kinds of useful wood. The forests, however, do not produce the teak tree. The animals, both wild and domestic, are the same as are found in India, with the exception of sheep and horses, which are not natural to the country. Tin is plentiful, and there is some gold. The inhabitants of this peninsula consist of two classes: the original natives and the Malays. The original natives (or *aborigines*) are of the class usually denominated oriental negroes, and inhabit the mountains of the interior. They are of a diminutive stature, but in other respects resemble the negroes

of Africa. They are in a perfectly savage state. By the Malays they are called Samang. As a people, the Malays are noted for their ferocity, cunning, and treachery; never forgiving an affront, but always taking a cruel revenge. They are addicted to gambling of all kinds, especially to cock-fighting, to an extraordinary degree, and they are universally in the practice of intoxicating themselves with opium. Their vessels, which are called prows, are many of them very well built, and skilfully navigated; but it is only as pirates that they have ever shown activity or enterprise. The religion of the Malays is Mahomedanism, of the Soonnee sect. Their language is termed the Malay. It is a compound of various others, including Sanserit and Arabic, and is considered very soft and simple. It is written from right to left, in the Arabic character, with a few slight alterations, and is general to all the adjacent islands.

MALDIVES, the. These islands lie in the Indian Ocean, between Lat. 7 deg. 6 min. N., and Lat. 0 deg. 46 min., S, south-west of the island of Ceylon. They consist of numerous circular clusters, separated from each other by narrow passages, and amounting to about 1200 of various sizes, the largest not being more than three miles in circumference. The larger islets are inhabited and cultivated, but the greater number are mere rocks and sand-banks. The principal island is named Mull, and is the residence of the chief. Their chief articles of produce are coir, cocoa-nut oil, cowries, tortoise-shell, and dried fish, which are exported by the islanders in their own boats, to the coast of Orissa, and to the straits of Malacca, in exchange for rice, sugar, and other necessaries. The islands are inhabited by Mahomedans, the descendants of Arab colonists. They are under the government of a chief, who takes the name of sultann. It is not accurately known what language is pro-

perly that of the Maldives, but the islanders all understand and speak Hindostanee. Their religion is Mahomedanism mingled with Paganism. Like the Biajoos of Borneo, they annually send adrift into the sea a vessel laden with perfumes, gums, and flowers, as an offering to the spirit of the winds, and sometimes a like offering is made to the spirit whom they term the king of the sea.

MALEE, or **MALLEY**, the gardener in an Indian establishment. He is seldom very well acquainted with the theoretical part of his profession, and is therefore employed simply to perform the duties of hoeing, digging, watering, planting, pruning, clipping, &c. In gathering flowers for a bouquet, the Indian malee is accustomed to break them off close at the top of the stem, and to tie them together upon a stick.

MALEM, Persian for "master."

MALGOOZAR, one who pays rent or revenue. The term is applicable in India to every description of persons who hold land, paying a revenue to government, whether as tenant, zemindar, or farmer.

MALGOOZARRY, land paying revenue. A term applied to assessed lands, or to the rent of such lands.

MALIK, Hindostanee. Master, lord, proprietor, owner.

MALIKANA, what relates or belongs to a person as master or head man. The *malihana* of a *Mocuddim*, or head Ryot, is a share of each *Ryot's* produce received by him as a customary due, forming an article of the **NEAK-DARRY**, q. v. The term is also applicable to the *nancar*, or allowance to village collectors, or **MOCUDDIMS** of such villages as pay rents immediately to the khalsa.

MALWA, a province of India, bounded on the north by Ajmere, Agra, Allahabad; east, Allahabad, Gondwana; south, Candcish; west, Guzerat. It consists of three divisions: 1st. The territories of Sindia. 2nd. The territories of Holkar. 3rd.

Those of Bhopal. The principal rivers are the Mlye, Seepra, Chumbul, Parbuttee, Kalee, Sind, and Bctwa, all of which have their sources in or near the Vindhya mountains. This province consists of an elevated table-land, generally open, excepting towards the frontiers, but diversified with conical flat-topped hills and low cross ridges. It has numerous rivers and streams flowing in opposite directions, its level being above that of all the adjacent provinces; and it enjoys a mild and healthful climate, with a rich and fertile soil. A ridge of mountains separates it from Ajmere on the north-west, and the great Vindhyan range forms its southern frontier along the line of the Nerbudda, from which branches run up the eastern and western sides. Its productions are wheat, grain, peas, maize, and other grains; the first two being articles of export; rice is also grown, but only in small quantities; sugar, tobacco, cotton, and a little indigo. The Malwa tobacco is the best in India, and is much sought after. The grapes also of this province have long been celebrated for their richness; but the staple article of produce is opium, the soil and climate of Malwa appearing to be particularly well adapted for the cultivation of the poppy. An immense quantity of this pernicious drug is annually supplied from this province. The towns are Rajgurh, Khemlasa, Seronje, Mahidpoor, Oojein, Sarungpoor, Bhopal, Bhilsea, Salemon, Muntoogurh, and Indore. The inhabitants are principally Rajpoots and Mahrattas, with a few Mahomedans, chiefly in the district of Bhopal. The mountains are occupied by Bheels and other savage tribes. The religion is generally Hindooism, and in Bhopal, Mahomedanism; and the language Mahrattce, and a mixed dialect called the Rungkee, formed chiefly from the Hindce.

MANANTODDY, a small inland vil-

lage in India, in the province of Malabar, situated in the forest of Wynaad. It is the principal military post of the district, and commands the Peria Pass.

MANAR (Mannarama), an island, eighteen miles long, and from two to three broad, on the west coast of Ceylon. It is separated from the main land by a gulf of the same name, full of sand-banks and shoals, and inaccessible except for small vessels. A reef of sunken rocks, called Adam's Bridge, extends from this island to Rammisseram, on the Coromandel coast. Manar, the chief town at the south-east extremity of the island, is 142 miles north of Colombo. It has a fort, in which, besides a few houses, is a small Protestant church. In the Pettah are a court-house and several chapels belonging to the Roman Catholics. The island contains twenty-two villages, and is remarkable as being the first place where the Roman Catholic religion was introduced by Saint Francis Xavier, or one of his colleagues, in 1543.

MANDAVIE, the principal sea-port of the province of Cutch, in India, situated on the south coast, in Lat. 22 deg. 50 min. N., Long. 69 deg. 33 min. E. It possesses a tolerable harbour, and is a place of considerable trade with the western coast of India, Scinde, Arabia, and Africa, but it has no manufactures of any note. It is the most populous town in Cutch, containing about 35,000 inhabitants, principally Bhattias, Banyans, and Brahmuns, with some Mahomedans, and others.

MANGALORE, called also KOWRIAL BUNDUR, a flourishing town in India, in the province of Kanara, situated in Lat. 12 deg. 53 min. N., Long. 74 deg. 57 min. E. It stands on a small peninsula, formed by a lake or backwater, which is separated from the sea by a beach of sand. Above the ghauts is the town of Soonda, formerly

populous and flourishing, and the capital of the district, but now nearly in ruins.

MANGOSTEEN, a rich fruit cultivated in the East Indian Archipelago, and esteemed far superior in flavour and beauty to the rest of the vegetable world.

MANILLAS, or **PHILIPPINES**, a number of islands in the Eastern Archipelago, lying between the fifth and nineteenth degrees of north latitude, due eastward from Cochin China. The principal are Luzon, Mindora, Samar, Salawan, and Mindanao. These islands are mountainous, and there are in them several volcanoes, particularly in Luzon, the largest of their number, which has suffered some severe earthquakes. The latest great eruption took place in 1814, and occasioned great devastation. They are exceedingly fertile, and yield all the ordinary productions of India; in addition to which they possess the bread-fruit tree, and also the edible birds' nests, or sea-slug, so much esteemed by the Chinese. Their domestic animals are also the same as in India, but they are believed to be free from tigers and other large wild beasts. There are mines of gold and iron, and abundance of excellent timber, much used for ship-building. The principal town is Manilla, in Luzon, situated in Lat. 14 deg. 38 min. N., Long. 120 deg. 50 min. E. This is the capital of the Spanish possessions, and contains about 175,000 inhabitants of all classes. These islands received the name of Philippines in honour of King Philip II. of Spain. By the English, they are more commonly styled the Manillas, from the name of the capital. Besides Europeans and Chinese, the inhabitants consist of a number of distinct tribes, the most considerable of which are the natives of Luzon, comprising both races, the brown and the negro. The natives of Manilla, of European descent, are considered much superior to the others

in intelligence, and are much employed in the country ships of India, being very active and clever sailors. The religion of the native inhabitants is principally Paganism. Some of the tribes, however, are Mahomedans, and the Romish religion has been introduced by the Spaniards. Several distinct dialects are current in the islands, the principal of which are the Tagala and the Bisayan, the former a written language.

MANJEE, a steersman of a Ganges boat. His business is to steer, and to give directions regarding the several operations incident to the very numerous metamorphoses of circumstances in rivers perpetually changing their direction: thus, it is by no means uncommon to see a budgerow hoist and lower her sails, take to her oars, or to the track-rope, some scores of times during the course of a day's progress, just as the localities may render necessary. Whatever authority may be vested in a manjee, it is rare, however, to see one able to enforce his orders: each of the crew has an opinion of his own; and, knowing that his services cannot be dispensed with, will, in most cases, adhere to his way of thinking, until peremptorily compelled by the master's interference, to submit to orders, or overcome by absolute force.

MAR, an abbreviation of "*Marro*," to beat (Hindustanee). When a servant has erred, and the weather is too hot to use superfluous syllables, Europeans are apt to give instruction to the proper authorities to "*Mar*" such a one.

MARABOUT, a holy man. Applied to serious Mussulmans.

MARAJAH, a Hindoo sovereign prince.

MARTABAN, a town in India, in the country of Ava, situated on the northern side of the Paluen river, which divides the Burmese from the British territories. It belongs to the Burmese.

MASHA, a weight of fifteen grains troy. Used by native goldsmiths

and jewellers, and in the native evaluation by assay of the precious metals.

MASHALLAH! Persian. Praised be the Lord!

MASOOLAH BOATS. The construction of keeled boats being, in many respects, unsuitable to intercourse between the shipping and the shore at Madras, where the surf runs very high, a peculiar kind of country boat, adequate to the purposes of conveying goods and passengers to and fro with safety, is had recourse to. These vessels, called Masoolah boats, are generally of from forty to sixty tons burthen: they are made of plank, about two inches in thickness above, and three below, fastened together by means of coir (see **COIR**) passed through small holes pierced along the edges of the several planks, all around each: these planks appear as though sewed together with twine of the above description, and are fastened to battens and sleepers, answering for ribs and floor timbers. At the bottom, planks are laid in the opposite directions of those which form the vessel, and near the gunwales several thwarts are secured across, passing through the sides and being firmly pinned in. There is no deck, and the rudder consists of a large kind of oar, rigged out at the stern. At a little distance, the Masoolah boats look like rude imitations of English coal barges: they row from ten to sixteen oars, and when unladen make excellent speed, getting through the surf with amazing facility. As the boat approaches the shore, the boatmen watch the opportunity of a coming wave to pull the vessel on to the beach, where it is soon run up out of the reach of the next rolling wave.

MASULIPATAM, a sea-port in India, in the district of Kondapilly, one of the Northern Circars, situated in Lat. 16 deg. 10 min. N., Long. 81 deg. 14 min. E. It is commonly called "Bundur," and also Muchlec-

bundur. This has been a place of considerable commerce for many centuries, being mentioned as such by European travellers as far back as A.D. 1295. The surf here is less violent than on other parts of the coast, and the roads are therefore more convenient for shipping. Masulipatam is noted for chintzes, and other cotton manufactures, large quantities of which are exported to Persia; and also for snuff.

MATCH-LOCK, a long musket, used by the Sikhs, the Arabs, the Persians, Rajpoots, &c. It differs from the musket in the method by which the powder in the pan is ignited, a lighted cotton rope attached to the hammer supplying the place of the steel and flint.

MATSAYA, in Hindoo Mythology, one of Vishnu's *avatars*; the first. In this *avatar* Vishnu is fabled to have assumed the form of a fish, to restore the lost Veda, which had been stolen from Brahma in his sleep by the demon Hayagriva. This and the two following *avatars*, seem to refer to the universal deluge.

MATY, a servant-of-all-work in Southern India.

MAUN, a Persian measure, of about seven pounds and a half weight.

MEEMI-KE-TALE, *Human Oil*. Oil said to have been extracted from the bodies of malefactors; who, being well fed for a month or more, previous to execution, for the purpose of increasing their fat, had large fires lighted under them while on the gibbet, and metal vessels placed to receive the drippings. This practice obtained under the government of the native Indian princes.

MEERACHOR, Persian. Master of the horse: literally, "lord of the stable."

MEERASEENS, a particular kind of *nautch* woman (q. v.)

MEERGAH, a species of carp, abundant in the great rivers, and in all the waters connected with them. It rarely exceeds ten pounds in weight.

MEERUT, a large and ancient town in India, in the province of Delhi,

about forty miles north-east from the city of Delhi, and one of the principal civil and military stations of the British.

MEHAL, MAHL, MHAL, MAAL, MOHAUL, MEHAUL, MEHAAL, MAL, Hindostanee. Places, districts, departments. Places or sources of revenue, particularly of a territorial nature: lands. This term should not, as is often the case, be confounded with *mal*, another Arabic word, to an incorrect ear, something like it in sound. Mehal denotes the places or lands yielding a revenue; but *mal* is the rent or revenue itself arising from the lands. See **MAL**.

MEHMAN-KANEH, a house in Persia for the reception of travellers, smaller than a caravanserai.

MEHTUR, a word signifying in Hindostanee a prince, is the pariah of a domestic establishment, but has no small opinion of himself, and is wise enough to eat of the crumbs (a phrase including every good thing) which falls from his master's table. He sweeps the house, cleans out the bathing-room, and does all the dirty work in fact, as well as take care of a dog or two, if necessary; and is usually the happiest, and often the sprucest, and most prettily wived of all the domestics.

MEHTUR. In Persian this word signifies a groom.

MEHTURANEE, or METRANEE, the sweeper's wife in an Indian household. She is more intelligent than the Ayah, and does the slop work of "my lady's chamber;" but is often, where there are no children, the only female on the establishment, in which case her wages are raised a rupee or so, and the arrangement answers very well. Where children are, then the women of both classes are multiplied in a concatenation accordingly.

MELA, a fair, occasioned generally by the great periodical religious assemblages of the Hindoos, at places like Hurdwar, Allahabad, &c., celebrated

for their holiness in connection with the Ganges.

MENANCABOO, a city in the island of Sumatra, the capital in the state so named. It was in former times considered the chief city of Sumatra, and the seat of all Malay learning and religious authority. The state of Menancaboo constitutes the original country of the Malays, and is entirely peopled with them at the present time. The natives of this place are the most expert artists in the island, and are particularly famous for their gold and silver filagree work.

MENU, or MUNOO, the author of the Hindoo Institutes, or, as some allege, the compiler of the aphorisms of the Vedas. Menu is spoken of in the Purana, or Hindoo mythological poems, as the son of Brinha, and one of the progenitors of mankind. When a pedigree fails them, it is not unusual for the Hindoos to assign a Divine origin to any eminent man.

MERU. The mythological mountain Meru, the Mienmo of the Burmese, and the Sineru of the Siamese, is termed by the Hindoos the navel of the world, and is their Olympus, the fabled residence of their deities.

METAI, sweetmeat. The natives of India are particularly fond of sweets compounded of sugar, butter, and flour. It is as much the *régal* of the lower orders as ale and beer are of the English vulgar. Confections of various kinds are in high favour with the upper classes of Indians also.

MEWLEWYS, dancing dervises. They take their designation from the name of the founder of the sect. They are distinguished by the singularity of their mode of dancing, which has nothing in common with the other societies. They perform their exercises in bodies of nine, eleven, or thirteen persons. They first form a circle, and sing the first chapter of the Koran. The sheik (chief) then recites two prayers, which are immediately succeeded by the dance of the Mewlewys.

MIAKO, an inland town in the island Nipon, in the empire of Japan, is the second capital, or residence of the religious ruler of the kingdom.

MIM-BASHEE, a Persian or Turkish colonel. Literally, commander of a thousand.

MIMBER, a pulpit in a mosque, whence the Moollahs lecture or read aloud chapters in the Koran.

MINAH, a common bird of the magpie species, abounding in Western India; a fowl feeder, a chatterer. Their flesh is carrion.

MINARET, the turret or steeple of a mosque.

MIRZAPORE, a town in India, in the province of Allahabad, situated on the south side of the river Ganges, in Lat. 25 deg. 10 min. N., Long. 83 deg. 35 min. E., is a large and flourishing town, well built and populous, containing about 70,000 inhabitants, of a remarkably active and industrious character. It is a place of extensive inland trade, and the principal cotton mart of the province. It is noted for its manufactures of carpets, and various cotton fabrics.

MISSEE, a black stain, applied by Indian women to the eyes and to the teeth, made of the rust of iron and *Kurra*, compounded. It is, in fact, ink powder; for the *kurra* is a nutequally astringent with galls. The powder is rubbed on, or rather between, the teeth, and leaves a black stain, which is deemed by the natives both a preservation and an ornament to them.

MOCUDDIM, Hindostanee. Placed before, antecedent, prior, foremost. Head *ryot*, or principal man in a village, who superintends the affairs of it, and, among other duties, collects the rents of government within his jurisdiction. The same officer is, in *Bengal*, called also *Mundub*, and in the Peninsula *Goad*, and *Potail*. In *Bombay* the term applies to the head of small bodies of servants and lascars.

MODELIARS. In *Colombo* there are nineteen native gentlemen who

have the honorary title of "Modeliars of the governor's gate," and eight Mohandirams, called "Mohandirams of the governor's gate." In the *western* province, attached to the government agents, are nineteen Modeliars, and seventy-one Mohandirams, besides four other head men. In the *southern* province are one Bas-nayaka Nilame, one Maha Modeliar, two Disaves, twenty Modeliars, twenty-eight Mohandirams, and twenty-three others, with various titles. In the *northern* province are seven Modeliars, fourteen Maniagars, 146 Odigars, four (called) Adigars, and twenty-four others, with various titles. In the *eastern* province are six Modeliars, one Mohandiram, three Wananiyas, seven Odigars, and one head Moorman. In the *central* province are the first and third Adigars, two Modeliars, fourteen Rate Mahatmayas, nineteen principals of witiaras, who have the title of Modeliars, six Disaves, and a few others, with various titles.

MOFUSSIL, a term applied to the *Bengal* and *North-west* provinces; all the military cantonments and the residences appointed for civilians beyond the presidency being called mofussil stations. Individuals quartered in the provinces are styled mofussilites, but those who may have barbarised a little during their seclusion amid wilds and fastnesses, are styled *par distinction* "jungle wallahs." It is difficult to explain the precise meaning of the word *wallah*; it is usually translated "fellow;" but to the natives of *India*, who call indigo planters, "*leal* (blue) *wallahs*," camel drivers, "*oonte wallahs*," &c., it does not convey the idea which we attach to this expression in *England*.

MOGREE, the *Indian* jasmene. The fragrance of this flower is very powerful. The nautch or dancing girls of the *East* are fond of decorating their persons with wreaths and festoons of mogree, which form a powerful antidote to the odour of the

cocoa-nut oil, with which they anoint their bodies.

MOGULANEE, a native Indian female of the Mahomedan persuasion.

MOHTURAN, from Sanscrit, *muhut*, great, and *twana*, to cherish; *i. e.* lands set apart for the maintenance of a great or revered person or place. A Hindoo grant.

MOHUNT (abbot), the title of the heads of the monasteries of Geer, Bhartee, and Rawut Gosains, who are, or ought to be, religious ascetics. These people profess, and ought to be, dedicated wholly to religion, but their present practice corresponds much with that of the monks of old, and their superiors.

MOHUR, a gold coin in use in the East. Its value is sixteen rupees. The coin is now scarce, but the *word* is in use, to indicate the value of prizes at races, &c.

MOHURRUM, an annual Mahomedan festival. The celebration of the *Mohurrum* in all large Mahomedan communities of the Sheah sect, though, strictly speaking, a fast of the most mournful kind, is accompanied by so much pomp and splendour, that strangers are at some loss to distinguish it from festivals of pure rejoicing. The Sheahs, who are settled in Hindostan, are in some degree obnoxious to the charge of introducing rites and ceremonies almost bordering upon idolatry, in their devotion to the memory of the Imaums Hossein and Houssein. Imbibing a love of show, from long domestication with a people passionately attached to pageantry and spectacle, they have departed from the plainness and simplicity of the worship of their ancestors, and in the decorations of the *tazees* (mimic tombs), and the processions which accompany them to the place of sepulture, display their reverential regard for Ali and his sons, in a manner which would be esteemed scandalous, if thus accompanied, in Persia and Arabia, where the grief of the Sheah is more quietly and so-

berly manifested. Several processions take place during the celebration of the Mohurrum. At Lucknow, on the fifth day, the banners are carried to a celebrated shrine, or *durgah*, in the neighbourhood, to be consecrated, it being supposed that the standard of Hossein, miraculously pointed out to a devout believer, is preserved at this place. The veneration in which this sacred relic is held, nearly equalling that which in some places in Europe is displayed towards pieces of the true cross, affords another proof of the corruption of the Mahomedan religion by the Sheah sect of India. The *durgah* at Lucknow is not only visited at the commemoration of Hossein's obsequies, but prayers and oblations are offered in its holy precincts, upon recovery from illness, or any other occasion which calls for praise and thanksgiving. The gifts deposited at the *durgah*, consisting of money, clothes, and other valuable articles, become the property of the officiating priest, who is expected to disburse the greater portion in charity. All the Moslem inhabitants of Lucknow are anxious to consecrate the banners employed at the Mohurrum, by having them touched by the sacred relic, and for this purpose they are conveyed to the shrine, with as much pomp and ceremony as the circumstances of the proprietors will admit. A rich man sends his banners upon elephants, surrounded by an armed guard, and accompanied by bands of music. The arms and accoutrements, representing those worn by Hossein, are carried in some of these processions; and one of the most important features is Dhull Dhull, the horse slain with his master on the fatal field of Kurbelah: his trappings are dyed with blood, and arrows are seen sticking in his sides. Multitudes of people form these processions, which frequently stop while the moollahs recite the oft-told, but never-tiring story, or the tragic scene is enacted by young men

expert at broad-sword exercises ; and as Hossein is surrounded and beaten down, muskets are fired off, and shouts and beatings of the breast attest the sincerity with which his followers bewail his untimely end. On the seventh night of the Mohurrum, the marriage of Hossein's daughter with her cousin, a faithful partisan of the house of Ali, is celebrated with much pomp and show. The procession of the marriage of the unfortunate Cossim and his ill-fated bride is distinguished by trays bearing the wedding presents, and covered palankeens, supposed to convey the lady and her attendants; the animals employed in the cavalcade, with the exception of the favoured Dhull Dhull, are left outside the walls; but the trays containing sweetmeats, &c., a model of the tomb of Cossim, and the palankeen of the bride, are brought into the interior and committed to the care of the keepers of the sanctuary until the last day, when they make a part of the final procession to the place of interment. The most extraordinary feature, however, in the commemoration of the deaths of Hossein and Houssein, is the participation of the Hindoos, who are frequently seen to vie with the disciples of Ali in their demonstrations of grief for the slaughter of his two martyred sons, and in the splendour of the pageant displayed at the anniversary of their fate. A very large proportion of Hindoos go into mourning during the ten days of the Mohurrum, clothing themselves in green garments, and assuming the guise of fakcers. The complaisance of the Hindoos is returned with interest at the Hooly, the Indian Saturnalia, in which the disciples of the prophet mingle with the heartiest good will, apparently too much delighted with the general licence and frolic revelries of that strange carnival, to be withheld from joining it by horror of its heathen origin. The ceremonials observed at the celebra-

tion of the Mohurrum are not confined to processions out of doors; persons of wealth and respectability having an Imaun-barrah constructed in the interior of their own dwellings. This is usually a square building, containing a hall and other apartments, in which the mourning assemblages during the period of the festival are congregated. It is decorated for the time with all the splendour which the owners can afford. The *tazee* is placed upon the side facing Mecca, under a canopy of velvet or tissue richly embroidered, and near it there is a pulpit very handsomely constructed of silver, ivory, ebony, or carved wood, having a flight of stairs covered with an expensive carpeting of broad cloth, velvet, or cloth of gold. The *tazee* is lighted up by numerous wax candles, and near it are placed offerings of fruit and flowers, presented by pious ladies to do honour to the memory of the Imaums. The remainder of the hall is fitted up with considerable splendour, furnished with mirrors, which reflect the light from numerous lustres, lamps, and girandoles. Poorer persons are content with less glittering ornaments; and in all, an assemblage is held twice a day, that in the evening being the most imposing and attractive. The guests are seated round the apartment, the centre of which is occupied by a group of hired mourners, consisting of six or eight persons. These men are usually of large stature, and of considerable muscular strength. They are very scantily clothed in a drapery of green cloth, their breasts and heads being perfectly uncovered. A moollah or priest, selected on account of his superior elocution, ascends the pulpit, and proceeds to the recital of a portion of a poem in the Persian language, which contains a detailed account of the persecution and tragic fate of the Imaum. The composition is said to be very pure, and its effect upon the auditory is pro-

digious. After some well-wrought passage, describing the sufferings of the unhappy princes, the reader pauses, and immediately the mourners on the ground commence violently beating their breasts, and shouting "Hossein! Houssein!" until at length they sink exhausted on the ground amid the piercing cries and lamentations of the spectators. A part of each day's service consists of a chant in the Hindostanee language, in which the whole assembly join; and the Sheahs end it by standing up and cursing the usurping Caliphs by name, devoting the memory of each offending individual to universal execration. The Soonnees hold these solemn assemblies; but their grief at the cruel sufferings of so many estimable members of the prophet's family does not assume so theatrical a character. Attired in the deepest mourning, they evince the most profound sorrow; and it is persons of this persuasion who manifest the greatest indignation when there is any risk of their processions being crossed by the heathen revelries of the Hindoos. The pomps and ceremonies which precede it are nothing to the grandeur reserved for the display on the last day of the Mohurrun, when the *tazees* are borne to the place of interment. This pageant represents the military cavalcade of the battle of Kurbelah, together with the funeral procession of the young princes, and the wedding retinue of the bride and bridegroom, divorced by death upon their nuptial day. The banners are carried in advance, the poles being usually surmounted by a crest, composed of an extended hand, which is emblematic of the five holy personages of the prophet's family, and a symbol particularly designating the Sheah sect. Many make a declaration of their religious principles by holding up the hand; the Soonnee displays three fingers only, while the Sheah extends the whole five. The horse of Prince Hossein and his camp

equipage appear, furnished with all the attributes of sovereignty; some of the *tazees*, of which there is a great variety, are accompanied by a platform, on which three effigies are placed,—the ass Borak, the animal selected by Mahomed to bear him on his ride to heaven, and two houries. The tomb of Cossim, the husband of Hossein's daughter, is honoured by being carried under a canopy; the bridal trays, palankeens, and other paraphernalia, accompany it, and the whole is profusely garlanded with flowers. These processions, followed by thousands of people, take the field at break of day, but there are so many pauses for the reading of the poem dedicated to this portion of the history of the events of Kurbelah, and such numerous rehearsals of Hossein's dying scene, that it is night before the commencement of the interment. Devout Mussulmans walk, on these occasions, with their heads and their feet bare, beating their breasts, and tearing their hair, and throwing ashes over their persons with all the vehemence of the most frantic grief; but many content themselves with a less inconvenient display of sorrow, leaving to hired mourners the task of inciting and inflaming the multitude by their lamentations and bewailments. The zeal and turbulence of the affliction of Ali's followers are peculiarly offensive to the Soonnees, who, professing to look upon Hossein and Houssein as holy and unfortunate members of the Prophet's family, and to regret the circumstances which led to their untimely end, are shocked by the almost idolatrous frenzy displayed by their less orthodox brethren; and the expression of this feeling often leads to serious disturbances, which break out upon the burial of the *tazees*. Private quarrels between the sects are frequently reserved for adjustment to this period, when, under pretext of religious zeal, each party may make an assault upon his enemy without

exposing the real ground of his enmity. In a few places which border the Ganges or Jumna, the *tazees* are thrown into the river; but generally there is a large piece of ground set apart for the purpose of the burial. It is rather a curious spectacle to see the tombs themselves consigned to earth, with the same ceremonies which would attend the inhumation of the bodies of deceased persons; the *tazees* are stripped of their ornaments, and when little is left except the bamboo frames, they are deposited in pits. This ceremony usually takes place by torch-light, the red glare of innumerable flambeaux adding considerably to the wild and picturesque effect of the scene.

MOLUCCAS, a group of islands situated a little to the eastward of Celebes, and occupying nearly the same latitudes in the Eastern Archipelago. The principal are Gilolo, Ternate, Tidor, Ceram, and Amboyna. Their most important articles of produce are cloves and nutmegs. They abound with sago, and Amboyna yields also indigo and cayaputi oil. They are free from beasts of prey, but possess the common domestic animals. The principal towns are Ossa in Gilolo, and Amboyna, or Fort Victoria, in Amboyna, the capital of the Dutch possessions. These islands are now generally termed the Molucca, or Spice Islands. They are inhabited partly by Mahomedans, and partly by Pagans of the brown race. They are distinguished as the most civilised and enterprising people of the whole Eastern Archipelago, particularly the Buggesses, who have always been actively employed in navigation and commerce, and are remarkable for their honesty and fair dealing. These islands are subject to the Dutch. The general language on the coast is the Malay.

MOLUNGHEE, manufacturer of salt in Bengal. The salt is procured by solar evaporation. Of the manufacture of this article in India the go-

vernment enjoys a monopoly, which enables it to charge as much as three half-pence or two-pence per pound for the article. A large revenue is the consequence of the charge, but it is felt by the native as a very oppressive tax, especially as the insipid quality of his rice, pulse, or vegetable diet renders much seasoning indispensable.

MONGHYR, a town in India, in the province of Bahar, situated on the south side of the river Ganges, in Lat. 25 deg. 23 min. N., Long. 86 deg. 26 min. E. This was formerly a place of considerable importance. It is now principally noted for its iron and leather manufactures, including in the former, guns, pistols, &c. The gardeners of Monghyr are considered the best in that part of India.

MONGOOSE, the ichneumon. This little animal is peculiarly serviceable in Indian domestic establishments. He is not only an enemy to serpents, but to rats, mice, cockroaches, and vermin of every description. It is customary to let him run loose about a domicile, and to give him ingress to the hollows beneath the boarded floors and above the ceilings of buildings. He is friendly to the human race, and submits to become as much of a pet as a favourite dog or cat.

MONSOON, a regular or periodical wind in the East Indian and other Asiatic seas, which blows constantly in the same direction during six months of the year, and contrariwise the remaining six months. In the Indian Ocean, the winds are partly general, and blow the whole year round from the same points, as in the Ethiopic Ocean; and partly periodical, namely, half the year from one way, and the other half year nearly on the opposite points: these points and times of alteration differ in different parts of the Indian Seas, and these latter winds are termed *monsoons*. The change of the monsoon does not occur at one precise period of time; in some

places the time of the change is accompanied by calm weather; at others, by variable winds; those of China in particular, on ceasing to blow westerly, are very liable to be tempestuous; such is their violence (appearing to be similar to the West Indian hurricanes), that the navigation of those seas is very hazardous in those seasons. These tempests the seamen call the *breaking up of the monsoons*.

MOOCHY, Hindostanee. Saddler; applied also to a bookbinder, or other who works in leather.

MOOJDEH, Persian. A present for bringing good news.

MOOJETCHECH, Persian. A high-priest.

MOOLAVY, or **MOULVEE**, a learned and religious man; an interpreter of the Mahomedan law.

MOOLLAH, a learned man, a schoolmaster, a Mahomedan priest.

MOOLTAN, a province of India, bounded on the north by the Punjab; east, by the Punjab and Ajmere; south, Ajmere and Scinde; west, the Indus. The divisions are Mooltan and Buhawulpoor; and the rivers are the Chenab and Sutlej. This province is generally level and open, in parts fertile and well cultivated, but with large tracts of arid, sandy soil; and partly from natural causes, but chiefly from its having been during many centuries the scene of continual invasions and warfare, it has become for the greater part a poor and thinly inhabited country. Its productions are wheat and other grains, cotton, and indigo. The towns are Mooltan, Buhawulpoor, and Ooch. The inhabitants are principally Juts, with Beloochees, Sikhs, and Hindoos. The inhabitants of Buhawulpoor style themselves Daoodpootras, or descendants of Daood, from a celebrated chief of that name. The religion is principally Mahomedanism, and the language generally the dialect spoken in Lahore, and called the Punjabee.

MOOLTAN, one of the most ancient

cities in India, in the province of Mooltan, stands in Lat. 30 deg. 9 min. N., Long. 71 deg. 7 min. E., four miles from the left bank of the Chenab. This was formerly the capital of a Hindoo kingdom, and subsequently the residence of a viceroy of the Emperor of Delhi.

MOOM, or **MUM**, a species of wax, like cobbler's-wax, found in Persia. De Bode says, "Near the Straits of Tengi-Teko, from whence the Kurdistan river issues into the plain above the ruins of Arrijan, and not far from the village of Peshkur, is a fissure high up in the mountains, out of which runs a black substance resembling pitch, which is gathered by the natives, and is much esteemed in Persia for its healing qualities, especially for bruises and fractures. It is called *numia*, and sometimes *numia-i-Nai*, from the name of the village *Nai-deh*, which lies at the foot of these mountains. The fissure was doubtless originally produced by a volcano now extinct. At the time Shiraz was visited by an earthquake, Behbahan likewise felt its effects; the rest of the hill, from whence the *numia* oozed out sparingly, was widened, and since that time it runs out more abundantly, but the quality is said to be deteriorated."

MOONSHEE, or linguist, ordinarily a teacher of some language, particularly the Persian, Hindostanee, and Hindec, though numbers are employed only as interpreters, or as scribes. Learning is their sole pursuit; and so far as that can reach in a country where but little is understood of philosophy and mathematics, some of them advance themselves considerably. Generally speaking, however, a few volumes of tales, the lives of those great men who have either invaded or ruled the empire, some moral tracts, and the Koran (for *moonshees* are Mussulmans), constitute the acquirements of this class of servants.

MOONSIFF, literally, a just and equi-

table man; officially, a native justice or judge.

MOORADABAD, a town in India, in the province of Delhi, stands on the western bank of the river Rangunga, in Lat. 28 deg. 51 min. N., Long. 78 42 min. E. It is one of the most populous and flourishing commercial towns in the province.

MOORSLEDABAD, a town in India, in the province of Bengal, situated on both sides of the most sacred branch of the river Ganges, named the Bhagerattee, or Cossimbazar river, about 120 miles above Calcutta, in Lat. 24 deg. 11 min. N., Long. 88 deg. 15 min. E. It is a large, but very meanly built city, and contains about 160,000 inhabitants. In 1704, it became the capital of Bengal, and continued so until superseded by Calcutta. It is now the principal civil station of the district, and a place of extensive inland traffic.

MOORUT, a Hindoo idol.

MOPILLAS, a tribe of Arabs settled on the Malabar coast. They are chiefly pedlars by profession.

MORAH, Hindostanee. A foot-stool; often a seat formed of cane, circular at the top, and contracted in the centre, somewhat in the shape of an hour-glass. They are commonly covered with cloth, varnished, and painted with representations of flowers, animals, fanciful arabesques, &c.

MORDA-FEROSH, literally, a sweeper of dead bodies or skulls; a menial of great utility to the dwellers on the banks of the Ganges, whose offaetories are often disturbed by the proximity of putrid carcasses, which the receding tide leaves upon the shore.

MOSQUE, Arabic. A temple, or place of religious adoration among the Mahomedans. All mosques are square buildings, generally constructed of stone. Every mosque has six high towers, called *minarets*, from thence, instead of a bell, the people are summoned to prayers by certain appointed persons. Each mosque has also a place called *tarbe*,

which is the burying-place of its founders; within it is a tomb, with several seats round it, for those who read the Koran and pray for the souls of the deceased.

MOULMEIN, a town in India, the principal one in the British province of Ava, being the chief military station. It lies nearly opposite to the Burmese town of Martaban, and is 27 miles higher up the river Saluen than Amherst.

MUCKUN-WALLAHS, in Bengalee, butter-men. In Bombay, Muska-wallah is the term.

MUEZZINS, Mahomedans, whose business it is to ascend the minarets or steeples of the mosques and call the people to prayer. The cry is uttered in a loud shrill voice, and in a musical measure. It is a substitute for the "church-going bell."

MUFFRUSHES, travelling packages used in Persia.

MUFTI, the chief of the Mahomedan religion in Turkey.

MUGDAH, heavy wooden clubs with handles, used by the natives of India after the fashion of dumb-bells, to expand the chest, strengthen the muscles, and render the joints supple. The dexterity with which the up-country Rajpoots, the sepoys, &c., use these implements, is perfectly astonishing.

MUGGRA, sulky. A Hindostanee term.

MUGS, natives of the coast of Arracan. They formerly committed great depredations in the river Ganges, but since the war with the Burmese in 1824 and 1825 they have settled down into domestics, seamen, sepoys, or rusties.

MUHANUDDEE, the. A river in India, which rises in the province of Gondwana, it is supposed near Kyragur. It runs eastward, in a very winding course, of 550 miles, through Gondwana and Orissa, and falls into the Bay of Bengal in the district of Cuttack. Diamonds of good quality are found in this river.

MUHUL, literally signifying "the

place," but meaning the residence of the ladies in any large house in India, to allude to whom among polished Moslems is considered very impolite, and whom to name would be an insult. This feeling, originating and strongly existing among the Moslems, has partially spread among the Hindoos, even among the lower classes, who might be supposed less scrupulous in these matters. It is no uncommon thing to hear a woman of low caste addressed, not by her own name, but by that of her son, as "Aree Teencouree Ki Ma"—"Hollo, mother of Master Three-farthings," for such names does it delight them to give their sons.

MUHULEH, a word in Persia answering to Okel in Turkey. The "quarter" of a city assigned to Jews, Christians, or other sects.

MUN, or **MAUND**, an Indian weight, equivalent to one hundred pounds troy.

MUNDOOGURH, or **MANDOO**, in the province of Malwa, in India. The place is now in ruins, and uninhabited, but it was formerly much celebrated as the capital of the Pathan sovereigns of Malwa during the fifteenth and sixteenth centuries. It was then twenty-eight miles in circumference, and contained many splendid edifices, the ruins of which still remain.

MUNDOOK, the bull-frog. These amphibious reptiles grow to an enormous size in India, and croak with a vehemence and force unknown in England.

MUNGULA, in Hindoo mythology, is the Mars of the Hindoos. He is one of the planets, and is of the Ketric caste. He was produced from the sweat of Siva's brow; and is painted of a red or flame-colour, with four arms, holding in his hands a trident, a club, a lotus, and a spear.

MUNTUR, or **MUNTRA - WALLAHS**, men who pretend to the art of magic. They are generally Bralununs, trading upon the ignorance and credulity of the masses. They affect the

power to work miracles through the agency of rice, battasahs (sweet-meats), *goolal* (red powder), incense, and incantations.

MUNTURS, or **MUNTRAS**, prayers, orisons.

MUSALCHEE, an Indian domestic, like unto the scullion in British households, but who looks to being one day a *Khednutgar*, and who has even attained, though in rare instances, the *Khansamaship* itself. The analogy between the Musalchee and the scullion, indeed, is not complete in all its parts: for the former cleans knives, plates, spoons, glasses, &c., and does, in a word, the under work of the butler's pantry, which is somewhat above the performance of the nymph of the scullery.

MUSHED, the burying-place of Imaum Reza, the eighth Imaum of the Sheah Mahometans, who was poisoned at Toos, in Khorasan, by Mamoon, son of Caliph Haroon al Rasheed.

MUSHROOT, Hindostanee. Stipulated, conditional. As applied to grants of lands, it signifies that the grants are, either wholly or in part, to be appropriated to particular uses.

MUSJEED, a Mahomedan mosque. The word is more frequently used in India than in Persia, though the thing itself is equally common in both countries.

MUSNUD, the Hindostanee word for a throne.

MUSQUITOES, large gnats, which swarm in India, and inflict irritating wounds upon men and animals. At night the attacks of these insects, especially during the hot and damp months, are incessant, rendering sleep (except under gauze curtains tucked under the bedding) an impossibility. Europeans in India often wear loose trousers passing under the feet, or stockings bagged over the instep, for the protection of their nether limbs from the attacks of mosquitoes when the legs are under a table. Scratching the parts stung by the mosquitoes often causes very serious sores upon healthy persons

newly arrived from England, which sores leave a mark for a very considerable time.

MUSSALAH, curry-stuff. The ingredients which go to the composition of a dish of curry, minus the fish or meat.

MUSSOOREE, a European station in the Himalaya Mountains, about 8000 feet above the level of the sea. Its proximity to the principal military stations of Meerut, Cawnpore, &c., causes it to be much resorted to in the hot season.

MUSSUCK, the leathern bag, composed of the entire skin of a sheep, in which the *bheestie*, *puckauly*, or water-carrier, transports the water taken from the tanks or wells for house or camp use in India.

MUSSULMAN, a true believer, one resigned to God. The Mahomedans modestly arrogate the title to themselves as the only elect of God.

MUTHA KAMRUNGA (*averrhoa carambola*), the star apple. Of this very handsome and valuable fruit there are two varieties in India, the acid and the sweet kind; the latter of which is only eaten (when boiled) with various dishes, to which, like the tamarind, it gives its acid flavour; and an acid stew or curry is a favourite dish with eastern nations. The rich taste of the star apple, of which the flavour of the best kinds, when fully ripe, resembles more that of apple jelly or marmalade than any other to which we can compare it, has made it a favourite in almost every country, except with the English in India, who, generally speaking, know little of the fruit, and less of its invaluable properties for the sick. The tree is small, but of handsome appearance; the leaves are sensitive, when somewhat roughly handled, and are by the Malays, and even by the natives of India, often eaten as sorer, to which family the tree belongs.

MUTTRA, or **MATHURA**, a town in India, in the province of Agra, situated on the west bank of the river

Jumna, in Lat. 27 deg. 31 min. N., Long. 77 deg. 33 min. E. This is a place of great antiquity, much celebrated in the legends of the Hindoos, by whom it is supposed to be sacred. On account of its position, it is still considered one of the principal towns in the province, and forms an English military station. Muttra must be the same word as, or, at least, have some connection with, the Mithra or Sun God of the ancient Persians; and hence, probably, they derived the leading features of their simple and sublime superstition,—magnificent truly; for if any palliation can be found for him who bows to the creature rather than to the Creator, it must be for the sun-worshipper, who prostrates himself in gratitude, awe, and wonder, before the resplendent glories of the god of day. Mathura contains many curious and ancient buildings, some of them in a ruinous state; they are for the most part complex and irregular, some having courts, cloisters, and arcades, with ghauts or flights of steps, overshadowed by trees, leading from them to the Jumna. The construction of such works of utility confers a well-earned fame on the wealthy in India, and they have a saying, that the man is sure of heaven, “who digs a well, plants a grove, and becomes the father of a child.” About these sacred edifices, numerous Brahmuns, mendicants, and other pious Hindoos, may be seen incessantly engaged in bathing, anointing their brazen gods, blowing conchs, and in the other ten thousand and one idle observances and foolish mummeries of this most extraordinary superstition, which furnishes one of the strongest examples extant of how completely forms and ceremonies, unduly multiplied, tend to encourage indolence and destroy all mental vigour. About the Ghauts where the people bathe are swarms of fish and turtle, the latter so voracious, and in such a hurry to be fed, that instances have been known

of their seizing young children by the feet, when the parents have been washing them, and dragging them into the stream in a moment. In one part of the town is a large mansion, in the Hindoo taste, and not far from it a fine, but dilapidated mosque, constructed on the spot where once stood a Hindoo temple of considerable sanctity, built by a prince of celebrity, whose fame still lives amongst his grateful and admiring countrymen in Bundelkhund. Matura, or Muttra, must be one of the paradises of monkeys, for in no part of the world are they more cherished and respected. Even princes consider it an honour to contribute to their comfort and support. The place absolutely swarms with them, and in riding through the narrow and crooked streets, they may be everywhere seen, gambolling, pilfering, nursing their young, or engaged in those entomological researches to which these quadrupeds are so much addicted. Every now and then you stumble on a young one, who shows his little teeth and grins with terror, or, perched on the corner of some temple, or on the wall of a bunyah's shop, you encounter some stolid old fellow, devoured apparently with chagrin and melancholy, who, however, no sooner catches a glimpse of the strange-looking *topee wala* (hat-man), than, arousing from his trance, he becomes endued with astonishing animation and fury, gnashing his teeth as you pass, in a manner unequivocally hostile. The monkeys are usually of the common greyish-green sort; nevertheless, the Hanuman, or great black-faced ape, which is a very fine creature, is common enough. The Hanuman is he who cuts so conspicuous a figure in the history of Hindoo superstitions; who is the hero of some of their tales, and so frequently represented both by painting and sculpture in their temples. The Hanumans do not associate with the

other monkeys; no doubt it would be *infra dig.* in monkeys of such high historical pretensions to do so. In certain parts of the town are terraces a few feet high, and of a circular form, on which, at certain times of the day, the monkeys are fed; the Brahmun, or he whose duty it is to cater for them, after spreading out the grain, makes a signal, and the tribe of satyrs, great and small, come trooping down from the trees and house-tops, and are soon busily engaged.

MUTWALLAH, a Hindoo phrase, signifying a drunken fellow.

MUZERA, a cultivated field sown, or ready for sowing. In the Northern Circars (q. v.) the term implies a component part of a monza, or village.

MYSORE, a province of India, bounded on the north by the Doab and Ceded Districts; east, by the mountains separating it from the Carnatic, Baramahal, and Salem; south, by Coimbatore; and west, by Koorg, Malabar, and Kanara. It is divided into three great districts, namely, Chutakul or Chittledroog, Nugger or Bednore, and Puttun or Seringapatam. The largest of the three, Chittledroog, which occupies the northern part of the province, consists of an extensive open plain. It is not very fertile, not being well supplied with water, but it abounds with sheep. Nugger is situated in the midst of the western mountains, and is for the greater part covered with forest, producing abundance of sandal wood, pepper, betel, and cardamoms. This district was formerly an independent principality, under a Hindoo rajah. In 1762 it was conquered by Hyder Ali, who annexed it to Mysore, with which it has since remained. The Puttun district is partly mountainous and partly plain, and abounds with rocky hills and forest. The principal rivers are the Toombudra, Vedavuth, Pennar, Panar, Patar, and Cavery, all of which, except the Cavery, have

their sources in this province. This province presents every variety of appearance in its different districts. It is enclosed on two sides by the Eastern and Western mountains, or ghauts, and thus forms an elevated table-land, from which rise clusters of lofty hills, containing the sources of nearly all the rivers which water the low countries adjacent. The altitude of the level land varies from 1800 to 2000 feet above the sea! Sivagunga, which is the highest hill in the province, is 4600 feet above the sea. Mysore produces rice, raggy, wheat, and other grains; sugar, betel, opium, castor-oil, and various other articles. Raggy, or ragee, is the grain principally cultivated, as it forms the food of all the poorer classes. The western forests yield rich supplies of sandal and other valuable woods. Sheep are very numerous—red, white, and black; and there is also an inferior breed of horses. Mysore abounds in iron ore, which is worked by the natives, but in a very imperfect manner. Its principal manufactures are black and white cumlies and woollen carpets, and shawls. Cotton manufactures are few and of inferior qualities. The principal towns are Hurrynar, Chittledroog, Nuggur, Simooga, Sera, Colar Bangalore, Seringapatam, and Mysore. The inhabitants of the province, or Mysoreans, are chiefly Hindoos, and they are generally stouter and taller than the people of the Carnatic. There are also considerable numbers of Mahomedans dispersed through different parts. The total population is estimated at about 3,000,000. The religion is Hindooism and Mahomedanism. The general language of the province is the Karnataka, or Kanarese. The official documents of the government are usually written in Mahrattee.

MYSOORE, a city in India, the ancient and present capital of the province of Mysore, situated about nine miles south from Seringapatam. The

town is large and populous, and the fort, which is separated from it, is built in imitation of the European style. The rajah's palace is inside the fort, and the British residency, on a rising ground, a short distance outside. A large tank extends from near the fort towards the foot of Mysore hill, which is a conical mountain, about 1000 feet high, rising from the plain at five miles' distance from the city. On the summit is a house belonging to the British residency, and on the southwestern declivity, in the midst of a Brahmun village, there are two pagodas of great repute, to which the rajah is accustomed to make an annual visit. Lower down, on the same part of the hill, is a figure of a bull, sixteen feet high, cut out of the rock. The name Mysore, or as it is termed by the natives *Mysoor*, is a corruption of Mahesh Usora, a fabulous monster of Hindoo mythology.

N.

NAGA, the hooded serpent; the *copra di capella* of the Hindoos.

NAG-ENTARA. See GARUDA.

NAGORE, or **NAGOOR**, a town in India, situated in the district of Tanjore, in the province of Southern Carnatic; lies on the coast, thirteen miles south of Tranquebar. It is a populous and busy place, and possesses a number of trading vessels, some of them of a considerable size. The main branch of the Nagore river forms its harbour. There is here a curious minar, 150 feet high, and several mosques, erected at different times by the nabobs of the Carnatic.

NAGPORE, a city in India, the capital of the province of Gondwana, and of the Bhonsla Mahratta State, is situated in Lat. 21 deg. 9 min. N., Long. 79 deg. 11 min. E. It is a large town, but meanly built, and its site is low and swampy. It contains about 115,000 inhabitants of various classes.

NAGREE, the character used in Sanscrit works, and sometimes called the Deva Nagree.

NAIB, a deputy or under law officer in Indian courts.

NAIK, or **NAIGUE**, leader, conductor, chief; petty military officer. In the Indian army, the title is applied to a non-commissioned officer whose rank and duties correspond with those of a corporal.

NAIR, chief, head-man. The Nairs are a peculiar description of Hindoo, principally of the military class, who hold lands in Malabar.

NAKSHATRA, the twenty-seven lunar mansions, or daily positions of the moon in the Hindoo Zodiac; and as, to perfect the revolutions, some odd hours are required, they have added another not included in the regular chart.

NALKEE, a litter, only used by the highest classes of Mahomedan princes in India. 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. There were the Nalkee, the Order of the Fish, and the fan of the peacock's feathers. These insignia could be used only by the prince who inherited the sovereignty of the one on whom they had been originally conferred. See **MAHEE MORATUE**.

NANCAR, Hindostance. Literally, bread for work, stated to be land given by the *amils*, or, *nazim*, or the *zumeendars*, *chowdries*, *talookdars*, for some service performed. It was, however, an allowance received by the *zumeendar*, while he administered the concerns of the *zumeendary*, from government, without reference to proprietary right. When he did not administer the affairs of the *zumeendary* no *nancar* was allowed.

NANDAIR, a town in India, in the province of Beder, situated on the north bank of the river Godavery,

135 miles northerly and westerly from Hyderabad, in Lat. 19 deg. 3 min. N., Long. 77 deg. 38 min. E. It is a large and populous town, and was the capital of Nandair, when it was a distinct province of the Mooghul Empire. At this place there is a Sikh college, erected on the spot where Gooroo Govind is supposed to have been assassinated, and many of the inhabitants are of the Sikh sect.

NARA-SINGH, in Hindoo mythology, the fourth (Man-Lion) of Vishnu's *avatars*. In this *avatar* Vishnu took the form of another monster, to punish the wickedness of a profane and unbelieving monarch.

NARAYANA, in Hindoo mythology, this appellation is claimed by the followers of the three principal deities for the three several objects of their worship. Thus, Brahma was Narayana; the Vishnaivas bestowed the title upon their god Vishnu; and the Saivas upon Siva. Narayana is the spirit of the supreme god; but, as the Hindoos, when they lost sight of an unity of worship, endowed their idol with his essence, Narayana may be, as above stated, Brahma, Vishnu, or Siva, and is sometimes even Ganesha. Narayani, his *sacti*, may be, accordingly, Suraswati, Lakshmi, or Parvati. Vishnu is, however, in common usage, called Narayana, in which character he is fabled to be sleeping on the serpent Shesha, or Ananta, on the waters of Eternity, and causing the creation of the world. He is also described with his toe in his mouth, reposing in like manner on the leaf of the lotus.

NARAYUN BAWA, the name of a remarkable child, who, from his power of controlling serpents, was supposed to have a divine origin, and regarded by thousands of Malirattas, in 1829-30, as the Messiah. The mania regarding this boy was extraordinary as long as he lived, but his death, by the bite of a serpent, put an end to the illusion.

NAREDA, in Hindoo mythology, a

son of Brahma and Suraswati, the messenger of the gods, and the inventor of the *veena*, or Hindoo lute. He was a wise legislator, an astronomer, and a musician, but a distinguished warrior.

NARGAS, a pilao, consisting of the flesh of a fat lamb well pounded in a mortar with cloves, cinnamon, and other spices, and then used in covering a nucleus of half a hard boiled egg, the yellow and white of which was meant to represent a nargas, or *narcissus*.

NARGHEEL, a small pipe of the hookah family.

NARGIL, the cocoa-nut tree in Southern India.

NARNAC, the founder of the religion of the Sikhs of the Punjab. His father was a merchant living upon the banks of the Beas, who wished his son to follow the same profitable calling. Narnac, however, had learnt, partly by intuition, partly by reading the sacred books of the Hindoos, and partly by conversing with Fakeers (wandering beggars, who assume a character for sanctity), that the sole uses of wealth were to succour the poor. Acting upon this impression, he did what we should perhaps consider to evince a looseness of moral principle—he gave away to the mendicants all the money with which he was intrusted to purchase salt, and even distributed among the poor the whole of the contents of a granary committed to his charge. After this, it was naturally thought dangerous to employ him, and he was, accordingly, left to his own resources. Narnac then adopted the profession of the wandering Fakeers, and went about to all the Hindoo places of pilgrimage, and the holy spots at Medina and Mecca, where Mahomed had been born and buried, preaching the doctrines of the Unity and the Omnipresence of God. He was careful in his teaching not to offend the opinions and prejudices of others, his object being rather to

explain and defend his own. To discord he professed himself a foe, whose sole purpose was to reconcile the two faiths of the Hindoos and the Mahomedans by recalling them to that great original truth, the basis of their creeds, the Unity of God. Narnac suffered much during his travels from climate, privation, and the persecution of zealots of all faiths; but the purity of his life, his great patience with which he endured every calamity and every reproach, carried him through his pilgrimage, and he died respected by myriads, and leaving thousands of disciples to propagate the simple doctrines of his faith. In all, but the circumstances of his birth, and death, and the character of his tenets, we may trace a close resemblance between the life of Narnac and that of the founder of the Christian religion. Each manifested a total indifference to worldly possessions—each trusted to his own powers of persuasiveness—each was patient and uncomplaining—and each bequeathed to the communities among which they moved apostles full of devotion and earnestness, who perfected the good work their principals had begun. Narnac expounded his doctrines before the fierce and intolerant Persian Emperor Baber, but, instead of being scoffed at and put to death, he was honoured for his courage and simplicity. The Mahomedan government, though ordinarily cruel and tyrannical, did not indeed adopt his doctrines, but they respected the manner in which they were urged. When Narnac died, at least one hundred thousand persons had become converts to his doctrines. These persons were called **SIKHS**, from the Sanscrit word *sic-sha*, which is a general term, denoting disciple, or devoted follower. Narnac had begun a book called the **GRAN'TH**, which contained the elementary principles of his faith. This book was continued by his succes-

sors, and is now the bible of the Sikhs.

NARNOOL, a town in India, in the province of Agra, situated in Lat. 28 deg. 5 min. N., Long. 75 deg. 52 min. E., about ninety miles south-westerly from Delhi, is the frontier town of the territories belonging to the rajah of Jypore. It is a place of considerable antiquity, but at present of little importance.

NARNULLA, a fortified town in India, in the province of Berar, situated about forty miles N.W. of Ellichpore, Lat. 21 deg. 40 min. N., Long. 77 deg. 30 min. E. It is an ancient town, and has always been a place of note in the province.

NASSACKJEE, the Persian term for an executioner.

NASSUCK, a town in India, in the province of Anrungabad, in Lat. 19 deg. 16 min. N., Long. 73 deg. 56 min. E. It is a large town, containing about 30,000 inhabitants, principally Brahmuns, and is much resorted to as a place of pilgrimage. In the neighbourhood are some extensive Booddhist excavations.

NAUTCH, an Indian entertainment, of which dancing forms the chief element; not, however, where the guests dance, but where they witness certain evolutions dignified by the appellation of dancing. The native of India does not condescend to Terpsichorean indulgence. He prefers to be a spectator of the gesticulations of others who make a trade of the "light fantastic," and are called nautch girls. These girls are of different kinds. The most respectable are the *meerasceens*, sometimes called *dominca*; though the real *dominca* exhibit in public before men, which the *meerasceens* never do. The word *meeras* means an *inheritance*, and *meerasceen* an *inheritress*, from the custom, in certain families, of never changing the set. As the *meerasceens* are never accompanied by male minstrels, they seldom play on other instruments than

drums of different kinds, such as the *tabla*, *dholuk*, and *munjeera*; though the *meerasceens* never perform before assemblies of men, yet the husband and his sons may be present. They are modest and chaste in their manners and dress; but, notwithstanding this, it sometimes happens that a fair *meerasceen* attracts the attention of the male part of the family. The *kunchence* are of an opposite stamp: they dance and sing for the amusement of the male sex, and in every respect are at their command. They are attended by male minstrels, to whom they are often married. It is said these women always consider their first lover as their real husband during the rest of their lives; and, on his death, though they should be married to another, they leave off their pursuits for a proscribed period, and mourn, agreeably to the custom of widows. They do not consider any part of their profession either disgraceful or criminal. There are many other kinds of dancing women, such as *hoorkences*, *bazeegarnecs*, *dharee*, &c., &c. In dancing, the nautch-girls present very picturesque figures, though somewhat encumbered by the voluminous folds of their drapery. Their attire consists of a pair of gay-coloured silk trousers, edged and embroidered with silver or gold lace, so long as only to afford occasional glimpses of the rich anklets, strung with small bells, which encircle the legs. Their toes are covered with rings, and a broad, flat, silver chain is passed across the foot. Over the trousers a petticoat of some rich stuff appears, containing at least twelve breadths, profusely trimmed, having broad silver or gold borders, finished with deep fringes of the same. The *coortee*, or vest, is of the usual dimensions, but it is almost hidden by an immense veil, which crosses the bosom several times, hanging down in front and at the back in broad ends, either trimmed to match the petticoat, or

composed of still more splendid materials, the rich tissues of Benares. The hands, arms, and neck are covered with jewels, sometimes of great value, and the hair is braided with silver ribbons, and confined with bodkins of beautiful workmanship. The ears are pierced round the top, and furnished with a fringe-like series of rings, in addition to the ornament worn in England: the diameter of the nose-ring is as large as that of a crown piece; it is of gold wire, and very thin; a pearl and two other precious gems are strung upon it, dangling over the mouth, and disfiguring the countenance. With the exception of this hideous article of decoration, the dress of the *nautch*-girls, when the wearers are young and handsome, and have not adopted the too-prevailing custom of blackening their teeth, is not only splendid, but becoming; but it requires, however, a tall and graceful figure to support the cumbrous habiliments which are worn indiscriminately by all the performers. The *nautch*-girls of India are singers as well as dancers; they commence the vocal part of the entertainment in a high, shrill key, which they sustain as long as they can; they have no idea whatsoever of modulating their voices, and the instruments which form the accompaniment are little less barbarous; these consist of nondescript guitars and very small kettle-drums, which chime in occasionally, making sad havoc with the original melodies, some of which are sweet and plaintive. The dancing is even more strange, and less interesting than the music; the performers rarely raise their feet from the ground, but shuffle, or, to use a more poetical, though not so expressive a phrase, glide along the floor, raising their arms, and veiling or un-veiling as they advance or describe a circle. The same evolutions are repeated, with the most unvarying monotony, and are continued until the appearance of a new set of

dancers gives a hint to the preceding party to withdraw.

NAWAB, a species of Mahomedan sovereign; a very great deputy, vicegerent, or viceroy. The governor of a province under the Mogul government, and popularly called by the English a nabob. The title of Nawab is also by courtesy often given to persons of high rank or station. It was formerly used (under the corruption *nabob*) to designate wealthy Englishmen who returned from India laden with wealth.

NAZIM, composer, arranger, adjuter. The first officer or governor of an Indian province, and minister of the department of criminal justice under the native government; styled also *Nawab* and *Soubahdar*.

NAZIR, Hindostance. A supervisor, or inspector.

NEAKDARRY, Hindostance. Holding or keeping safe or well; safeguard. Perquisites or fees received or collected from the *ryots*, being shares of the produce of their lands appropriated to particular public officers in the village, or other persons.

NEELA, blue; indigo.

NEEL GHAE, the blue cow; the nylghau.

NEEL WALLAH, literally, blue-fellow; an indigo planter.

NEEMUCHI, in the province of Ajmere, in India, situated about forty miles to the south-eastward of Chitore, is the principal British station in the province.

NEEMUCKY, saline, salt; salt lands.

NEGAPATAM, a town in India, in the district of Tanjore, in the province of Southern Carnatic, situated on the coast, twenty miles south of Tranquebar, in Lat. 10 deg. 45 min. N., Long. 79 deg. 54 min. E. This place, originally a Portuguese settlement, was taken in 1660 by the Dutch, who made it the capital of their possessions on the Coromandel coast. It is now much decayed and depopulated.

NELGHERRY MOUNTAINS, the.

In Hindostan, these mountains form a connecting range between the eastern and western Ghauts or mountains through the province of Coimbatore (q. v.) Their highest point is estimated at 8800 feet above the sea.

NEJD, the province of Arabia which produces the finest horses.

NELLORE, a city in India, situated in the Northern Carnatic, on the south side of the river Pennar, a few miles from the coast, about 100 miles north of Madras. It is a populous town, and the capital of the province.

NEPAUL, a province of Hindostan, bounded on the north by the Himalaya Mountains, separating it from Thibet; east, Sikkin; south, Bengal, Bahar, Oude, and Delhi; west, Kamdoon. The divisions are, Jemla, Goorkha, Nepaul, Mukwanpore, Morung. The rivers are, the Kalee and Suryoo, which, joining together at Bramadee, form the Goggra and Gunduk. The Gunduk is supposed to rise in the Himalayas, and flows into the Ganges near Patna. The upper part of the river is called the Salgramee, from the stones called Salgrams which are found in it. These stones are considered sacred by the Hindoos, and are carried for sale to all parts of India. Some have been sold for as much as 2000 rupees each. The lower part of the country, lying along the borders of Oude and Bahar, and which is called the Turiyance (*low-lands*), consists of a long belt, or strip, of low, level land. Beyond this is a strip of nearly the same width of hills and valleys, rising gradually towards the north. The upper, or northern part, is composed of high mountains, terminating in the Himalayas. The productions of Nepaul are wheat, oats, barley, millet, maize, and other grains; and, in the valleys, large quantities of rice, which forms the principal article of food, sugar, and cardamoms, wax, demmee, and oil. Amongst other trees, the forests

produce oak and pine, with rattans and bamboos, both of enormous size. Elephants are numerous. The sheep are large, and their wool is good. Iron and copper are found in the hills. The sheep and goats are used in the mountain districts to carry burdens. These animals, being saddled with small bags of grain, are despatched in flocks, under the charge of a few shepherds and their dogs. An old ram, furnished with a bell, leads them. The towns are Malebum, Goorkha, Khatmandoo, Salitaputtun, and Mukwanpore. The inhabitants of Nepaul are composed of a number of tribes of different origin, and differing from one another in their language and manners. The original inhabitants appear to have been of Tartar descent. They now chiefly occupy the northern parts. The tribes occupying the central and southern districts form a mixed race, partly Tartar, and partly Hindoo. Of these, the principal are the Goorkhas, composed mostly of Khasiyas and Mogurs, both original tribes, and the Purbuttees and Newars. The Mogurs constitute the principal military force. The Purbuttees usually inhabit the mountains, and are a pastoral race; while the Newars live in the valleys, and are engaged in agriculture and commerce. The prevailing religion is the Brahminical, but many of the tribes still follow a sort of Booddhism, and latterly Mahomedanism has been introduced. A number of different dialects are spoken, of which the principal is the Purbuttee, called, in the western parts, the Khasee, which appears to be derived from the Hindawee, and is written in a character resembling the Nagree.

NERBUDDA, the. A river in Hindostan, which rises in the province of Gondwana, in about Lat. 23 deg. N., Long. 82 deg. E. It runs westward through the provinces of Gondwana, Malwa, Candeeish, and Guzerat, and falls into the sea below Baroach. Including its windings,

its course is about 750 miles. The Nerbudda river, though quite as sacred in the eyes of the natives of India, and scarcely less celebrated than the Ganges and Jumna, has not attracted an equal number of European pilgrims to its source, which has only lately been traced by scientific men. As early as 1795, Capt. Blunt, while employed in surveying a route between Berar, Orissa, and the Northern Circars, approached within a few miles of Omerkantuk, on the summit of which the river takes its rise, but was prevented from further advance by the hostility of the native mountaineers. A long time elapsed before any other attempt was made to penetrate the fastnesses of Gondwana, where, on the summit of a wooded hill, 2460 feet above the level of the sea, the sacred river springs to life and light; in these days however of adventure and research, an excursion to the temple of Omerkantuk is frequently undertaken by the Anglo-Indian inhabitants of the neighbourhood. The source of the Nerbudda, therefore, is no longer a *terra incognita*; and, though the ascent of the hill is still attended with considerable difficulty, since fatigue, hardship, and privation must be encountered by the way, a lady has been found bold enough to join one of these exploring parties. Sportsmen were of course the first to try the adventure, for to the hog-hunters and tiger-slayers of the Indian army we are indebted for many interesting particulars relating to remote and almost inaccessible places, penetrated in the true spirit of the chase. Jubbulpore, a town in the province of Gondwana, to the north of the Nerbudda, and one of the military stations of the Bengal army, generally contains some eager aspirants, anxious to avail themselves of every opportunity to vary the monotony of the scene, by excursions to celebrated places in the vicinity. Some of the best fishing in India is to be

found in the Nerbudda, which is famous for its Mahasseer, and the hunter may encounter nearly every Asiatic zoological specimen in its neighbourhood. The jungles between Jubbulpore and Omerkantuk abound in the fiercest description of savage beast; tigers, bears, leopards, and panthers, bold in consequence of their numbers, and not much disturbed on account of the feebleness and the scantiness of the native population, roam fearlessly abroad in the noon-day, and are sometimes to be found on the public roads. The country about Jubbulpore, which is one of the prettiest stations in India, offers a pleasing contrast to the surrounding wildernesses, the immediate neighbourhood being distinguished for the richness of its cultivation. A march through the valley districts of the Nerbudda from Jubbulpore, towards the hills, conducts the traveller on his first stage to Bamuny, over sheets of cultivation, but the appearance of the face of the country changes at the latter-named place. Instead of the smiling succession of garden-like fields, which attest the skill and industry of the tillers of the soil, the ground becomes rugged, rising over a series of rough and stony eminences covered with forest, and leading through passes or ghauts exceedingly narrow, and difficult to climb; the habitations of men becoming more remote from each other, fewer in number, and degenerating into mere huts. Nothing, however, can exceed the beauty of these woody regions, which teem with animal life, the noblest beasts of the chase making their lairs in the thickets, while the trees are tenanted by innumerable tribes of monkeys and of birds, many being literally full of wild peacocks. The only place of importance on the road from Jubbulpore to Omerkantuk is Mundlah, a celebrated fortress, formerly belonging to the Rajah of Nagpore, which was ceded to the British in 1818, once deservedly

considered one of the strongest places in Central India. Gurrah Mundlah, as it is called by the natives, presents a very fine specimen of the fortresses constructed in ancient times by Indian warriors. It stands out boldly in the centre of the stream, a channel being cut through on the side in which the Nerbudda did not naturally flow. It is situated on the right bank of the river, which is very deep and rapid during the rainy season, rushing tumultuously along with loud and sullen murmurs. Though originally very strongly built of stone, neglect is aiding time and the elements to hasten its decay. In its present stage of existence, however, its tower-crowned bastions, and battlemented walls, afford evidences of former solidity and grandeur. The luxuriant growth of vegetation in India is unfortunately very detrimental to even the most massive buildings, that are suffered to fall into decay; the walls are in many places perforated by the expanding force of the roots of ancient tamarind and peepul trees. This is greatly the case in the town and fortress of Gurrah Mundlah; the former, from which it is divided by the river, is fast mouldering into ruin, the walls being in many places choked up with thick brushwood, or obscured by the pappyah tree, while black-faced monkeys sport from bough to bough, and battlement to battlement. Gurrah Mundlah in former days has been the theatre of many stirring scenes, a field for the exploits of Patan warriors, who established themselves as the Thakooors or chiefs of the surrounding districts; while, during the Pindarree incursions, it was made the frequent halting-place of those daring freebooters in their route from Bundelkhund to Cuttack. Officers who served in the campaigns of 1817 and 1818, were particularly struck by the picturesque appearance made by the enemy upon the wild and rocky banks of the Nerbudda, and

the neighbourhood of Gurrah Mundlah in particular. More than once the sudden starting up of mailed figures from the tall grass, or grey stones, the bristling of spears where a moment before leaves alone had stirred in the breeze, realised the poet's description of the martial array of Roderick Dhu, emerging at a call from crag and heather. Had the skill of the defenders of these passes been equal to their valour, the country, so profusely supplied with natural defences, might have been made impregnable; but, either overlooking or despising these advantages, they ventured to give battle upon the open plain, and were defeated at every point. Gurrah Mundlah was also a great haunt for pilgrims, who came from distant countries to worship on the banks of Nerbuddajec, the very sight of the sacred stream being supposed to cleanse the soul from all impurity. This splendid but solitary place is, however, no longer the resort of warriors or of numerous devotees; its beautiful ghauts and temples, dedicated chiefly to Mahadco, being deserted, excepting by the dwindled population of the neighbourhood, and a few poverty-stricken strangers. Numerous wild and striking tales are told concerning the saints and soldiers who have made the ancient city famous; but the most interesting of the traditions connected with the place records the warlike deeds of an Amazonian queen, said to have reigned over a district to the eastward, and to have held a splendid court in a large and populous city, now wholly effaced from the surface of the earth, not a vestige remaining to show its former magnificence. The people of Gurrah Mundlah are fond of talking of this female warrior, who they describe as being beautiful beyond compare, and brave as the bravest hero of her day. Ramnuggur, the ancient capital of the Goauds, is situated about fifteen miles from the above renowned for-

tress, on the left bank of the Nerbudda; little, however, remains of this once celebrated place, excepting the palace of the rajah, which, though in ruins, still consists of two stories, and contains some curious inscriptions, which, when deciphered, will in all probability throw considerable light upon the history of the place. The Nerbudda, throughout the whole distance from Mundlah, is wide; free from rocks, transparently clear, and unruffled in its course: the banks on either side are soft and verdant, with a back-ground of luxuriant forests; but all is desert, not a single village or trace of human habitation being at present to be seen. Though portions of Gondwana have been frequently subjected to the Mahomedan rule, the population is essentially Hindoo; and close to Mundlah the waters of the Nerbudda are held so sacred, that even the fish, which in many places are eaten without scruple by the most orthodox believers in the doctrine of metempsychosis, are under the protection of the Brahmuns, who feed them with parched grain and balls made of flour. Thus feasted, the Rhoee, in particular, grows to an enormous size; but woe to the profane wretch who should presume to make a dinner of one of these monarchs of the flood, the crime of slaughtering beef being considered scarcely less heinous. The sacrifice of the sacred cow is looked upon as a crime of the greatest atrocity by the dwellers upon the banks of the Nerbudda, who attribute every evil that befalls the country to the conversion of its sacred flesh into an article of food. They show trees which they allege to have withered in consequence of beef having been hung upon, or cooked under their branches, by the European and Mahomedan troops stationed in the country, and they say that even the marriages contracted by the widows of Brahmuns are less calculated to bring down divine vengeance than

the slaughter of the cow. The temple of Omerkantuk, situated on the table-land of the hill or mountain of the same name (q. v.), is five days' march from Gurrah Mundlah. A small cistern, near the temple, contains the first wavelets of the Nerbudda and the Soane: bamboo pipes, pointing east and west, seem to give somewhat of an artificial direction to the course pursued by these impetuous rivers, which, uncurbed by man, rush onwards to their destination, fretted only by powers as mighty as themselves. In the present settled state of the country, there are no difficulties of any importance to prevent European travellers from exploring the source of the Nerbudda, but these districts can only be traversed, without injury to the health, at a certain season of the year, that is, the months between January and May. The commencement of the rains in June, and the consequent rapid growth of every description of vegetation, occasion jungle fever to all who are exposed to an atmosphere loaded with deleterious matter, a south-east wind prevalent at the time adding its influence to other causes. The breeze, heavy with miasma, produced by decaying foliage exposed to constant and baleful damps from the mists which rise in places where not a single sunbeam can penetrate, and where there is no free circulation of air, brings death upon its wings. The water is equally unwholesome, being a decoction of rank weeds and poisonous foliage, highly charged with the worst description of gas; proving that shade and water, however beautiful and delightful, have their disadvantages, and are not always conducive to health. At Jubbulpore, the evil influences of the pestilential air of the jungle are felt whenever the wind comes from the east or the south. Fortunately, during the greater part of the rainy season, it takes a westerly direction, blowing steadily up

the valley of the Nerbudda, and rendering the climate both healthy and agreeable; when it changes, as it does occasionally, and sweeps over the extensive jungles to the east and south, sickness generally follows. The effect of a south-east wind on animal and vegetable life, and the influence it exercises upon the physical and mental energies, are proverbial all over the world; but it comes armed with tenfold power when it passes across an impenetrable jungle in its progress. Nearly all the unhealthiness which is endured in India may be traced to the same cause: malaria frequently travelling over vast tracts, and causing sickness in places usually supposed to be free from its influence.

NERIAUL, an implement for smoking.

It is nothing more than a cocoa-nut, with the pipe-stem thrust through a hole at its top, and a piece of reed, about a cubit long, applied to another hole lower down. The nut-shell being half filled with water, the air, or rather the smoke, is cooled. These little hookahs are even used without any reed to conduct the smoke; the lips being, in that case, applied to the small lateral aperture into which the reed should be fitted. One of these usually serves half-a-dozen men, who pass it round with great glee: it often forms an appendage about the feet of a palankeen, if the opportunity offers for securing it there without "master's knowledge."

N'HUT. The nose has its share in the decorations of the Hindostanee woman; it usually bears two ornaments, one, called a *n'hut*, commonly passed through the left nostril, consists only of a piece of gold wire, as thick as a small knitting-needle, with the usual hook and eye, and having the centre, or nearly so, furnished with several garnets, pearls, &c., perhaps to the number of five or six, each parted from its neighbour by a thin plate of gold, usually having serrated, or scalloped edges,

and being fixed transversely upon the wire, which passes through their centres, as well as through the garnets, pearls, &c. The diameter of the circle of a *n'hut* may be, ordinarily, about two inches and a half. On the coast of Coromandel, a similar ornament is worn by men of respectability in each ear.

NICOBARS, a group of islands, situated in the south-east quarter of the Bay of Bengal, between the sixth and tenth degree of north latitude, and occupying the space from the Little Andaman island to the north-western point of Sumatra. These islands compose an extensive group, of which those named Nancowry, Car Nicobar, and Little Nicobar, are the only ones which have been much visited by Europeans. They are generally hilly, and some have high mountains. Their chief productions are cocoanuts and betel, for which they are much resorted to by ships from India. The natives are in a very rude state, and have sometimes attacked and murdered the crews of vessels visiting them for traffic. The Danes attempted to form a settlement upon the islands from Tranquebar, in 1756, and many missionaries engaged in the undertaking; but the climate proved so extremely unhealthy, that after many missionaries and other colonists had died, it was found necessary, in 1787, finally to abandon the design. There is also a number of small islands a few miles from the coast of Tenasserim, known by the general name of the Mergui Islands, or the Mergui Archipelago. They are occupied merely by a few Burmese fishermen.

NIJJOTE (*neejjote*), from *neech*, under, and *jote*, to plough; *i. e.*, land in India reserved by the *zumeendar*, and excluded from the *jumma*, for cultivation under himself. Either Hindoo or Moslem grant.

NIMMUK, salt. *Nimmuk-haram* and *nimmuk-hulall* are Persian phrases, expressive of fidelity or unfaithfulness to one's salt. They typify gra-

titude or ingratitude. In the East, the circumstance of having tasted salt or food in any dwelling becomes a pledge of union and safety between the host and guest, which is seldom violated even among the worst banditti. The word *nimmuk-wallah* is a favourite method among the sepoy and other servants of expressing their duty and attachment to the East India Company, whose salt they eat.

NIR NARRAIN, a personage in Hindoo mythology, worshipped by a sect represented as having its rise from Odhow, to whom the charge of the human race was delivered by Krishna when he left this world. The new doctrines were first preached by a Brumacharee called Gopal, and afterwards by Atmanund Swamee. The grand principle of the system seems to be, that the souls of all mankind are equal. The principal observances enjoined are abstinence from what are represented as the four besetting sins of the flesh: indulgence in drinking spirituous liquors, eating flesh, stealing, and connexion with other than their own women.

NISHUN-BURDAR, a standard-bearer.

NIZAM, order, arrangement; an arranger; *nizamul mulk*, the administration of the empire.

NIZAMUT ADAWLUT, the court of criminal justice in India, the principal offices in which are filled by some of the oldest of the Company's servants.

NOKARAH KHAREH, Persian. A band of music which plays on state occasions before a great man, "and is usually," says Fraser, "stationed in an apartment over the gateway."

NOLKOL, an Indian esculent, partaking of the turnip and the cabbage in flavour, but in form and colour more resembling the former.

NOOH, a place in India, in the province of Agra, in Lat. 27 deg. 51 min. N., Long. 77 deg. 31 min. E., is noted for the manufacture of culinary salt, distinguished by the name of

"salumba," which is procured from salt springs in the neighbourhood.

NOONA (*annona reticulata*), the sour sop. A very ordinary fruit in the East; those of the West Indies have a superior flavour. The fruit is eaten both raw and roasted in embers; its bark, or hard external skin, is a powerful astringent and tonic, and of great use in native medicine, particularly amongst the Malays and Chinese, who also use it in some of their dyeing processes. The tree does not grow to any size which would allow its wood to be of any use. The fruit is much coveted by bats, squirrels, monkeys, and other vermin, which in the East so cruelly disappoint the hopes of the gardener.

NOWBUTKHANA, is a tower placed in India over the gateways of palaces, in which the hour is struck, and at particular times of the day, as well as on great occasions, musicians stationed therein play. This was the exclusive attribute of royalty; but now every petty chieftain apes the dignity which no one disputes. At fairs, those who wish to affect great grandeur, erect them on poles, and place two or three screaming trumpets and a large drum on the top, to the great annoyance of their neighbours, though doubtless to their own great gratification.

NUGGUR, or **BEDNORIE**, a city in India, in the province of Mysore, the capital of the district so called, was formerly a large and very rich city. It is now in ruins, and almost depopulated. Nuggur is situated on a wide plain, surrounded by hills, and intersected by rivers, so that the level ground should be ever waving with bright green crops; the fine mangoe-trees that cluster round the pretty villages, ever productive; but in Nuggur, as elsewhere, that which *should* be, is not always so, for droughts reduce the flowing waters to mere occasional pools, wither the corn, slay the cattle, and reduce the strong man to a condition of hollow-

eyed and trembling feebleness. The fort is one of the strongest in the Deccan, and there are various handsome buildings, musjids, and palaces, within and about it. A huge tree on the glacis of the fort is honoured by the much-believing, as that under which the Great Captain of his age conducted operations against the enemy; but if the Duke ever *did* honour to its peepul shade, it must have been after, and not during, the siege; or, like Rustum, he must have borne a charmed life. The fort of Nuggur, however, hath a stirring history attached to it; a true tale of life romance, that affords an interest quite equal to that which Rhine-ascending tourists feel for Nonensworth and Rolandseck. It is the history of Salabat Khan's tomb, which is a favourite place for picnics, and a residence during the hot weather; it is about four miles from Camp, and on a considerable elevation. Fifty persons have dined together in the lower apartment of the tomb, which gives a very fair idea of its size, when it is remembered that the four compartments have an equality of extent, a regal space for the "eternal habitation" of a camp-trained soldier. It is fortunate for modern travellers and sojourners in the East, however, that the Mahomedan conquerors of India and their descendants had this taste for handsome mausolea, as it supplies many with houses in a style of architecture not to be met with at present, as well as substantial shelter, at the expense of driving out the bats, and fitting in a few doors and windows. The few feet of earth with the conical masonry, occupied by the original tenant, neither seems to be considered as an objection nor an inconvenience: it forms a seat or a stumbling-block, as the case may be, but the last only literally, and is never considered as a subject for veneration or troublesome respect. Then, again, the situations these true believers chose for their mau-

solea are so attractive, the trees that shade them are so bright and waving, the mounds where they are raised so dry and clean, and the gardens about them so cool and fresh-looking, that the living may well envy the dead their possession. It must be remembered that these Moslems were characteristically very capable of appreciating the luxurious and agreeable. No people ever knew so well how to live in India as they did in their days of glory, proofs of which we have in their underground apartments for the hot season, their water-palaces, thick-walled under-rooms, and descriptions of well-cooled sherbets; and, as it was their custom to pray, meditate, and spend hours in the tombs of their departed friends, it is but probable that these handsome mausolea had some reference to the comforts and convenience of the living, as well as to the secure resting of the dead. Eight miles from Nuggur is the Happy Valley, a favourite spot for sportsmen, newly-married couples, and Parsee amateur travellers. Its situation is as remarkable as its scenery is attractive. After riding over a wide plain, here and there studded with villages, sheltered by thick clumps of mango-trees, a rock appears more desert than the rest, flanked by arid hills. On approaching it, however, the tops of palms, cocoa-nut trees, and all the chief varieties of Indian foliage, attract attention just peeping above its edge; and a flight of granite steps cut in the rock, lead down into this fairy-like glen of natural beauty. The Hindoos have a deserted temple there, but the spot was evidently selected as a Moslem pleasure-ground, a fact which now affords travellers the advantage of a good bungalow, built in true Mahomedan taste, which means, with a flat roof, on which to smoke, sleep, and pray, in accordance with the uses made of such places by their original de-

signers; small, square, slate-coloured rooms, with arched roofs, for the occupation of bats, and little recesses for the reception of oil-lights; with doors that do not close, or if closed, do not open; tri-sided, underground apartments, looking into the valley, and arches instead of windows. This last peculiarity is here, however, an advantage, for the view commanded is most lovely. The valley, indeed, is the mere gorge of an isolated hill, but the foliage is dense and beautiful—originally well cultivated, but now having the appearance of the wildest nature; huge masses of rock are piled amongst it, and a fair stream, every here and there taking the form of waterfalls, or a rapid torrent, as the nature of the ground may cause, makes its way onward to the lower plain. The fine banian, with its columned shade, is here seen in peculiar grandeur, its daughter-stems stretching widely, and descending deeply into the ravine, the parent branches forming noble studies of forest foliage, so noble, indeed, that Hindoo travellers have even been attracted by the beauty of one, that owns some dozen pillars all around it, among which have sprung the aloe, and various lesser shrubs, giving to each stem the semblance of its being an independent tree. Every stone round which the rivulet rushes is smeared with red pigment, and no traveller passes along the little footpath on his way to the distant village, but raises his hand in reverence to this natural temple of the grove. Trees, and shade, and water, are sure attractions to the natives of the East, and varied travellers, hour by hour, arrive at the Happy Valley. Many are pilgrims, with scrip and staff, who eat, bathe, beg, and smoke, and then, without paying the slightest homage to the temple, or to the huge stone Nandi that form its chief ornament, although supposed to be on religious service all intent, go their way, laughing and chatting

through the valley. Nuggur was a scene of many of the worst cruelties, and also highest triumphs, of the great conqueror Aurungzebe; he is said to have died there, and a little tomb on the left of the fort is considered as the depository of his heart. The mausoleum commands a very beautiful panoramic view of Nuggur, with its palaces, musjids, gardens, and flowing streams; while a pretty Protestant church rising amongst them, together with the "compounds" in the artillery-lines, gives it, to the English sojourner, a refreshing "home" look. The gardens of Nuggur are celebrated throughout the west side of India, for their beauty and produce; thick hedges of myrtle four feet high, vines that rival the south of Italy, and English vegetables in abundance, are their characteristics. The native gardens are also rich in produce; but a native garden is, after all, but a mere orchard; and, amongst rubbish, weeds, and stony roads, and large fruit-trees, one looks in vain for the neat enclosures, the well-kept paths, trim borders, and perfumed parterres of an English shrubbery. Utility appears the only object in the Eastern gardener's view; acres of rose-bushes are cultivated only that the blossoms may be cropped at sunrise to produce rose-water; and jasmine is grown in abundance, but merely for decorations on festivals, and in offerings at the temples. At Nuggur, the "Mootee Bhaug," or Garden of Pearls, is an exception, having been formed in English taste, and being rich in beautiful shrubs, bearing Oriental flowers of every hue; yet, even here, jowarree is sown amongst the plants, and the song of bulbul is lost in the cry of the corn-watcher, as he whirls his sling aloft, to scare away the feathered plunderers. There is the "Behiestie Bhaug," too, or Garden of Paradise, with the ruins of a palace at its entrance, about which the dry old

historians are very voluminous in their accounts, of how one khan built it, and another added to it, and a third advised about it, and a fourth seized it. A water-palace of considerable size, still remaining in the neighbourhood of Nuggur, is said, with great probability, to have been the residence of Aurungzebe, and is situated in the remains of an extensive garden, known as the "Furruh Bhaug," or Garden of Happiness. Considering the palace was commenced in 1006 of the Hegira, it is yet in remarkably good preservation, and must have been, in its day, a very substantial and handsome building. The centre-room, which is of huge proportions, is lighted and ventilated by two open balconies, running round the ceiling at small distances from each other; and the interior architecture of the arched recesses and roofing is, in many cases, ornamental, and finished with much skill. The prince who commenced its erection, did so, it appears, as a matter of state policy, to show the Delhi nobles his opinion of the stability of a possession on which it was considered wise to expend so much; but the water which surrounds the palace was not thought of until his successor brought it from the hills at some distance by means of aqueducts, the remains of which may still be seen in all directions about Nuggur; and this prince, with much good taste, built round the palace a reservoir of some forty acres in extent. Soon after the rainy season, the waters on every side bathe the palace walls to some feet in depth, and the garden immediately around it would be unapproachable for foot passengers, but for a raised vallade carried out from the western side of the garden. In the early morning, few effects of light and shade can be more beautiful than those which adorn the water-palace of the Furruh Bhaug, for the most perfect and handsome portion of it receives the first rays of the morn-

ing sun, which, lighting up its Gothic-looking architecture, separate it vividly from the masses of fine trees clustering round its base, while they again are reflected, leaf and branch, and stem, in the deep, clear waters that surround and bathe their roots; and these, contrasted in their depth of richest shade, by the crimson turbans and orange-coloured scarfs of the native groups, who wend hither daily to enjoy the pleasures of the spot, the cool bathing beneath the trees, or the social chit-chat meal. Wild ducks may occasionally be seen in flocks upon the surface of the lake, affording considerable attraction to the denizens of the Camp; but even when the sportsman is disappointed of his spoil, the eye of the lover of the picturesque may be always gratified by the number of snow-white, graceful birds which rest upon the banks, or seek their food among the beautiful aquatic plants that adorn these fair waters, where the rich green rushes throw into fine relief the tender tints of the lovely lotus, and a hundred blossoms, red and yellow, blue and purple, are distinctly mirrored upon this charming lake, which, barbarian as he was in some matters, Shah Tiah certainly showed infinite taste in forming. The dream of Moslem grandeur, however, and the luxurious indulgences of its princes, are now at an end, and the beautiful Furruh Bhaug has long been subservient to supposed purposes of utility and improvement. A grant of its acres having been made to a medical officer of government, mulberry-trees were planted in great quantities for the growth and cultivation of the Italian worm and silk. The plan, to a certain degree, failed; perhaps in consequence of the sanguine enthusiasm of its originator, as expenses were entered into that the results of the early trial could not justify, and debt became the consequence. Feebleness and dis-

couragement followed, and as the world generally takes some advantage of misfortune and disappointment in the plans of others, so a number of private mallees set about digging up the young trees and selling them for a trifling remuneration to the amateur garden cultivators of the Camp. The collector, however, interfered; fortunately for the delightful shades of the Furrh Bhaug, the trees were restored, and the system still works in a trifling degree; the fine foliage becoming every day more luxuriant from the abundance of sweet water, while the worms slumber in the chambers of kings.

NUKTA, the barrel-headed or painted goose; the *Anas Indui* of Indian authors. During the night they rob the corn-fields, and, in the day, the flocks join and locate together in prodigious numbers on a solitary sand-bank in the river. It is supposed they come from Thibet, and their flesh is free from the rankness which attends wild-fowl in general. The black-backed, or Nukta goose, is the *Anas Malanotos* of authors. The male weighs about five pounds. It is plentiful in the rainy season, in the vicinity of Delhi. The comb on the male in some specimens, is large and more handsomely marked with white spots than others, and their size and plumage also differs a good deal according to their age. There is an obtuse horny process on the bend of the wing. The nukta frequents most places where there is not much water, and subsists on the seed of grasses. The female is much smaller, being about the size, and having nearly the same plumage as the common duck; it has no comb, but there is an appearance on the upper part of the bill as if nature had at one time intended to place one there. The upper part of the upper mandible is red, and the point of the bill and the legs are yellow.

NULLA, Hindostanee. A streamlet, rivulet, water-course.

NUMAZ, stated prayers, which good Mussulmans perform five times a day.

NUMMUD, carpetting of felt, much used in Persia.

NUNGASAKI, a town situated on the western coast of the island of Kinsin, in the empire of Japan, in Lat. 32 deg. 48 min. N., Long. 132 deg. 35 min. E. It is the only seaport to which Europeans are allowed to resort.

NUT-CUT, roguish, mischievous. A term of reproach, good-naturedly applied in India to *vauriens*.

NUTTS, gipsies, an Indian term.

NUWANUGGUR, a town in India, in the province of Guzerat, situated on the western coast of the peninsula, in Lat. 22 deg. 55 min. N., Long. 70 deg. 14 min. E. It is a large town, the capital of a tributary chief, styled the Jam of Nuwanuggur, and is noted for various cotton manufactures.

NUWARA ELIYA (City of Light), a new settlement formed in the mountainous parts of the interior of the Island of Ceylon, about fifty miles south-east of Kandy. In the months of December, January, February, and part of March, there is little rain, and the air is pure and healthy, the thermometer being sometimes at night below the freezing point; and in the day, in these months, seldom rising higher than sixty-six or sixty-eight. All kinds of European vegetables common in gardens, grow here, and it is delightful to see the healthy and thriving appearance of peas, beans, strawberries, cabbages, &c. It has been found by the experience of ten or twelve years to be an excellent station for invalids. Companies of several of the English regiments serving in Ceylon are stationed there; and the men, their wives and children, look as healthy and fresh-coloured as in England. The Cingalese resident there are chiefly persons who have gone from the maritime provinces for the purpose of trade. There are

a court-house, as it is the station of an assistant government agent, a rest-house, and, in addition to the barracks, several English gentlemen's residences. The plain of Nuwera Eliya is about four miles in length, and varies in breadth from half a mile to a mile and a half. Roads have been made round the plain; and neat wooden bridges in several places have been thrown across a small river that runs through the middle of it. For a few months in the year, it is one of the most delightful places in the island.

NUZZER, Hindostanee. A vow, an offering; a present made to a superior.

NUZZERI DURGAH, literally, an offering at a sacred place for maintaining places of worship.

O.

ODALISQUE, the female tenant of a Turkish seraglio. The Odaliques usually consist of Georgian, Armenian, or Circassian slaves. The Sultan generally has a great number in his service, six or seven however (called Kaddives), have alone the privilege of producing an heir to the throne.

ODEYPORE, a city in India, the present capital of the province of Ajmere, situate in Lat. 24 deg. 35 min. N., Long. 73 deg. 44 min. E. It stands on the border of a large lake, which on the other sides is enclosed by ranges of wild and rugged hills. The palaces and garden residences on the borders of the lake are all of marble, highly sculptured. Images, toys, and a great variety of articles of marble and rock-crystal, are sent from this place to the neighbouring provinces.

O'M, a mystic syllable, signifying the supreme god of gods, which the Hindoos, from its awful and sacred meaning, hesitate to pronounce aloud; and, in doing so, place one of their hands before their mouths. The *gayatri*,

called by Sir William Jones the mother of the Vedas, and in another place the holiest text of the Vedas, is expressed by the tri-literal monosyllable, AUM, and meaning that divine light of knowledge dispersed by the Almighty, the sun of righteousness, to illuminate the minds of created beings.

OMERKOTE, a town in India, in the province of Scinde, situated on the eastern frontier, about eighty-five miles to the eastward of Hyderabad. This was formerly the residence of an independent Rajpoot chief, and is noted as being the birth-place of the Emperor Acbar.

OMLAH, officers; the civil officers of government.

ONGOLE, a small town in India, in the province of Northern Carnatic, situated near the coast, about 150 miles north of Madras. It is small, and irregularly built.

OOCH, a city in India, in the province of *Mooltan*, situated at the junction of the rivers Sutlej and Beya with the river Chenab. It stands in a fertile plain, four miles from the left bank of the river. It is an ancient city, much noted during the first invasions of the Mahomedans. It has now about 2000 inhabitants.

OODAGHERRY, a town in India, in the province of Travancore, has a small fortress, thirty miles south of Trivanderam, formerly one of the principal military stations of the province. Adjoining is the town or village of Papanaveram, where the rajah has a palace.

OOJEIN, a town in Hindostan, in the province of Malwa, situated on the right bank of the river Scepra, in Lat. 23 deg. 11 min. N., Long. 75 deg. 35 min. E. This is one of the most ancient cities in India, and is particularly noted in Hindoo geography, as being on the first meridian, called the meridian of Lunka, which sometimes also takes the name of this city, and is called the meridian of Oojein. The ancient city, which was greatly celebrated as one of the

principal seats of Hindoo learning, has long since gone to ruins. The modern town, which stands about a mile further to the south, was until recently the capital of the Scindia Mahrattas. It is a large and populous place, and contains many handsome pagodas and other buildings, with some remarkably good sculpture. It had formerly an observatory, built by rajah Jey Sing, which, however, has been allowed to decay.

OOLOOS, the tribes of Afghanistan, divided into clans, which again are sub-divided into *Khails*. The principal tribes are the Doorances, the Ghilzies, and the Berdoorances.

OOLTA-POOLTA, Hindostanee. Top-sy-turvy.

OMERKANTUK, in the province of Gondwana, in India, is situated at the sources of the rivers Sone and Nerbudda, in Lat. 22 deg. 55 min. N., Long. 82 deg. 7 min. E., on which account alone it is noticed, being otherwise merely a place of resort for pilgrims. A melah, or religious festival, is held at Omerkantuk once a year, but notwithstanding the alleged superior sanctity of the rivers, and the comparative ease with which their sources may be attained, the attendance is not so much more numerous than that at Gungootree and Jumnotree, as might be expected. In addition to the advantages of ablution, and of imbibing the holy waters of Omerkantuk's thrice-blessed rivers, the true believers who visit the mountain, if not encumbered with too much flesh, may find a speedy and certain road to heaven. A large rock rising abruptly on the summit of the hill, has been carved into the form of an elephant; there is a space, or rather hole, between the body of the sculptured animal and the earth, and those who can contrive to insinuate themselves through this aperture, are secure, after death, of an entrance into the regions of the blessed. The temple of Omerkantuk is said to have been built by one of the an-

cient rajahs of Rutturpoor, a district of Gondwana, and to contain an image of Bhavani; under whose name the consort of Siva is worshipped in this part of the country. The blessings derived from these lakes and rivers, and the wise enforcement of the ablutions enjoined upon their banks, render every stream sacred in the eyes of the Hindoos, and no doubt led, in the first instance, to the gratitude to the Divine Dispenser of all good gifts, which, corrupted into idolatry, is now, by the perversion so unfortunately connected with the gross notions entertained of the Creator of the Universe by ignorant men, rendered absurd and contemptible. In tracing, however, the superstitions of a nation to their source, we generally find that they have originated in something natural and praiseworthy.

OOMRAWUTTI, a town in India, in the province of Berar, situated thirty-four miles south-easterly from Ellichpore, in Lat. 20 deg. 54 min. N., Long. 77 deg. 57 min. E. It is a large and populous town, and a place of considerable inland traffic.

OOREEAHS, *i. e.*, natives of the province of Orissa, who seek employment at the several presidencies of India as bearers. The *Ooreahs* are, in some respects, excellent servants; they are very careful of furniture; and being able-bodied men in general, are capable, when bearing a palan-keen, of proceeding great distances; they are, besides, cleanly in their persons and neat in their dress; which, however, consists merely of a *doty*, folded round the middle, and tucked in, together with a wrapper, to be thrown over them in very inclement weather, but usually carried over the shoulder. When their heights are unequal, they use a small quilted pad of linen, stuffed with rags or cotton, which is suspended from the palan-keen pole, or bamboo, and being

placed between it and the shoulder of the shortest bearer of the two (they carrying in pairs, two bearers before, and two behind), serves to bring about an even bearing on each. The Balasore bearers, *i. e.*, the Ooreahs, preserve but one lock of hair on the top of their heads; they wear no turban, but touch their faces, arms, throats, and breasts with sandal-wood and vermilion. Some wear a few small beads, chiefly of turned wood, about their necks; and occasionally a *bangle*, or *kurrah*, a stout silver ornament of the ring kind, on either wrist. The *Ooreah* bearers never wear shoes, and prefer clothes of an almond colour. The number of *Ooreahs* in a single set is generally seven: the head bearer, or *sirdar*, receiving five, or even six, rupees monthly; sometimes a *mate* receives, or is said to receive, five, and the residue about four.

OOSTADE, Persian. A master, a teacher of any profession.

OPIUM, a drug; a powerful narcotic, extracted from the poppy, and used by the Chinese, Turks, Mahomedans, and Hindoos, in their pipes and hookahs, either with or without tobacco. The Hindoo, however, prefers a drug called *bang*, which produces alternately the exciting and stupefying effects of opium. Opium is grown in large quantities in the provinces of Bahar and Malwa, in India. The East India Company's government monopolise the cultivation, and dispose of the article wholesale to the Bombay and Calcutta merchants, who trade with China and the Straits of Malacca. An enormous revenue is derived from the monopoly at the expense of the morals and physical condition of the Chinese.

ORISSA, a province of India, bounded on the north by the river Subunreeka, separating it from Bengal; east, the sea; south, the Gaujam district of the Northern Circars; west, Gondwana. The divisions of the province are, Singhboom, Mo-

hurbunj, Balasore, Kunjoor, Boad, and Kuttack, with several smaller zumeendaries. The rivers are Subunreeka, Solundee, Bytoornee, Bahmunee, Mahanudce, and others. This province may be considered as consisting of three distinct regions: the maritime, the central (called the Mooghulbundee), and the western, or Rajwara. The maritime, from the Subunreeka on the north, to the Chilka Lake on the south, and from the sea to about twenty miles inland is a low, flat, swampy tract, covered with wood, and frequently inundated, and intersected in all directions by numerous rivers. Twenty miles inland the country rises considerably, with an open, dry, and fertile surface, forming the second or Mooghulbundee division, which, about twenty miles further inland, swells into wooded hills; and beyond, there is the third, or Rajwara, occupying the western portion of the province, and consisting entirely of ranges of hills. The greater part of the interior of this province is in a very savage state, particularly the Rajwara division, being composed of rugged hills, thick jungles, and deep nullas, and pervaded by a remarkably pestilential atmosphere. The productions are rice, maize, wheat, gram, and other grains; aromatic roots, spices, dyeing drugs, sugar, cotton, tobacco, honey, wax, and dammer. The woods of the maritime districts are chiefly of Soondree, from which oil is extracted, and Janool; those of the Mooghulbundee abound with resinous trees, and others valuable for cabinet-work and for dyeing; and from the Rajawara forests teak of good quality is procured. Iron is abundant; many valuable and curious minerals are found in Rajwara, and from the mountain streams gold dust is collected. Diamonds also, of a large size, are to be found, but the extreme unhealthiness of the climate in the districts in which they are met with prevents their being properly sought after.

Abundance of salt, of a remarkably white and pure description, is manufactured on the coast. The rivers abound with fish, and the whole province swarms with wild beasts, particularly leopards of a large size; and it is much infested by snakes, alligators, and reptiles of all kinds. The towns are Singhboom, Huriurpore, Balasore, Kunjour, Jaipore, Kuttack, and Juggernaut. The inhabitants of the province are Hindoos, with the distinguishing name of Oorceahs; but there are also, in the woods and hills, three distinct tribes, called Koles, Khonds, and Soors (q. v.), all differing in language and appearance from the Hindoos, and generally supposed to have been the original natives of the province. The Oorceahs are all followers of the Brahminical system; but the wild tribes of Koles, Khonds, and Soors have no intelligible system of religion, and are entirely strangers to the institution of caste or other Hindoo observance. There are also Jains in this province. The language of the Oorceah nation is a dialect of the Sanscrit, much resembling the Bengalee, and called the Oorceah. The dialects of the wild tribes are distinct.

OUDE, a province of India, bounded on the north by Nepaul; east, Bahar; south, Allahabad; west, Agra and Delhi. Its divisions consist of Khyrabad, Baraitch, Luknow, Fyzabad, Gorukpore, and Manikpore. The rivers are the Ganges, Goomtee, and Gogra, all flowing through the province south-easterly. The whole surface of the province, excepting upon the northern and north-eastern frontiers, is perfectly level, well watered, and very fertile. It is one of the smallest provinces of Hindostan Proper, but has always been one of the richest and most populous. Its length from west to east is about 250 miles, by 100, the average breadth from north to south. The productions are wheat, barley, peas, rice, and other grains; sugar, in-

digo, opium, and tobacco; salt-petre is abundant, and lapis lazuli is amongst the mineral productions. The towns are Khyrabad, Baraitch, Luknow, Roy-Barcilly, Fyzabad, Tanda, Sooltanpore, Gorukpore, and Manikpore. The inhabitants of this province are generally remarkable as a fine robust race, of an intelligent and manly character; particularly the Rajpoots, who are commonly superior in stature and appearance to Europeans. A large proportion are Mahomedans of Afghan and Persian origin, the province having been for many centuries under a Mahomedan government. The Bengal army procures a considerable number of its best Sepoys from this province. A treaty having been made with the British Government in the year 1765, Oude has been preserved from all external enemies, and has consequently enjoyed a long continuance of peace and prosperity. The Governor of Oude was originally styled the Soobadar, and afterwards the Nabob. This was changed in 1814 to Vizier (Wuzer), and in 1819 to Padshah, or King, by which he is now recognised. The religion is Mahomedanism and Hindooism, the former the most prevalent. The language is Hindostanee.

OUTAUGH, Persian. A chamber or cell in a caravanserai. Also a business-chamber, an office.

OUTCRY, the Anglo-Indian word for an auction. The sales of houses, and every description of article, European or Indian, by outcry, are so numerous and extensive, that the auctions are regarded as regular lounges.

P.

PACHA, a Turkish title, signifying a governor, prince, or viceroy. The pachalics, or local governments, are all in the gift of the Sultan, and their possessors are bound to obey

his firmans. It is not unusual for the pachas, however, to revolt and endeavour to establish an independent authority, but none have as yet succeeded. When the Sultan assumes, as he is at liberty to do in extreme cases, the character of a Caliph, an appeal is made to the religious feelings of the rebellious, who then recognise his paramount authority as the representative of Mahomed, and return to their allegiance.

PADDY, an Indian term for rice in the husk.

PADDY-BIRD, a sort of small crane, abounding in the rice fields in India.

PADISHAH, emperor, imperial.

There is no sovereign in the East, excepting the King of Persia, to whom the title strictly applies, and that potentate is more frequently called the Shah-in-Shah, or King of Kings.

PAGODA, a term, unknown to the natives of India, given by Europeans to Hindoo temples; also to a gold coin, in use at Madras, often with an image on it, properly called *huan*, or *hoon*.

PAINA, bracelets of zinc, worn by the native women of India.

PALAMCOTTAH, a town in India, in the province of Southern Carnatic, situated on the eastern side of the Tumbrapoonce river, which divides it from Tinnevely. It is a fortified town, and was formerly the principal stronghold of one of the southern polygars.

PALANKEEN, **PALANQUIN**, or **PALKEE**. The latter is the word in most general use in India. The palankeen of the European, and indeed of all the principal inhabitants of the Presidencies, may be likened to a wooden box, opening at the sides by sliding doors. It is about six feet in length and four in height, having a pole at either end, which rests on the shoulders of the bearers. Usually painted a dark green, with sometimes the crest of the owner painted on the pannels,

and furnished inside with a long cushion, covered with morocco leather, silk, or chintz, and a pillow of the same material for the support of the head or back, the *palkee* is a very commodious and not inelegant vehicle. At the opposite end of the palkee is a flat wooden resting-place for the feet, and above that a shelf and small drawer for the reception of light articles, papers, &c. Some people take great pride in these vehicles, causing the upper part of the sides to be provided with Venetian blinds, and throwing over the whole, in very warm weather, a covering of fragrant *cusscus*. In the great towns in the Mofussil, the native gentry and pensioned princes, and chieftains, use the open palankeens, or litters, such as are often seen on the British stage in mock oriental pageants.

PALANPORE, a town in India, in the province of Guzerat, situated about twelve miles to the eastward of Deesa. It is a populous town, and the capital of a small Mahomedan principality, tributary to the Gaikowar. It contains about 30,000 inhabitants. Their counterpanes of chintz are manufactured here, and take their name from the place.

PALAR, the, a river in India, which rises in the hills near Nundydroog, in the province of Mysore, not far from the river Pennar. It flows southerly, through Mysore, and Central Carnatic, into the Bay of Bengal, which it reaches near Sadras.

PALEMBANG, an ancient Malay town on the eastern coast of the island of Sumatra, in Asia, and *Padang* on the western coast, now form the two principal settlements of the Dutch.

PALGHATCHERRY, a station in India, in the province of Malabar, situated inland, about seventy miles S.E. from Calicut, in Lat. 10 deg. 45 min. N., Long. 76 deg. 38 min. E. Under Hyder Ali this was a place of considerable importance as a military post. It is still a station for an

English garrison. The surrounding forests abound with excellent teak.

PALI, one of the dead languages of India. It may be considered as a sister to Sanscrit. In ancient times it was spoken in Behar, the cradle of Buddha. Prior to the birth of Christ, it was spread extensively in India, but when the Buddhists were expelled from India, the language became extinct, and for many ages Pali has ceased to be spoken. Even yet it is the language of the liturgy, and of the literature of the great islands of Ceylon, Bali, Madura, and Java, as well as of all the Indo-Chinese countries; and it is also the sacred language of the innumerable worshippers of Buddha, both in China and Japan. The Pali language has the strength, richness, and harmony of the Sanscrit. Its literature is very rich; its various dialects in different countries are written with alphabets derived from the Devanagari.

PALKEE GHAREE, a carriage in use in India, the body of which is shaped like a palankeen, with a well for the feet of the occupants.

PANDUS, five heroes, or demi-gods, descended from the ancient sovereigns of the countries of Hindostan bordering upon the Jumna, thus called "Panduan Raj, or the Kingdom of the Pandus." Pandu, the father of these five heroes, was the son of Vyasa and Pandeia.

PANSWAY, the smallest description of boat, next to the canoe, on the Hooghly, or Ganges. It is the ordinary boat of the fishermen, and has at the after-part an awning of matting in the shape of a hood.

PAPAYA, (*carica papaya*). This fruit, though abounding in India, is a well-recognised importation from the West Indies or Africa, where it is found abundantly, and of far larger size than those of the common Indian growth. As a fruit, eaten both raw and boiled, pickled or preserved, it ranks high; the choice ones being of a very rich and some-

what melon-like flavour when eaten with sugar and wine. As a tree, it is highly ornamental, few garden or orchard trees surpass it in gracefulness of appearance, in which indeed it approaches to the palm. The size and beauty of the leaf, and even of the leaf-stalks, are always much admired when closely examined by those to whom the wonders of tropical vegetation are new. One of the curious properties of the papaya tree is, that it renders tough or newly-killed meat tender, when hung up amongst its leaves for a few hours, which effect is also produced by some other trees.

PAPOOSEES, Turkish. Slippers.

PAPUA, or **NEW GUINEA**, an island of Asia, in the Eastern Archipelago. It is a large island, commencing a little to the eastward of Gilolo, and slanting in a south-easterly direction as far as Lat. 10 deg. S., having the Pacific Ocean along its northern and eastern coasts, and separated by Torres Straits on the south from the continent of Australia. It appears to rise gradually from the coast to hills of considerable elevation, covered with palm-trees and forests of large timber. It produces both the cocoa-nut and bread-fruit trees, but has no animals except dogs, wild cats, and hogs. The western part of the island is inhabited by the Negro race, and the eastern by a people approaching more to the appearance of the South Sea islanders, that is, having yellow complexions, and long black hair. Such of these Negro tribes as are known to Europeans are in an entirely savage state, and some of them are said to be cannibals. They wear their hair bushed round the head to a circumference of two and three feet, combing it out straight, and occasionally sticking it full of feathers; and from this practice they have received from Europeans the name frequently applied to them of "mop-headed Negroes." They understand the manufacture of common earthenware and mats, and

are so far civilised as to comprehend the nature of traffic, which they carry on with the Buggesses and Chinese, from whom they purchase iron tools, crockery, and cloths, in exchange for slaves, missoy-bark, ambergris, sea-slug, birds of paradise, loorees, and other birds, which they dry and preserve with great skill. The origin of this race is not known. They formerly were found in all the islands of the Archipelago, and are still to be found in the mountain districts; and the aborigines of Malaya, as well as the natives of the Andaman Islands, seem to be of the same stock, though much inferior to the Papuans, who are robust and powerful men. Their arms are chiefly bows and arrows. The word Papua is a corruption of Pua Pua, the term used by the brown tribes to designate the Negro race. The name New Guinea was given by Europeans on account of the resemblance of the inhabitants to the Africans.

PARASU RAMA, in Hindoo mythology, the sixth *avatar* of Vishnu. In this *avatar* Vishnu no longer assumes the form of a monster, but as a youthful hero claims admiration for his filial piety and undaunted prowess in exterminating a race of tyrants, the Khetrie, or warrior tribe of India, who had oppressed mankind, and barbarously caused the death of his parents.

PARBUNNY, what relates to the *Hindoo* festivals at the new and full moon. A tax sometimes levied by *Zemindars* and farmers on the tenants.

PARBUTTEE. See **PARVATI**.

PARIAH, the lowest caste of Hindoos. The distance and aversion which the other castes, and the Brahmuns in particular, manifest for the *Pariahs*, are carried so far, that in many places their very approach is considered sufficient to pollute the whole neighbourhood. They are not permitted to enter the street where the Brahmuns live: if they venture to transgress, those superior beings would

have the right, not to assault them themselves, because it would be pollution to touch them even with the end of a long pole, but they would be entitled to perform the operation by deputy, or even to make an end of them, which has often happened by the orders of the native princes, without dispute or inquiry. Any person who, from whatever accident, has eaten with *Pariahs*, or of food provided by them, or even drank of the water which they have drawn, or which was contained in earthen vessels which they have handled; any one who has set his foot in their houses or permitted them to enter his own, would be proscribed without pity from his caste, and would never be restored without a number of troublesome ceremonies and great expense. The *Pariahs* are considered far beneath the beasts who traverse the forests. It is not permitted to them to erect a house, but only a sort of shed, supported on four bamboos, and open on all sides. It shelters them from the rain, but not from the injuries of the weather. They dare not walk on the common road, as their steps would defile it. When they see any person coming at a distance, they must give him notice by a loud cry, and make a great circuit to let him pass.

PARIAH DOG, an Indian cur, whose breed is exceedingly doubtful.

PARSEE, the fire worshipper of Western India, a descendant of the Guebres of Persia, who fled from Mahomedan persecution to Surat, Bombay, and other places on the Malabar coast. These disciples of Zoroaster are among the most industrious and enterprising of the people of the West. As merchants, ship-builders, bankers, shop-keepers, and domestics of the higher classes, they monopolise much of the business of Bombay, Poona, the Concans, and Guzerat. They hold together much like the Jews and the Quakers, and, through the exercise of the qualities which distinguish those

people, such as thrift, industry, patience, and intelligence, they have acquired great wealth and a high position. One of their body (Jemsetjee Jejeebhoy), whose father was a buyer and seller of bottles, and so acquired the sobriquet of *bottly-wallah*, was created a knight by patent of Queen Victoria. The charities of the Parsees are extensive and munificent. They contribute largely to institutions erected for the benefit of Europeans and Hindoos. See AUGIAREE.

PARVATI, or **PARBUTTEE**. According to Hindoo mythology, the goddess Bhavani (or nature), divided herself into three females, for the purpose of marrying her three sons, Brahma, Vishnu, and Siva; to the last of whom she united herself under the name of Parvati. Some accounts make *Parvati* the daughter of Brahma, in his earthly form (or *avatar*) of Daksha, named Suti. Parvati is the goddess of a thousand names; and both her forms and powers are more various and extensive than those of any of the other Hindoo deities. She acts, sometimes dependent on, at others wholly independent of, her husband, Siva. Parvati has been described under numerous forms; but they are only variations of the more important ones, Bhavani, Devi, Door-ga, and Kali. As Parvati, she is described of a white; as Kali, of a dark blue or black; and as the majestic and tremendous Door-ga, of a yellow colour.

PATNA, a city in India, in the province of Bahar, situated on the south side of the river Ganges, which is here, during the rainy season, five miles wide, in Lat. 25 deg. 37 min. N., Long. 85 deg. 15 min. E. It is the capital of the province, large, but irregularly built, and contains about 300,000 inhabitants. It has always been a place of considerable trade, and was resorted to at an early period by the English, Dutch, French, and Danes, who all had factories here.

PAUL, a small tent, used for the ac-

commodation of sepoy and private soldiers in the Bengal army. It is likewise used by officers as a cooking tent, or a shelter for their domestics.

PAVANA, in Hindoo mythology, the god of the winds, generally represented sitting on a deer, holding in his hand a hook for guiding the elephant.

PAWN, **PAUNSOOPAREE**, the leaf of the betel-nut plant. It is chewed by the natives, and prepared in the following manner:—The leaves are cleaned and the stalks removed up to their very centres; four or five leaves are then laid one above the other, when the upper one is smeared with shell-lime, a little moistened with water. The seeds of the *elatchee*, or cardamom, are added, together with about the fourth part of a betel-nut (the areka), and, the whole being lapped up by folding the leaves over their contents, the little packet is kept together in its due form, which is usually triangular, by means of a slice of betel-nut, cut into a thin wedge, so as to transfix it completely. It is in its prepared state that the *pawn* acquires the name of *paunsooparee*. The chewing of pawn (which occasions the saliva to be tinctured as red as blood) is certainly fragrant, and an excellent stomachic; but its too frequent use produces costiveness, which, in India, ever induces serious illness. The saliva will not be tinctured, if the *churram* (*i. e.*, the lime) be omitted; hence it is evident that the alkali produces the colour from the juices contained in the *pawn*. The colour thus obtained does not stain linen. Some use the *k'hut*, which is the same as our *Terra Japonica*, and is procured by bleeding various kinds of trees, principally the mimosa, abounding in most of the jungles (or wildernesses). Some persons attribute the blackness of the teeth, in both males and females, throughout India, to the use of the *pawn*; under the opinion that the discoloration is effected by the lime

blended therein. Such is, however, wide of the fact: *pawn* is found to be highly favourable to the gums when the lime is omitted; and so sensible are those who chew it of the bad effects produced by the alkali upon the enamel of the teeth, that in order to preserve them from corrosion, they rub them frequently with the preparation called *misse*; thereby coating them with that black substance, which does not readily give way, even to the most powerful dentrifice.

PEADAIL, the name by which peons (q. v.) are known in Bengal.

PED'R SUKTEH, Persian. The most common term of abuse in a Persian's mouth. It implies one whose father is burning in eternal fires.

PEEK-DAUN, an Indian spitting-pot, made generally of *phool*, which is a very tolerable kind of *tuten ague*.

PEEPUL, an Indian tree (*ficus indicus ficus religiosa*). It is found in great abundance, and, as some suppose, grows spontaneously; assuredly it rises in most extraordinary places, and often to the great detriment of public buildings, growing out of the cement which connects stones and bricks, and by the violence of its pressure gradually destroying the edifices. The branches of the young peepul afford a grateful shade, and the growth of the tree is, therefore, encouraged by the natives. It makes its appearance by the sides of the flights of stone-steps leading down to bowlies or large wells, above the domes of mosques, through the walls of gardens, &c. No Hindoo dares, and no Christian or Mahomedan will condescend to lop off the heads of these young trees, and, if they did, it would only put off the evil and inevitable day, for such are the vital powers of their roots, when they have once penetrated deeply into a building, that they will send out their branches again, cut them off as often as you may, and carry on their internal attack with undiminished vigour. "No wonder,"

says Colonel Sleeman, "that superstition should have consecrated this tree, delicate and beautiful as it is, to the gods. The palace, the castle, the temple, and the tomb, all those works which man is most proud to raise, to spread, and to perpetuate his name, crumble to dust beneath her withering grasp. She rises triumphant over them all in her lofty beauty, bearing, high in air, amidst her light green foliage, fragments of the wreck she has made, to show the nothingness of man's greatest efforts." In the very rudest state of society, among the woods and hills of India, the people have some deity whose power they dread, and whose name they invoke when much is supposed to depend upon the truth of what one man is about to declare. The peepul tree being everywhere sacred to the gods, who are supposed to delight to sit among its leaves and listen to the music of their rustling, the deponent takes one of these leaves in his hand, and invokes the god who sits above him, to crush him, or those dear to him, as he crushes the leaf in his hand; if he speaks any thing but the truth; he then plucks and crushes the leaf, and states what he has to say. The large cotton tree is, among the wild tribes of India, the favourite seat of gods still more terrible, because their superintendence is confined exclusively to the neighbourhood, and having their attention less occupied, they can venture to make a more minute scrutiny into the conduct of the people immediately around them. The peepul is occupied (according to the Hindoos) by one or other of the Hindoo triad, the god of creation, preservation, or destruction, who have the affairs of the universe to look after, but the cotton and other trees are occupied by some minor deities, who are vested with a local superintendence over the affairs of a district, or, perhaps, of a single village.

PEER. See WULLEE.

PEERALEE, a Hindoo who has lost caste by intercourse with Mahomedans.

PEERAN, from *peer*, a confessor, or spiritual guide. Lands set apart for a peer; a Moslem grant.

PEGU, a town in the country of Ava, in Asia, formerly the capital of the kingdom of Pegu, situated about ninety miles from Rangoon. It was taken in the year 1757 by the Burmese, under Alompra, who destroyed the city, leaving only the temples, and dispersing all its inhabitants. In 1799, the Burmese government ordered it to be rebuilt, but it has never recovered its former consequence, and is now little more than a large, open village.

PEISH, KHIDMUT, Persian. A body servant.

PEISHWA, guide, leader. The title of the last prime minister of the Mahratta government.

PENANG, an island of Asia, situated opposite to the coast of Queda, in Malaya, from which it is separated by a strait two miles broad. It is of an irregular four-sided figure, containing about 160 square miles. It is mountainous and woody, well supplied with water and well-cultivated. Its principal article of produce is pepper. It also yields betel, coffee, spices, sugar, rice, kayapootec oil, and caoutchouc, commonly named Indian rubber. In the forests there is also abundance of excellent timber. The town of Penang, called by the English George Town, with a fort named Fort Cornwallis, is situated on the north-eastern corner, in Lat. 5 deg. 25 min. N., Long. 100 deg. 19 min. E. The hill overlooking the town, on which the flag-staff is placed, is the highest point in the island, its elevation being 2248 feet above the sea. This island, called by the English Prince of Wales' Island, and by the natives Pulo Penang, was granted, in 1785, by the King of Queda, as a marriage portion with his daughter, to Captain Light, of an English country ship,

and by him transferred to the British government. In 1800, the King of Queda further sold to the British a tract on the main land opposite, now called Province Wellesley. Penang is believed to have been peopled by the Malayas or others in early times; but, when taken possession of by the British, it was one large forest, with no inhabitants, excepting a few fishermen on the coasts. Its population is now about 50,000, comprising a mixed assemblage of almost all the nations of the East, about one-half being Malays.

PENDALLS, huts, temporary barracks. The term is only used in Western India.

PENNAR, the, a river in India, which rises in the hills near Nundydroog, in the province of Mysore. It runs northward until near Gooty, in the province of Balaghat, when it runs to the eastward, and flows between Northern and Central Carnatic into the Bay of Bengal, near Nellore.

PEON, a chuprassy, or messenger, who carries letters, runs by palankeens, stands behind carriages, and is also a functionary of consequence. When forming part of the official establishment of a civil servant, he is feared, hated, and outwardly revered by the natives of the district; for then he acts as bailiff, process-server, and all manner of hateful things, and invariably turns his power into a source of unlawful profit, from exactions and general corruption.

PERGUNNAH, the largest division of a land in a zemindarree.

PESHANUM, a species of fine Indian rice; the *peshanum* harvest begins about the latter end of January, and ends about the beginning of June.

PESHAWUR, a city in the country of Afghanistan, in Asia, situated in Lat. 34 deg. 6 min. N., Long. 71 deg. 13 min. E. It stands in a well cultivated populous plain, forming a circle of about thirty-five miles across, and nearly surrounded by mountains. This city was founded

by the Emperor Acbar, and from its convenient situation between western Afghanistan and India, it has become a place of considerable commerce. Its population is estimated at 100,000, principally of Indian origin. It was captured in 1825 by Runjeet Singh, and has since remained in possession of the Sikhs.

PESHCAR, a chief agent in India, or manager; chief assistant.

PESHCUSHT, Hindostanee. A present, particularly to government, in consideration of an appointment, or as an acknowledgment of any tenure. Tribute, fine, quit-rent, advance on the stipulated revenues. The tribute formerly paid by the *Poligars* to government. The first fruits of an appointment, or grant of land.

PETTAH, the suburbs of a fortified town in India.

PETTARAH, a square box, formed of tin and painted green, or a basket of rattan work covered with wax cloth impervious to rain, and of a size adapted to the reception of twenty (or more) pounds' weight of clothes, &c. A pair of pettarahs, slung at either end of a bamboo four feet long, form a load for a banghy-bearer, and are generally made to contain the wardrobe and et ceteras of a dawk traveller.

PEYTUN, properly **PUTTUN**, a town in India, in the province of Berar, situated on the river Godavery, in Lat. 19 deg. 26 min. N., Long. 75 deg. 35 min. E. This place was formerly noted for the manufacture of cloths, with beautiful gold, silver, and silk borders.

PHANSEEGHAR. See **THUG**.

PHARSAGH, a Persian mile; sometimes called *fursuk*, or *fursung*.

PHILIPPINE ISLANDS. See **MANILLAS**.

PHOONGEE, a Burmese priest of the Buddhist persuasion, who inhabits a Keoung, or monastery.

PILAO, **PILAFF**, a favourite dish in Persia, and not disrelished in India. It consists of rice, meat (chiefly fowl or mutton), raisins, almonds, chillies, cardamoms, all boiled together, and

served up with a sweet gravy and fried onions.

PINDARRAS, freebooters inhabiting Central India. The name of Pindarra may be found in Indian history as early as the commencement of the last century; several bands of these freebooters followed the Maharratta armies in their early wars in Hindostan. They were divided into *Durrahs*, or tribes, commanded by *Sirdars*, or chiefs; people of every country, and of every religion, were indiscriminately enrolled in this heterogeneous community, and a horse and sword were deemed sufficient qualifications for admission. A common interest kept them united; the chiefs acquired wealth and renown in the Maharratta wars; they seized upon lands which they were afterwards tacitly permitted to retain, and transmitted, with their estates, the services of their adherents to their descendants. In 1814 they entered the province of Bahar, and threatened Bengal; and in the two following years invaded the British territories under Fort St. George. Passing with the rapidity of lightning through the country of the Nizam, they suddenly broke in upon the defenceless district of Guntoor, and in an instant spread themselves over the face of the country, everywhere committing the most shocking and wanton atrocities. In 1816, they returned with redoubled numbers, and extending themselves from the coast of the Concan to that of Orissa, threw the whole southern part of the peninsula into a state of alarm. They again passed without difficulty, and without opposition, through the dominions of our then allies, the Peishwah and the Nizam, carried fire and sword almost from one end to the other of the district of Ganjam, and returned home laden with the spoil, and stained with the blood of our subjects. The result of these daring attacks on the British territories and those of our allies, was the complete overthrow of these rapacious tribes,

and, from our since extended control over Central and Western India, it may be hoped for ever. A pleasant writer has described the Pindarra in the following familiar manner:—"The Pindarra was a very devil-may-care sort of a personage in practice, though wanting in that dash and romantic attribution, which render the brigand of Europe so truly and justly interesting to young ladies, and so very terrific and coolly-through-the-head-shooting to imaginative young gentlemen. The Pindarra was a coarse, unsentimental ruffian, whom a slight show of opposition always caused to keep his distance; but as his fierceness of deportment and apparent fury generally put the villagers into as great a fright as he would otherwise have been in himself, he contrived, for many years, anterior to 1816, to have every thing so much his own way, that he had a thorough notion of his invincibility, and the smallest Pindarra believed himself a Rustum, at the lowest computation. Neither sex nor age spared he, if he thought that by so doing he would miss a single rupee or the thinnest silver ornament, and he would tear away ear and all, to secure the multitudinous ear-rings, if there was any inconvenient struggling, or if other circumstances induced him to be in a hurry. But in the generality of cases he preferred inflicting torture to dealing immediate death; for, as dead men tell no tales, while tortured ones tell almost any thing they are asked to tell, the Pindarra did not choose that the secret of the hidden treasure should be buried in the owner's grave. Wherefore, when a gentleman villager—one evidently well to do in the world—was suspected of having treasure elsewhere than about his ill-used person, he had spear points, pincers, and similar pleasant applications, put to his natural sensibility, on the principle, perhaps, of Dousterswivel's divining rod; but the panacea was a heap of

fine fresh chillies, pounded and put into a tobra (horse's nose-bag), and the same tied over the recusant's face, inasmuch that he had to inhale *that*, or go without, which latter procedure, if, on the voluntary principle, was next door to suicide. In this manner did the Pindarra horde, numbering from thirty to fifty thousand men, lay all India under annual contribution for a series of years; robbing, slaying, and devastating, with virtual impunity; and even supported by the Mahratta princes of the time, who shared in the general plunder, and regularly treated with the bandit chieftains. But the Marquis of Hastings put an extinguisher on them at last, and thousands of villages now stand in safety which formerly used to be sacked or harried, when the nullahs (minor rivers) became fordable, after the rains, with greater regularity than the border countries of Britain in the days of Scott's idolatry. The horse of the Pindarra was of the ragged order to look at, but he had infinite pluck, and would go his forty or fifty miles at a stretch, as a thing to which he was by no means unaccustomed. He had balls given to him, in which opium was an ingredient, and these used to stimulate him to first-rate exertion, especially if the Company's cavalry were hanging on his rear!"

PISH PASH, an Indian dish; weak broth thickened with rice, and a fowl pulled to pieces.

PODAR, a money-teller, or changer.

POINT DE GALLE, generally called Galle (Gal-la in the Cingalese language), a port and town in the island of Ceylon, seventy-two miles south of Colombo, in Lat. 6 deg. 1 min. N., and Long. 80 deg. 20 min. E. The fort is about a mile in circumference. The houses in general are good and convenient; and though some of the principal streets are narrow and hot, it is reputed, upon the whole, one of the most healthy and agreeable stations

in the island. There is a Dutch church, in which divine service is performed in Portuguese by a government proponent. Besides this, there is a chapel belonging to the Wesleyan missionaries, and a Mahomedan mosque. The Pettah, which is separated from the fort by the esplanade, is extensive, and contains several good houses, occupied chiefly by government servants. The steamers plying between Bengal, Madras, and the Red Sea, coal here.

POITA, or **ZENNAAR**, the sacred thread of the Hindoos. Various ceremonies are attendant upon Hindoo boys between infancy and the age of eight years. After that age, and before a boy is fifteen, it is imperative upon him to receive the poita, zennaar, or sacred thread. The sacred thread must be made by a Brahmun. It consists of three strings, each ninety-six hands (forty-eight yards), which are twisted together; it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder (next the skin, extending half-way down the right thigh), by the Brahmuns, Ketrries, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisyas at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts. The Hindoos of the Sudra caste do not receive the poita. The ceremony is considered as the second birth of the Hindoo. A boy cannot be married till he has received the poita.

POLIGAR, head of a village district. Military chieftain in the peninsula, similar to a hill zemindar in the Northern Circars, the chief of a Pollum (q. v.)

POLLUM, in the peninsula of India, means a district held by a Poligar (q. v.); also a town.

POLONGA, or **TIC POLONGA**, a

venomous serpent inhabiting the island of Ceylon. Its bite destroys life in a few minutes.

PONCH-GHUR (punch-house), the name given by the natives of the lower orders of Indians to an hotel. Punch must have been a common drink with the early Portuguese settlers or visitors, for we find it in use, to signify an hotel or public-house, at each of the presidencies.

PONDICHERRY (**PHOOL-CHE-REE**, or **POODOO-CHEREE**), a city in India, in the province of Central or Middle Carnatic, situated on the coast, about ninety miles south from Madras. It is a handsome, well-built city, belonging to the French, and was once the most splendid European settlement in India, though now much decayed.

POODOOCOTTA, a town in India, in the province of Southern Carnatic, the capital of the district of Tondiman's country, situated in Lat. 10 deg. 28 min. N., Long. 78 deg. 58 min. E., is a remarkably clean, well-built town, of modern erection.

POOJA, Hindoo worship.

POONA, a city in India, in the province of Bejapore, situated about thirty miles to the eastward of the Western Ghauts, or Mountains, in Lat. 18 deg. 30 min. N., Long. 74 deg. 2 min. E. It stands on an extensive open plain, and is considered one of the best-built native cities in Hindostan. The small rivers Moota and Moola unite at this place, and form the Moota Moola, which flows into the river Beema; and it is thus possible, during the rainy season, to effect a journey by water in a light canoe, from within seventy-five miles of the west coast of India to the Bay of Bengal. Under the Peishwa's government, Poona was the capital of the western Mahratta empire, and it was here that the chiefs were accustomed to assemble every year with their followers for the celebration of the Dusseera, before setting out upon their plundering excursions into the neigh-

- bouring countries. It is now the principal English military station of the province, and contains about 100,000 inhabitants.
- POONAS**, or **POONASS FUSSIL**, cotton harvest. Small grain harvest in the Northern Circars.
- POONYUM PATAM**, literally, a fair or equitable *pottah*, or written engagement. A lease where the rent and interest of the sum advanced by the Indian tenant to the landlord seem security for each other.
- POORAH**, an Assamese word, signifying a piece of land containing 52,900 square feet, and is nearly equivalent to a Scotch acre, or three and a half Bengal beegahs.
- POORANICK**, a Hindoo lecturer, by caste a Brahmun. These people live by reading to the people the "Pooruns," which are written in the Sanscrit and Pracrit (ancient and modern) languages, and explaining to the hearers in the latter, the former language being hardly understood by unlettered Hindoos. After reading the "Pooruns" they collect money, fruits, and sweetmeats, and depart.
- POOROOPA**, enaums, or grants of land, paying a fixed money rent or tribute in the Dindigul and Tinnevely provinces.
- POPULZYES**, a clan of the Doorance tribe of Afghans.
- POREBUNDER**, a town in India, in the province of Guzerat, on the south-western coast of the peninsula, in Lat. 21 deg. 39 min. N., Long. 69 deg. 45 min. E., is large and populous, and one of the principal trading ports of Guzerat.
- POSHAUK**, a breast-plate worn by the Mahrattas and Rajpoots in former times.
- POTAIL**, or **PATEL**, headman of an Indian village, who collects the rents from the other *ryots* therein, and has the general superintendence of its concerns. The same person who in Bengal is called Mocuddim, and Mundul (q. v.)
- POTTAH**, a lease granted in India to the cultivators on the part of go-
- vernment, either written on paper, or engraved with a style on the leaf of the fan palmira tree, by Europeans called *cadjan*.
- PRACRIT**, modern Hindostance.
- PRAHU**, or **PROW**, a small vessel used to navigate the Malayan Archipelago.
- PRASHARIES**, strolling players in Hindostan.
- PREM SAGOR**, a Hindostance legend, one of the books usually put into the hands of students of the language. Amid a vast deal of fable and exaggeration, there is a strong vein of probability running through this legend, which seems to be founded upon historical facts, and is, perhaps, as true as the Trojan war. The assertion that there were rival kings, and empires so near to each other as Muthura and Delhi; that the Chanderee Raja was a powerful prince, Benares an independent kingdom; and that the defeated Yudoobunsees retired to a fortified city, in a circumscribed territory, allows the truth to peep out, and proves that this is nothing more than a history of wars between petty tribes, inhabiting tracts, which, in all probability, were far less populous than at this time, being in a great measure covered with the extensive forests, which are herein described as such interminable jungles. Sir Walter Scott has observed, that the eras by which the vulgar, in remote ages, compute time, have always reference to some period of fear and tribulation, and they date by a tempest, a conflagration, or a burst of civil commotion. Accordingly, that Krishn was a cunning adventurer, who, with the help of his brother's strength and valour, took advantage of the unpopularity of the ferocious Kunsu, to dethrone the reigning monarch of Muthura, and carve out a principality for himself, seems to be near the truth; and it is not without many a parallel in the more authentic and more modern histories of all nations. The times

were out of joint, as appears from the great war of the Kooroos and Pandoos: these families, originally, it is supposed, from Kashmeer, or perhaps still farther north, from Tartary, and so far strangers and conquerors in the land, are almost prototypes of what subsequently occurred among the Mahomedans, whose downfall, as the ruling dynasty paramount of Hindostan, was precipitated by their intestine divisions; and the contests between Moghul and Puthan, which have ultimately terminated in the subversion of almost all Moosulman rule. But, if the Prem Sagor be interesting as shadowing forth, however dimly, the ancient and obscured chronicles of past ages, it is not less so when viewed as a picture of the manners of Eld in the East, which, on examination will prove that there existed a very great similarity to those of the better known nations of very ancient times. In the Prem Sagor, we meet with descriptions of customs and weapons not altogether obsolete at this day, though superseded among those with whom we are most familiar, by others of more modern date: yet sometimes, among the retainers of the more rude and isolated chieftains, may be seen arms of the ancient time; and perhaps among the fastnesses of Chanderee and other little-visited fortalices of the Deccan, may be deposited papyrus like that which furnished forth the legions of Yoodhishtira and Duryodhuna, 3000 or, at the lowest computation, 1400 years before our era; which last is a century prior to Pope's date of the Siege of Troy. The greater facility for acquiring Persian, added to the circumstance of few Hindoo books being accessible, save under the difficult and mysterious veil of Sanscrit, has led most military men in India to pursue the former literature; and, as a consequence, their knowledge of the ancient state of India is confined to a smattering of the reigns of half a

dozen of the more prominent Moosulman emperors of Delhi, the oldest of whom is scarce of 800 years standing, identical with the period of our own Norman conquest; while the whole of the purely Hindostance history is a sealed book to the very men whose lives are passed among the posterity of the Sun and Moon, and the, to this day, sectaries of Rama and Krishna. The predilection for Persian literature may also be ascribed to our being early imbued with Moosulman fragments and chronicles, through Spain, the Crusades, and Turkey; from our boyish delight in the Arabian Nights (borrowed, possibly, from these very Hindoos), and from tales of genii and fairies, David and Solomon, with whom we are familiar from our very earliest youth: but it cannot be doubted that this preference has much contributed to keep us in ignorance of the current language of Hindostan Proper, which, in many districts, is still little adulterated by admixture of Persian words. The histories of India, too, usually placed in the hands of destined sojourners in the land, are ill-adapted to encourage them to study the language of the Hindoos: Mill, more especially, seems to assume rather the tone of a controversialist, desirous of throwing odium and ridicule upon that nation, than of a faithful and philosophical historian. He ridicules their pretended antiquity, which, however, on comparison with our own received accounts, brings the commencement of their Cali yoog to within 700 years of the Flood, while he might charitably conclude the legends of the three former eras to be but exaggerations, monstrous, 'tis true, of traditions respecting the antediluvians, whose stature and longevity are, in our own scriptures, shown to have been far above the present standard. Deeply imbued with western lore, most men of literary habits resorting to India have

been generally incapacitated for an impartial judgment of the pretensions of the East: and many, being of the clerical profession, have added religious disgust to other antipathies. Thus, Mr. Ward, in his excellent work, expressing his horror at the bloody sacrifices of Kalee, describes one by the Rajah of Burdwan, when he immolated some hundreds of goats and other animals, the whole temple being one slaughter-house, slippery with gore and filth, and resounding with the cries of dying victims: forgetting that such things are inseparable from the slaying of beasts, and must have equally occurred in the hecatombs of Greece and the memorable dedication of the Temple of Solomon, when 20,000 oxen and 100,000 sheep bled before the altar. The Prem Sagor, as a text-book, should be in the hands of every officer of the Indian army who has hope and energy to pant for and obtain distinction. A diligent study of its pages may avail to enable military men gradually to wean the minds of those natives with whom they come in contact from a debasing superstition on many points, which are, in reality, mere history, disguised and exaggerated by priestcraft and cunning. It has been said that the natives of India, as a body, are more intimately acquainted with the wars of the Kooroos and Pandoos, &c., than with the modern victories of the last century. These traditions, therefore, so difficult to eradicate, may, by a more diffused knowledge of them among Europeans generally, give us weapons to combat the erring faith built upon them: treated as mere histories of human beings, proved to be impious impossibilities as predicated of divine beings, they will find their own level as legends of old; and, no longer pernicious to the religious feelings, or degrading to the understandings of men, they may be gradually stripped of their absurdities and indelicacy, and form the groundwork of sen-

sible chronicles of Hindostan, incentive of honest pride and patriotism in her regenerated and disabused children, and a monument of the zeal and philanthropy of her enlightened rulers. The strong affinity of some circumstances of Krishna's early history to those of our Saviour's, such as the massacre of the innocents, the flight, &c., cannot fail to strike the student, and, together with the similarity of the names Krishna and Kristus, are undoubtedly singular coincidences. Mr. Colebroke has devoted much time and research to the elucidation of this mystery, which, it seems probable, may have arisen from vague accounts of the Messiah's birth penetrating to India, and being rudely incorporated with the legend of Krishna, whose name, however, has no real affinity with Kristus, being merely an epithet, signifying "black," his real name being Kunhya. However this may be, it cannot affect the *historical* part of the Prem Sagor, which, as referring to events better known, and more prominent than the early childhood of the hero, is probably more consistent with facts in the main: since, though it would be easy to introduce foreign incidents into the obscurer years of the young conqueror, there must have been less facility in tampering with matters which were familiar traditions among a people so tenacious of ancestry as the Hindoos, and in which the ancestors of many then living must have been implicated.

PRIT'HIVI. Prit'hivi, the goddess (in Hindoo mythology) of the earth, is a form of Lakshmi, or of Parvati. Her husband is Prit'hu, produced in strict accordance with mythological extravagance, by churning the right arm of a deceased tyrant who had died without issue, that he might have a posthumous son, who is represented as a form of Vishnu. This primitive couple appear to have quarrelled in a very primitive manner; that is, the mother of nature

became sulky, and would not supply her husband or his family (mankind) with food. Prit'hu, in consequence, beat and wounded her: on which she assumed the form of a cow, and complained to the gods; who, having heard both sides of the question, allowed him and his children to treat her in a similar manner whenever she again became stubborn and sulky. As a form of Lakshmi, Prit'hivi is the Indian Ceres. Daily sacrifices are offered to her. The Hindoos divide the earth into ten parts, to each of which a deity is assigned.

PUCHESEE, the game of "twenty-five," much in vogue among the Hindoos.

PUCKALLY, a man who, in the Indian peninsula, carries water in leathern bags or skins, on a bullock. He is called a Bheestic in other parts of India.

PUGGREE, the turban of the native of India. The variety of this head-gear is infinite. It consists of all sorts of materials, and is of every kind of colour. Folds of white muslin are, however, the most usual material, but there is no describing the diversity of form given to them. The banyans of Western India wear ample turbans with a projecting peak; the baboo of Eastern India twists his puggree into the semblance of a barber's basin inverted; the sircars, keranees, shraffs, and rajahs wear small turbans of inelegant cushion shapes on the crown of their heads. None of them, indeed, conform to English notions of Oriental elegance. In Turkey alone is the tastefully-folded turban, with its flowing ends, to be seen.

PUGGREE BUND, turban wearers, a term employed by the natives of Bengal to distinguish the people of the country from the Europeans or Topce Wallas (*hat men*).

PULICAT, a town in India, in the province of Central or Middle Carnatic, situated on the sea-coast, about twenty-five miles north from Madras.

It formerly belonged to the Dutch, who established themselves in it in the year 1609. The town stands on the bank of a lake, of about forty miles in length and six in breadth, which communicates by means of a canal with Madras.

PULSEE, one of the numerous subdivisions of Hindoo castes. They chiefly profess the healing art in Western India, and are, in their medical capacity, called Josees. They have a small dispensary in their own houses, and although they scarcely believe in European medicines, and know little or nothing about anatomy and chemistry, preferring the use of "simples" and jungle roots, their services are much in demand among the natives and Eurasians.

PUMPLENOSE (*citrus decumanus*). There seems no doubt with botanists that Java is the native country of this fine fruit, of which the best varieties almost rival a good orange, and its easy growth and abundant bearing make it in fact pretty nearly the orange of the inter-tropical country, or where, from want of elevation or peculiarity of soil or climate, the orange is difficult to rear. This is the case in Calcutta, which is supplied with oranges from the Sylhet Hills. In the West Indies this fruit is called the shaddock, and is said to be so named after the captain of the ship who brought it from the East, which seems probable, for it is not mentioned in the writings of the early Spanish authors. The varieties of the fruit are numerous, and of all degrees of flavour, from that of a rich sugary orange, melting in the mouth, to a tough half-sour and half-dry taste, which prejudices many against the fruit. It is a singularity that the trees which bear very fine ones one year, will give but indifferent ones the next; but this may be owing to the utter want of all care and culture which our tree-fruits invariably experience. A tree which gives fruit is, to the native of

Bengal, something so ready-made to his hand, that he does not seem even to suspect it can be improved. In Upper India, where, through their Tartar, Persian, and Afghan neighbours and conquerors, they have some ideas of gardening, and even books upon it, much more attention is paid to these matters, but the climate there becomes too severe for the Pumplnose. There can be no doubt from the richness of flavour of the finer sorts, that they are susceptible of vast improvement. The sherbet prepared from them is a most grateful drink to the sick, and the fruit itself, if good ones can be had, is an invaluable sea stock.

PUN, Hindostanee. A handful of cowries, equivalent to twenty gundas. Five puns, or 400 cowries, constitute one anna, the sixteenth part of a rupee.

PUNAH-BE-KHODAH! Persian. "May Heaven protect us!"

PUNCHAIT, or **PUNCHAYET**, five assembled. An assembly or jury of five persons to whom a cause is referred for investigation and decision. An ancient Hindoo establishment.

PUNDIT, a learned Brahmun.

PUNGANOOR, a fortified town in India, in the province of Balaghat, situated about fifty miles north-west from Vellore, in Lat. 13 deg. 21 min. N., Long. 78 deg. 3 min. E. It is the residence of a Polygar, generally styled the Punganoor Rajah, who holds the town and a small adjoining district under tribute to the British.

PUNJAB. See **LAHORE**.

PUNJAH, land in India that cannot be easily watered by artificial means, depending chiefly on the falling rains for irrigation, and, therefore, unfit for the cultivation of rice.

PUNKAH, a fan. The heat of the climate of India renders the constant use of a fan so indispensable, that in European houses there is usually a permanent one fixed in all the principal apartments, and kept in

motion by one of the bearers of the establishment. This description of punkah is formed of a thin kind of canvass stretched over an oblong frame work of from six to ten feet in length, and three feet in width, and suspended from the ceiling of the room to within four feet of the table. A rope attached to the centre of the punkah, and carried high above the heads of the occupants of the apartment, passes through an aperture in the wall, outside of which the servant sits and pulls the punkah. The agitation of the machine keeps the room, which would otherwise, at times, be insupportable, pleasantly cool. Many persons take much pride in their punkahs, decorating them with gold mouldings and ornaments, or painting them in distemper to correspond with the walls, and finishing them with a fluted lincn fringe. The *hand* punkahs, which are of various dimensions, are formed of the leaf of the cocoa-nut tree (see **TALIPOT**), or of kuss-kuss, silk, or tale, but the latter are more for ornament, on occasion of bridal processions, nautches, &c., than for any useful purpose.

PURANAS, Hindoo mythological poems.

PURDAHs, curtains made of *Kurwah* (or *guzzy*), or both mixed in perpendicular stripes of eight or ten inches wide each; some are of shalloon, perpet, or very coarse broad cloth. Those *pardahs* which are made of *Kurwah*, or other cotton stuff, are generally quilted with cotton, or are composed of many folds, or have coarse blankets inlaid between their outer coatings. Their best use is certainly to deaden sounds; hence, they are advantageously suspended outside the doors of sleeping or other retired apartments; when by closing the doors, privacy and quiet may usually be effected. The presence of a *pardah* usually indicates the exclusion of males; and that the apartments, within that entrance,

are devoted to the accommodation of ladies.

PURHARIAHS, or Hill People, of mountainous districts in India. These people are in some places more immediately distinguished by the designation of *Dangahs*; they are of small stature, extremely poor, rather squalid, but capable of undergoing great fatigue. They are wonderfully adroit in the exercise of the bow; and, after performing the little labour needful for the cultivation of the valleys, generally repair, at certain seasons, to the military and civil stations in the neighbouring districts of Rhamgur, &c., where they serve as dawk bearers. Some thousands of them have of late years emigrated to Mauritius, Demerara, Trinidad, and other West India colonies, where they are found of great utility on the sugar plantations.

PURRAMPOKE, land in India utterly unproductive, such as sites of towns and villages; beds of rivers, and, in some cases, of tanks; roads and extensive tracts of stony and rocky ground where no plough can go.

PURVOE, the sircar of Western India, Bombay, the Deccan, &c. See **SIRCAR**.

PURWASTEE, favour, protection. You *purwastee* a native when you cast the shield of protection over his misdeeds, or advance him in life. It is a word constantly in the mouths of dependents in India, but more particularly used when they have any great favour to ask.

PUSSEREE, a five seer weight, in very general use in India.

PUTTEE, the name of a low caste of people who till the land in *Tanjore*, and are considered the slaves of the soil.

PUTTOO, a species of coarser and thicker manufacture of the refuse shawl goat-wool, mixed with the long hairs. It is always of the colour of the hare's skin, and extremely warm.

PUTTUN, a town in India, in the

province of Guzerat, situated on the south side of the Suruswate river, in Lat. 23 deg. 48 min. N., Long. 72 deg. 2 min. E. This was the ancient capital of Guzerat, and was formerly styled Nuhowala.

PUTTUN, Hindostanee. Regiment, battalion.

PUTTUN-SOMNATH, a place in India, in the province of Guzerat, on the south-west coast of the peninsula, in Lat. 20 deg. 53 min. N., Long. 70 deg. 35 min. E., is noted on account of its celebrity as a place of pilgrimage for the Hindoos. There was formerly a temple here, in which was an idol of very great repute. Mahmood, of Ghuznee, allured by the report of its riches, attacked and captured the town in 1024, and destroyed the idol. The Brahmuns entreated him to spare the image, and even offered a very large sum of money for its ransom, but Mahmood was deaf to their solicitations. The idol was broken in pieces, when, to the agreeable surprise of the Mahomedans, an immense store of precious stones, as well as of money, was found concealed inside it. The idol was, in fact, the treasury of the Brahmuns, who had, therefore, good reason for the great love they professed towards it. The gates of the temple were carried to Ghuznee as trophies, but in the year 1842 the British troops brought them back to India.

PYCAUST, Hindostanee. An inferior or under-tenant. The term applied to lands, means cultivated by an under-tenant or peasant belonging to another village.

PYCAUST RYOTS, Hindostanee. Under-tenants or cultivators. Those who cultivate lands in a village to which they do not belong, and hold their lands upon a more indefinite tenure than the *khode khosht ryots*, the *pottahs*, or leases under which they hold, being generally granted with a limitation in point of time.

PYJAMAS, trousers, generally applied to loose and capacious panta-

loons, supported by a tape or silk cord drawn round the waist. Many of these (composed either of silk, long-cloth, or gingham) are made to cover the feet entirely, and so protect them from the attacks of musquitoes.

PYKE, a foot messenger. A person employed in India as a night watch in a village, and as a runner or messenger on the business of the revenue.

Q.

QUEDAH. See **MALAYAH**.

QUI-HYE! QUI-HI! or KOEE-HYE!

“Who is there?” or “Who waits?” In domestic establishments in Bengal, where no bells are used, a servant sits outside the room in which his master or mistress may be, and is summoned to the presence by the foregoing exclamations. Hence, the Europeans who reside in Bengal are called *Qui-hyes*, to distinguish them from the residents of Bombay, Madras, or Ceylon.

QUILON (KOOLLUM), a town in India, in the province of Travancore, situated on the coast, in Lat. 8 deg. 53 min. N., Long. 76 deg. 39 min. E. This was formerly the principal town of the province, and is still a place of considerable native trade.

R.

RACKI, arrack, or indeed spirits of any kind. The word is in use in Persia and Asia Minor.

RADHUMPORE, in the province of Guzerat, in Hindostan, situated in Lat. 23 deg. 40 min. N., Long. 71 deg. 31 min. E., the residence of a Mahomedan chieftain, the descendant of the last Mahomedan governors of the province of Guzerat.

RAHDAHS, Persian. Guards or keepers of the road; a sort of police established at particular stations for the purpose of collecting duties, pre-

serving the peace, and protecting travellers against thieves and robbers.

RAHDARREE, Hindostanee. Keeping the roads. The term applied to duties, means those collected at different stations in the interior of the country from passengers, and on account of grain and other necessities of life, by the *Zemindars* and other officers of government, being a branch of the Sayer.

RAHU, in Hindoo mythology, is by some called the son, and by others the grandson of Kasyapa, and is the planet of the ascending node. He is also variously represented on a lion, a flying dragon, an owl, and a tortoise. He is worshipped in misfortune, and to avert the approach of evil spirits, malignant diseases, earthquakes, comets, &c., and especially during an eclipse. He is represented without a head, which is supposed to belong to his other portion.

RAJAH, king, prince, chieftain, nobleman. A title in ancient times given to chiefs of the second or military Hindoo tribe only.

RAJAMUNDRY, a district in India, in the Northern Circars, lying along both sides of the Godavery river, and from its being so well watered, is the most fruitful of all the Circars. About thirty-five miles from the sea the Godavery divides into two branches, and forms a triangular or three-cornered island, called Nagur, or Nagrum, containing about 500 square miles of ground, and very fertile. The Rajamundry forests in the hills along the southern bank of the Godavery abound with teak. The other principal productions of this district are sugar and rice.

RAJAMUNDRY (*Raja-muhundree*), a town in India, the capital of the district of the same name, in the province of Northern Circars, situated on the northern bank of the Godavery river, in Lat. 16 deg. 59 min. N., Long. 81 deg. 53 min. E., about fifty miles from the sea. It is a large

town. During the rainy season, the Godavery is here about a mile broad. Below the town it separates into several branches, forming a number of fertile deltas and large islands.

RAJE, the title, office, or jurisdiction of a rajah.

RAJ'HUN, the red flamingo. They frequent the lakes of the north-western provinces of India.

RAJMISTREE, Hindostance. A master mason or head mason; the man to whom the instructions are given on the occasion of building a house or other edifice.

RAJPOOTS, natives of the peninsula of Guzerat, commonly known under the name of Kattiwar. They are divided into several tribes, standing in power and wealth thus:—1. Jharejah; 2. Jhalla; 3. Goil; and 4. Jetwah. The Jharejahs, who are the most powerful and numerous of the Rajpoot tribes, are a branch of the family of Rao of Cutch, who in consequence of intestine feuds, left their country about A.D. 800, and having crossed the Runn at the head of the Gulf of Cutch, established themselves upon the ruins of the Jetwah Rajpoots and a few petty Mahomedan authorities which at that time existed in Halar. The character of the Rajpoot of Kattiwar is composed of the extremes of praiseworthy and objectionable qualities. He is hospitable to strangers, and will defend them at the expense of his life and property. Indolent and effeminate to an extreme degree, he will, in cases of emergency, or when his own interest is involved, be roused to an incredible exertion of energy and activity. As an enemy he is often cruel. Impatient of an insult or injury, though seldom or ever offering one, he is, upon the whole, an inoffensive character; but what may, perhaps, be considered the most admirable ingredient in the composition of his mind, is a certain pride of family, which raises him above the level of his neighbours,

and which, united with a passionate love of liberty and attachment to each other, forms a character, which, if it does not call for admiration from its virtues, is probably entitled to it on the score of novelty. In stature, he may be considered to exceed the natives of the Deccan, being generally tall, but not of a robust frame. The complexion of the respectable Rajpoot is generally fair; contour of the face, long; nose, aquiline; and eyes, large, but devoid of animation; the general expression of the face is pleasing. The Rajpoot women of high rank are often of an intriguing disposition, and always meddle in the affairs of their husband. Every rajah has several wives, each of whom has a separate establishment of friends, relations, servants, lands, and every thing else. Each is jealous of the influence of the others over their lord, who, by the time he is forty years old, is generally a victim of opium, tobacco, or spirituous liquors, and other exciting drugs. If one of the wives has offspring, the others practise deceit upon the family, and every woman of spirit has a son. Dissension and discord prevail, and it has become almost as rare an event for a rajah to leave this world in peace and quiet, as it is for a Rajpoot *guddee* to be filled by a person, the purity of whose birth is perfectly ascertained. This melancholy picture of the morals of Rajpoot ladies is confined solely to the higher classes; and the female sex in Kattiwar, generally speaking, are modest, chaste, and faithful to their lords, and kind and hospitable to strangers. As a proof of the former, there are few or no women of easy virtue in the villages, and those in the large towns are frequently natives of other countries. The word Rajpoot literally signifies son of a rajah or king.

RAMA CHANDRA, the seventh *avatar* of Vishnu, in the Hindoo mythology. In this *avatar* Vishnu

- appears in the person of a courageous and virtuous prince to punish a monstrous giant.
- RAMAYANA**, an epic poem in the Sanserit language, forming part of the Vedas.
- RAMAYUM**, an epic poem, describing the exploits of Rama.
- RAMNAD**, a city in India, in the district of Madura, in the province of Southern Carnatic, situated near the coast, in Lat. 9 deg. 23 min. N., Long. 78 deg. 56 min. E. It is the capital of a pollum, generally styled the Ramnad zumeendaree, which was granted to the present zumeendar's family, under the Hindoo government of Madura, with the title of *Sutti-putti*, for the defence of the road, and protection of the pilgrims resorting to the pagoda of Ramiserum. The town is of an irregular appearance, and contains nothing of note.
- RAMNUGGUR**. See **NERBUDDA**.
- RAMOOSEE**. See **BHEEL**.
- RAMPORE**, a place in India, in the province of Delhi, situated about twenty miles to the eastward of Mooradabad. It is the residence of a Rohilla chief, styled the Nabob of Rampore, and is celebrated on account of a severe action which took place a few miles from it in 1794, between the Rohillas and the British troops.
- RAM RAM**, the ordinary salutation of the Hindoos to each other and to the images of certain deities.
- RANA**, a Hindoo chieftain or sovereign among the hill tribes only.
- RANGOON**, in the country of Ava, in Asia. This place, which on account of its trade may be considered as perhaps the principal city of the Burman empire, is situated on the Irawaddee river, about twenty-eight miles from the sea. It is a dirty mean-looking town, built of wood and bamboo, and surrounded by a weak stockade. Outside the town, and about two miles and a half from it, stands the Shoe Dagon Pagoda, built upon a small hill, seventy-
- five feet above the road. It is 338 feet high, and is surmounted by a cap of brass, forty-five feet high, the whole covered with gilding.
- RANNEE**, queen, princess, wife of an Indian rajah (q. v.)
- RASDAREE**, dancing boys attached to temples in the Indian ghauts.
- RATH JATTRA**, the throne and car of Juggernaut. On the occasion of the festivals of Juggernaut, he is accompanied by his brother Bala Rama, and his sister Subhadra, and is conveyed to a place about a mile from the temple at Poree. This throne, on which he is seated, is fixed on a stupendous car, sixty feet in height; the enormous weight of which, as it passes slowly along, deeply furrows the ground over which it rolls. Immense cables are attached to it, by which it is drawn along by thousands of men, women, and even infants; as it is considered an act of acceptable devotion to assist in urging forward this horrible machine, on which, round the throne of the idol, are upwards of a hundred priests and their attendants. As the ponderous car rolls on, some of the devotees and worshippers of the idol throw themselves under the wheels, and are crushed to death; and numbers lose their lives by the pressure of the crowd.
- RATNAPURA** (the City of Jewels), is fifty-two miles south-east of Colombo, in Ceylon, on the banks of the Kalu Ganga. On the right bank of the river stands a small fort, still kept in good repair, and commanding a delightful and extensive view of the surrounding country. The Pettah is large and populous. The whole of the low country around is sometimes for several weeks together overflowed with water. Some of the finest, most extensive, and fertile tracts of the whole country lie in this district. The people in general have less appearance of poverty than in most other places.
- REIS EFFENDI**, a Turkish Secretary of State.

REISII-SUFFERED, Persian. White-beard; an elder or patriarch of a tribe or village.

RHUT, a creaking kind of cart, composed of wood and rope, in which the native ladies of Upper India, concealed from public view by thick curtains, huddle themselves when they travel or pay visits.

RISHIS, in Hindoo mythology, the children of the Menus, the offspring of the Brahmadias, who were the sons of Brahma. They are seven in number, and are named Kasyapa, Atri, Vasishta, Viswamitra, Gautama, Jamadagni, and Bharadwaja. They are, astronomically, the husbands of the Pleiades.

RISSALDAR, an officer of the Irregular India cavalry, whose rank corresponds with that of a captain of a troop.

RODIYAS, or outcasts, a tribe who inhabit different parts of the interior of the island of Ceylon. They are looked upon by the other natives as persons of so degraded a character, that they will have no communication with a Rodiya village. They have a wild and rough appearance, and scarcely wear any clothing. The only dress of either male or female is a piece of cloth tied round their loins. They live partly by cultivating the lands that belong to the villages which they inhabit, and partly by robbery and plunder. They have no marriage rites, but live together promiscuously. It is also doubtful whether they have any religious worship, as they are so much despised by other people that no one would frequent a Wihara or Dewata to which the Rodiyas resort.

ROOEE (*rooe-mutchlee*), a species of carp found in all the great rivers of India, and likewise in tanks or ponds. They are sometimes caught of great weight, from fifty to eighty pounds.

ROOM, the Persian term for Constantinople.

ROOMAL, handkerchief; the name also given to the kerchief used by

the Thugs, or Phanseegars, in strangling their victims.

ROOSHUN, light, splendour; a common name for a favourite horse amongst the Persians.

ROOSTUM, a hero, celebrated for his deeds of arms in the Shah Nameh of Ferdousee.

ROTAS, a strong fortress in India, in the province of Lahore, or the Punjab, situated about 100 miles to the northward of the city of Lahore. It is much celebrated in the early history of the Mahomedans in India, one of their main bulwarks between Tartary and Hindostan.

ROWANA, a Hindostanee passport, or permit.

ROWTEE, a small tent for the accommodation of sepoy and private soldiers in the army of Western India. The rowtee is likewise used by officers as a cooking-tent, or a domicile for their domestics.

RUNDEELOGUE, Hindostanee. The woman kind.

RUNGPORE, the principal town of the country of Assam, in Asia, in regard to size and importance, situated on the river Dikho, in Lat. 26 deg. 55 min. N., Long. 94 deg. 30 min. E. It is a walled town, and contains several mosques and other buildings.

RUPEE, the name of a silver coin of comparatively modern currency in India, for it is remarkable that there does not exist any specimens in that metal of a date anterior to the establishment of the Mahomedan power in India; while a great many in gold have been preserved of a far higher antiquity. The silver currency is uniform throughout India, and consists of rupees, half rupees, and quarter rupees, or four anna pieces. The rupee represents sixteen annas (q. v.), equal to 2s. English.

RUSSOOM, customs, customary commissions, gratuities, fees, or perquisites. Shares of the crops and ready-money payments received by public officers in India as perquisites attached to their situations.

RUSSOOM ZEMINDARRY, customary perquisites attached to the office of a Zemindar in India. Perquisites, or shares of the *sayer* duties allowed to Zemindars; and deductions from the collections equal to about five per cent. on the net receipts in the *mofussil* treasury, enjoyed by the Zemindars in addition to their *nancar* or *saveram* lands.

RUTTEE, a weight of 1875 grains troy, used chiefly by goldsmiths and jewellers in India, and employed in the native evaluation, by assay, of the precious metals.

RYACOTTA, a fort in the province of Baramahal, in India, situated about fifteen miles to the east of Kistnagherry. It is built upon a rocky mountain, 1150 feet in perpendicular height, and is a place of some strength, the present fortifications being principally of English construction. It commands one of the passes from the Carnatic into Mysore.

RYOT, the tiller of the soil in India; the husbandman; the peasant.

RYOTTEE, relating to a ryot, *Ryottee* lands are those in which the ryots pay the government dues in money; contradistinguished from *khomar* lands, in which they are paid in kind.

RYOTWAR, according to, or with ryots. A *ryotwar*, or *kulwar*, settlement is a settlement made by government immediately with the *ryots* individually, under which the government receives its dues in the form of a money-rent fixed on the land itself in cultivation, and not being a pecuniary commutation for its share of the produce, varying as the extent of the produce may vary in each year; but under an *aumance* settlement the government receives its dues in kind from each cultivator.

S.

SAADI, a Persian poet, who was the author of the earliest pieces in Hindostance verse.

SACTIS, the consorts or energies of the Hindoo gods: thus Parvati is the *sacti* of Siva; Lakshmi, that of Vishnu; and Suraswati, Brahma or Brahmini, of Brahma. As their energies, they participate in their various *avatars*, or incarnations: Lakshmi, in those of Vishnu, being Varahi, Narasimhi, Sita, Radha, &c., and in like manner are the other *sactis*.

SADRAS, or **SADRUNGAPUTTU-
NUM**, a town in India, in the province of Central or Middle Carnatic, situated on the sea coast, about forty miles south from Madras. It belongs to the Dutch, who settled there in 1647; and it was formerly a flourishing town, but it now consists of merely a few houses, and a native village. About five miles to the northward of Sadras is a Brahmun village, called Mahabalipuram (*Muha Bulipoorum*, the city of the great Buli, one of the titles of Vishnu), or as it is named by the English, the Seven Pagodas, remarkable for various extraordinary remains of Hindoo temples and sculptures of great antiquity. According to the Hindoo legends, there was, at some very remote period, a considerable town at this place, the site of which is now covered by the sea.

SAFEE NAMAHI, a testimonial given by the defendant in the native courts of India upon the final settlement of a cause, that the matter in dispute has been cleared up or settled.

SAHEB, "gentleman," "sir." It is always added in addressing or speaking of Europeans in India or Persia: as "Colonel Saheb," Colonel; "Lord Saheb," Lord, the Bishop or Governor General; "Eliche Saheb," the Ambassador.

SAHIB KAROON, a Persian silver coin of about the value of a shilling.

SAHIB LOGUE, the common appellation given to European gentlemen in India.

SAHRAB, Persian. Water of the desert; mirage.

SAIGONG, the largest and most im-

portant city in Cochin China. It is situated on the banks of the Donmai, in Lat. 10 deg. 47 min. N., Long. 107 deg. 5 min. E. It is an extensive city and well built, and has a fortress of considerable strength constructed upon European principles. It is the chief naval dépôt of the empire, and has large arsenals and numerous ship-builders. Its population is estimated at about 200,000.

SAKA, a Turkish water-carrier.

SALA, simply, in Hindostanee, brother-in-law. But although there is nothing particularly offensive in being a brother-in-law, the word, when used without reference to domestic ties, is considered abusive.

SALAAM. This word is indifferently used in India to express compliments or salutations. Sending a person your salaam is equivalent to presenting your compliments. The personal salaam or salutation is an obeisance executed by bending the head slightly downwards, and placing the palm of the right hand on the forehead. This gesticulation is universal throughout India.

SALAAM ALEIKOOM! "Peace be with you!" The ordinary Mahomedan salutation.

SALAGRAMA, stones sacred to Vishnu, and valued according to the perforations and spiral curves in each, as they are thereby supposed to contain Vishnu and Lakshmi in their different characters. The salagrama is worshipped daily by the Brahmuns, and is used in the several Hindoo ceremonies of Srad'ha, &c. One should be always placed near the bed of a dying person, and the markson it shown to him. This is believed to secure his soul an introduction to the heaven of Vishnu. The Binlang stones, which are found in the Nerbudda river, are also worshipped as emblems of Siva.

SALEM, a province of India, bounded on the north by the Barmahaal and Central Carnatic; east, Central Carnatic; south, Southern Carnatic and Coimbatore; west, Coimbatore and

Mysore. The only river of any note is the Cavery, which flows along the western side of the province. It is an elevated district, generally open, with occasional ridges and clusters of hills, and towards its western boundary mountainous. The Shevaray hills, in the vicinity of the town of Salem, are particularly noted, and have been much resorted to by Europeans for change of climate. These hills consist of three distinct divisions, the Salem Naad, the Moko Naad, and the Moottoo Naad. This last is the highest, its elevation above the sea being about 5000 feet. It has a table-land, seven miles by three, producing coffee of very good quality, wheat, barley, and millet. The inhabitants of these hills are exclusively of the Vullaler caste, and according to their own traditions, emigrated from Conjevarum about the year 1200. The chief productions of this province are rice, maize, cotton, coffee, saltpetre, and magnesia. Its cotton manufactures of all kinds are extensive. The principal towns are Dhurm-poree, Salem, and Namkool. The inhabitants are chiefly Hindoos; the religion is principally Hindooism, and the language Tamil and Te-logoo.

SALEM, the capital of the province of Salem, in India, situated in a plain, six miles south of the Shevaray hills, in Lat. 11 deg. 37 min. N., Long. 78 deg. 13 min. E. It is a celebrated mart for cotton goods.

SAMARCAND, a town in the division of Bokhara, in Tartary, situated near the southern bank of the Zur-Ufshan, about 120 miles to the eastward of Bokhara. This was in the early times of the Mahomedan power one of the most renowned cities of the East, and it is still regarded with great veneration by the people of the country; and no king of Bokhara is considered by them to be the lawful sovereign who has not possession of Samarcand. It was the capital of Timour, whose tomb still remains. It

has now declined to a provincial town of not more than 10,000 inhabitants, and gardens and fields occupy the place of its former streets and mosques. A few colleges and other buildings still exist, some of them of beautiful architecture, particularly one which originally formed the observatory of the celebrated astronomer, Ulug Beg. The manufacture of paper was introduced into Europe from this city, on its conquest by the Mahomedans, about the year 710.

SAMBUR, the, (*cervus Aris totelis*) is the largest of the deer tribe in Asia, a full-grown stag frequently attaining the height of sixteen hands at the shoulder. The colour, with the exception of a white under lip, and a pale yellow disc round the eye, is tan below, and of an uniform dull brown above, varying to slate colour in some specimens, and even almost verging upon black. The hair is coarse, resembling split whalebone in its texture, and increasing in length about the neck and shoulders, so as to form a long shaggy mane, susceptible of being fully erected when the animal is excited, at which periods both the suborbital cavities and the nostrils are dilated to their utmost extent. These peculiarities, added to an incessant stamping of the fore foot, and vicious grinding of the teeth, the latter accompanied by a copious flow of saliva, impart a singularly ferocious aspect, the animal being withal exceedingly muscular and formidable. The eye is small, but remarkably brilliant and *méchant*. The antlers, which are uniformly cast in the month of April (the time at which the rutting season commences), and reproduced during the rains, augment progressively in volume with the age of the animal, until they attain an enormous size. They stand upon a short and broad pedicle, and consist of a round rugous beam, with a ponderous brow and bez-antler—the burr being pearled and very pro-

minent. The female resembles the male in shape and colour, but is on a smaller scale, and has no horns. She produces one or two at a birth. The apple of the tree, called by the natives of India *mendhole*, constitutes the favourite food of the sambur, and it is attached also to all bitter forest fruits. Its cry or call is a shrill pipe resembling wired music, or the sound produced by striking a gong with great violence. The animal, when alarmed, also emits a sound which in the jungles might often be mistaken for the rumbling of distant thunder. At these times, the whole of the hair on the body bristles on end, and there is a cold shivering of the whole frame, which appears to create this rumbling internally. This phenomenon has never been noticed by writers on the natural history of the sambur. It is gregarious in small troops, a single patriarchal stag being usually lord of about a score of does. Timid, vigilant, and active; endowed also with the use of sight, hearing, and smell, in the highest degree of perfection, the sambur is exceedingly difficult of access. Rarely descending from his chosen haunts in the heart of the most dense and unfrequented forests, he looks down with contempt upon his pursuers from the rocky pinnacles of the mountain, whose rugged sides he has traversed with the greatest facility.

SANI, or **SHUNI**, is, according to the Hindoos, the planet Saturn. He is described of a dark colour, and clothed in black, holding a sword, arrows, and two daggers in his hands. His *vahan* is variously represented, being by some called a black vulture or raven, and by others an elephant. He is old, ugly, lame, of an evil disposition, has long hair, nails, and teeth, and is of the Sudra caste. It is unfortunate to be born under this planet, and the ills of life are ascribed to his influence, as he is supposed to be skilled in all kinds of wickedness. In the wor-

- ship of him numerous ceremonies are in consequence resorted to, to appease him. He presides over the day of the week Saniswar, or Saturday.
- SANSCRIT**, the ancient language of Hindostan. It has long been a dead language, and there is reason to doubt whether it ever was commonly used for colloquial purposes. It is written from left to right, in a character called the Deva Nagree.
- SANYOGY**, a Hindoo devotee, who does not give up his family.
- SAREE**, a portion of the dress of the women of Western India. See **CHUDDER**.
- SARUS**, or **CYRUS**, a bird of the crane species, found on the borders of marshes and jeels (lakes) of India.
- SATGURH**, a place in the province of Baramahal, in India, situated at the foot of the mountains, a few miles from the Naikunary Ghaut, or pass. There was formerly a hill fort here, to which the name of Satgurh properly belonged, the pettah being called Lalpet. This place is now chiefly noted on account of its gardens, which produce abundance of fine fruit, particularly oranges and mangoes.
- SATRINJEES**, Indian carpets, or very large coloured sheets, in which, except for a cubit's breadth all around, the whole is divided into bars, or stripes, usually from two to six inches wide, proportioned to the extent of the fabric. The principal colours in these carpets are crimson for a ground, with bars of deep or light red; or blue grounds, with white, yellow, or tawny bars; or green grounds, with deeper or lighter green, or crimson, or orange bars; or any of these, *vice versa*. It is no uncommon thing to see a *satrinjee* of full twenty by thirty feet; and this, too, made upon nothing more than a bamboo roller, round which the work gradually collects, as the threads are crossed, by passing the warp-lines alternately over and under the woof-lines, in regular changes.
- SATTARA**, in the province of Bejapore, in India, is a strong hill-fort and town, situated fifty-six miles south of Poona, in Lat. 17 deg. 42 min. N., Long. 74 deg. 12 min. E. This place was taken from the Mahomedan sovereigns of Bajapore, in 1651, by Sevajec. Subsequently, on the usurpation of the government of the Poona Mahratta empire by the Peishwa, Sattara was converted into a royal prison, in which Sevajec's successors were confined.
- SATYAVRATA**, the Noah of Hindoo mythology, evidently agreeing with the Noah of Holy Writ.
- SAUDS**, a sect of pure Indian deists, whose form of worship is most simple. The Sauds resemble the Quakers, or Society of Friends, in England, in their customs, in a remarkable degree. Ornaments and gay apparel of every kind are strictly prohibited. Their dress is always white. They never make any obeisance or salutation. They will not take an oath; and they are exempted in the courts of justice, their asseveration, like that of the Quakers, being considered equivalent. The Sauds profess to abstain from all luxuries, such as tobacco, betel, opium, and wine. They never have exhibitions of dancing. All violence to man or beast is forbidden; but, in self-defence, resistance is allowable. Industry is strongly enjoined. The Sauds, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the tribe or sect would be reckoned disgraceful, and render the offender liable to excommunication. All parade of worship is forbidden. Private prayer is commanded. Alms should be unostentatious; they are not to be given that they should be seen of men. The due regulation of the tongue is a principal duty.
- SAUL**, an Indian wood, used to an immense extent, both in buildings and in the construction of ships, but is not to be compared, either for toughness, strength, resistance

against insects, or durability, with *teak*. There is something very peculiar in *saul* wood, since it is seen to warp, even after having been employed in bulk for many years, riving into large fissures longitudinally: the white ants also devour it with avidity. *Saul* timbers are found in all the forests, ranging under the hills, branching our possessions from Assam up to Hurdwar: they are more abundant in some parts than in others, but no where scarce. Many of these forests present thousands upon thousands of acres, whereon the *saul*, *sissoo*, and other useful timbers grow spontaneously.

SAVANORE, properly SHANOR, a place in the province of the Dooab, in India, once the capital of a small Pathan state, the chief of which was known as the Nabob of Savanore.

SAWNY, lord, master, owner, proprietor; a title given also by the Hindoos of the peninsula to their gods.

SAYER, Hindostanee. What moves. Variable imposts, distinct from land rents or revenue, consisting of customs, tolls, licences, duties on merchandise and other articles of personal moveable property, as well as mixed duties, and taxes on houses, shops, bazars, &c.

SCINDE, a province in India, bounded on the north by Afghaniestan and Mooltan; east, Ajmere; south, Cutch and the sea; west, Beloochistan. The divisions are Upper Scinde, or the northern part of the country down to Shikarpore, and Lower Scinde, extending from Shikarpore to the sea. The river Indus, including its various branches, flows through this province. East of the Indus, the country is almost a perfect level, and is for the greatest part, except in the immediate vicinity of the river, a barren waste. West of the Indus, the face of the country varies, and on the western and north-western frontiers becomes mountainous. The climate of Upper Scinde is temperate, but that of

Lower Scinde oppressively hot, and very unhealthy. Upper Scinde produces wheat, barley, and other grains; and Lower Scinde, rice and bajree in great abundance, sugar, and indigo, saltpetre and potash. Cattle and sheep are numerous, as also a small breed of horses and camels of a superior description. The towns are Shikarpore, Sukkur, Khyrpore, Larkhanu, Schwun, Hyderabad, Omerkote, Tatta, Kurachec, and Meerpore. The inhabitants of this province are Hindoos, Juts, and Beloochees. The Juts are Mahomedans, the descendants of the original Rajpoot inhabitants of the province, converted at an early period to the Mahomedan faith, and they compose the chief military force of the country. It is believed that the total population does not exceed 1,000,000, although in early times the province appears to have been very thickly peopled. The prevailing religion in Scinde is Mahomedanism, generally of the Soonnee division, though the Ameers themselves are Shiahs. The language is termed Sindee, and resembles the Hindee dialects of Hindostan.

SEBUNDY, an irregular native soldier, employed in the service of the revenue and police of India.

SEEKUL-PUTTY (*i. e.*, polished sheets), a very beautiful species of mat, made in some parts of India, but especially in the south-eastern districts, about Dacca and Luckypore, from a kind of reedy grass, of which the rind, being pared off very thin, and trimmed to about the eighth of an inch in width, is wove into mats, rarely exceeding seven or eight feet in length, by about four feet in width. They are peculiarly slippery, whence their designation; their colour resembles that of common horn. The principal uses of the seekul-putty, are, to be laid under the lower sheet of a bed, thereby keeping the body cool: which is certainly effected to a great degree by

this device, by its remarkably slippery surface; some few pillows for couches are likewise covered therewith, and it is employed in making covers for mahogany tables.

SEER, the commonest weight in use in the retail business of the bazars in India. It weighs two pounds six ounces troy, but being liable to vary in weight in different parts of the country, for every article sold, as well as for every market, is generally referred to the common unit in native mercantile dealings, as "the seer of so many tolas," the standard, or bazar-seer, being always eighty tolas.

SEERKY is composed of the stems of the *surput*, or tassel grass, which grows to the height of ten feet or more; it is found to be a larger species of the celebrated Guinea grass, formerly introduced as a supposed novelty into the East, but which proved to be nothing more than the common *bainseah*, or buffalo-grass, that grows wild, in the greatest luxuriance, all over Bengal.

SEETA-COOND, "Well of Secta." About five miles from Monghyr, on the Ganges, there are some hot springs, and though not possessing any medical properties, the water is much sought after on account of its great purity. The springs are enclosed in a cistern of brick eighteen feet square. The temperature is so hot as to cause death to any animal venturing into it. There is a record of an European soldier who attempted to swim across, but was so miserably scalded as not to survive the perilous exploit. There is a difference in the degrees of heat at different periods, but the highest point to which the thermometer has risen upon immersion is said to be 163 deg.

SEIKHS, the natives of the Punjab. The doctrines of the Seikhs appear to partake both of the Brahminical and Jaina sects, blended with peculiar tenets of their own. They believe in a divine unity, and preach

a strict and fervent devotion to the deity, but raise their *gooroos*, or spiritual guides, to an equality with, or superiority over him. Like the Brahmuns, in one of their hypothesis, they believe that nature is the mother of the world, and that Brahma, Vishnu, and Siva, are her sons, who regulate it; but they teach that there is a god (Narayana) superior to them, who created the world, and innumerable other worlds, which, and the periods of their creation, are known only to himself. The Seikh doctrines, as taught by their founder, Narnac, inculcate that devotion to God is to partake of God, and, finally, to obtain absorption into the divine essence. The Seikhs believe in transmigration, a multiplicity of heavens and hells, and future births; and that mankind will be punished or rewarded according to their merits or demerits. God, they say, is pleased with devotion which springs from the heart; outward forms he disregards. He is infinite, omnipotent, invisible; nothing can speak his praise; nothing describe his power. Every thing is absorbed in him: all that exists in the world is of him. The millions of Hindoo deities, with Brahma, Vishnu, and Siva, as well as Mahomed, and all other divine personages, are subject to his power: nothing, in fine, is equal to him, except the *gooroos*, or spiritual teachers of the Seikhs. Notwithstanding this reservation, the fundamental doctrines of the Seikh religion, as taught by Narnac, breathe the purest spirit of holiness, truth, justice, benevolence, a regard toward sentient animals, and that meek and unobtrusive devotion of the heart which acknowledges the Deity in all his works, and leads to the worship of him, regardless of outward forms and observances, in silent meditation and prayer. (For further account of the Seikhs, see **LAHORE**.)

SELICTAR, the sabre-bearer to the Turkish Sultan.

SEPOY, sometimes written **SIPAHEE**, the title given to the private soldiers in the Anglo-Indian army, and the peons, or foot messengers, under the Bombay presidency. The former receive about seven rupees, or fourteen shillings, per mensem, and a pension after a certain length of service, or when incapacitated for further duty by wounds or incurable diseases. They are generally brave and faithful soldiers, obedient and tractable, requiring only the presence and example of European officers to render them equal to any soldiers in the world when in the field.

SEQUIN, a Persian coin, worth about eight shillings sterling. The word, corrupted into *chiheen*, is often used by military men and others in India to signify a stake (in gambling, racing, &c.) of four rupees.

SERAGLIO, the Turkish term for a harem, zenana, or abode of the females of an establishment.

SERAIES, buildings for the accommodation of travellers in India, such as Europeans generally understand to be caravan-*seraies*, but that term can only apply to those parts of Arabia, Persia, &c., that furnish caravans, which are not known in the great peninsula of India; where, on account of the extent of sea-coast, navigation absorbs the chief part of the trade. *Seraies* are usually known by the name or title of the founder. Thus, *Maraud-ka-Serai* implies that the public accommodation for the reception of travellers was founded by *Maraud*, respecting whom the people in attendance either have some traditional account, or supply a famous history invented for the occasion. *Seraies* are now going fast to decay; the power of the native princes has been so much abridged, and their influence is so little felt, that, generally speaking, were a rich or exalted character to found a *serai*, even on the most liberal footing, it is probable his expectation of immortal fame would not be realised. The

rage is now more bent towards *gunjes*, or grain-markets; *hauts*, or villages holding periodical markets; *molahs*, or annual fairs; and, in fact, to such establishments as afford a profit, or which, from becoming notorious in the way of trade, are more likely to perpetuate the celebrity of the institution.

SERAMPORE, in the province of Bengal, in India, is situated on the west side of the Hoogly, a few miles distant from Calcutta, higher up the river. This place has long been celebrated as a missionary station, and is an exceedingly neat town, and beautifully clean. It formerly belonged to the Danes, but was purchased from them in 1846.

SERASKIER, a Turkish general.

SERF, Hindostance. Exchange, discount.

SERINGAPATAM, a town in India, in the province of Mysore, situated on a small island in the river Cavery, in Lat. 12 deg. 25 min. N., Long. 76 deg. 45 min. E. The island is about four miles in length, and one and a half in breadth; the town occupying about a mile at one end of it. The town was first built in about 1630, and became the capital of Mysore under Hyder Ali. The fort was constructed chiefly by Tippoo Sultan, assisted by French engineers, but with little skill, the works being faulty and not strong. On an eminence in the centre of the island, at some distance from the fort, stands a large and well-built village or town, called Shutor Gunjam. In a garden adjoining, amidst some choultries and a musjeed, is the mausoleum of Hyder himself, his wife, and Tippoo Sultan. The proper name of this place is Sree-rungaputtunum, but in Mysore it is generally called merely Puttunum.

SERISHTADAR, the title of an Indian revenue-officer.

SERPURDEHS, Persian. Canvass screens stretched upon wooden poles, corresponding with the *kunnauts* of an Indian camp equipage.

SETH, a title given to Hindoos of importance in Sindh and other parts of the west of India. The word signifies "master."

SEVERNDROOG, in India, in the province of Bejapore, is a small rocky island on the coast, in Lat. 17 deg. 46 min. N., Long. 73 deg. 15 min. E., formerly the stronghold of a celebrated Mahratta pirate, named Conajee Angria. It was captured by the British in 1756. "Droog" is a common termination to the names of hill fortresses; it means "a mountain fortress."

SHABASH! Persian. Well done! admirable!

SHAH NAMEH, an heroic poem in the Persian language, containing the history of Persia from the earliest times to the conquest of that empire by the Arabs. It was written by Aboul Kasim Ferdoosee.

SHAMEANA, a lofty awning, supported with poles, and open at the sides to let in the evening breeze. It is used in India and Persia.

SHAMPOOING, a gentle pressure of the feet and legs, as also of the arms and hands, or occasionally of the body, between the hands of the operator, who passes, either slowly or rather rapidly, according to the fancy of his or her master, from one part to another. Considerable relief from pain or fatigue is to be obtained from *shampooing*.

SHAN COUNTRY, the, in Asia, constitutes an extensive region centrally situated between China, Ava, and Siam, and occupied by a number of tribes; those on the frontier being tributary to those three kingdoms, according to their contiguity, and those in the interior being independent. Former writers were accustomed to designate this country as the kingdom of Laos, a name derived from that of one of the principal tribes. It is generally divided as follows:—Lao Shan, Yoon Shan, and Taroop Shan, lying in succession between Ava on the west, China on the north, and Tunquin on the east; Mrelap Shan,

situated south of Lao Shan; Lowa or Lawa Shan, occupying the centre; and south-eastward, bordering upon Siam and Cochin China, Laos Shan. It is mountainous and woody, and said to abound in metals, principally silver, lead, copper, antimony, and iron. By the Burmese, the inhabitants of this country are called by the general name of Shans, but they style themselves Thay. They form a number of distinct tribes under chiefs called Chobwas. In appearance and dress they bear some resemblance to the Chinese, and they are believed to be an active and ingenious people. Their religion is supposed to be a modification of Booddhism. Their language is that of Siam, and according to Shan accounts, abounds with books, some of very ancient date.

SHASTRAS, Hindoo sacred books and laws.

SHATIR, Persian. Running footmen.

SHEAHS, or "Heretic," the name of the sect of Mahomedans who, rejecting all traditions, insist upon the sole authority of the Koran, and consider Ali alone as the rightful successor, and equal to Mahomed. The Persians are Sheahs. Both sects, Soonnees and Sheahs, exist in India.

SHEIKH, Persian. A term signifying "an old man," and is applied not only to heads of tribes, but to men eminent for religion, austerity, and wisdom; such as Calandus, Dervishes, Fakeers, wandering religious beggars and fanatics.

SHEITAUN, Hindostanee. Satan, the devil.

SHERBET, a beverage composed of the juice of fruits and sugar, flavoured with musk or rose-water, cooled with ice, and much drank in Turkey and in Persia.

SHIGRAMPO, a four-wheeled carriage, the body of which is square or somewhat oblong, generally painted a dark green, and furnished with venetian blinds all round. It is in use in Bombay.

SHIHIR, or **SHIRE**, often corrupted into "Seer," signifies a city, and is usually found appended to the names of the founders or builders of great towns in Persia and India. Thus, Abu-shihir, the city of "Abu;" Buddha-seer, the city of "Buddra."

SHIKAR, game, sport.

SHIKARGAH, hunting grounds, preserved forests. These are scarcely of any extent excepting in Scinde, and these will doubtless be cleared for building or salubrious purposes under the government of the English.

SHIKARPORE, a town in India, in the province of Scinde, situated a little distance to the westward of the river Indus, in Lat. 27 deg. 36 min. N., Long. 69 deg. 18 min. E. It is the most populous town in Scinde, and carries on an extensive commerce with the adjacent countries. The inhabitants are almost all Hindoos, termed Shikarporees, and speak a dialect of Hindostanee, distinguished by that name.

SHIKARREE, a sportsman or huntsman. The word is Indian. The people employed by European and other sportsmen in the East Indies to mark down or beat up for game, are called Shikarrees.

SHOAK, or **SHOKE**, Hindostanee, for a "taste" or "fancy," for any thing. "I have," or "I have not a shoke for so and so," is a phrase in every European's mouth in India.

SHROFF, money changer. A lucrative office in India, where the people being extremely poor, require to convert the silver coins in which they are paid into copper coin and cowries (small shells), for the purchase of the produce of the bazar. Shroff's are also of great utility in the public offices and banking houses in shroffing (examining) money, of the counterfeit of which there is always a sufficient quantity in India.

SHUMAUL, the Persian and Arabic term for a north-west squall. The Arab sailors of the Persian Gulf invariably make for a neighbouring harbour when the aspect of the sky

betokens the advent of a north-wester.

SIAM, a country of Asia, bounded on the north by China; east, by the dominions of Cochin China; south, by the sea, and by the peninsula of Malaya; and west, by the sea, a range of mountains dividing it from the British province of Tenasserim, and the Saluen river separating it from the dominions of Ava. It consists of the following principal divisions:—northward, the Shan Country; central, Siam Proper; eastward, part of Cambodia; southward, part of the Malay peninsula, as far as Lat. 7 deg. N., where at Trang on the western side, and Sungora on the eastern, commence the possessions of the Malay nation; and westward Junk Ceylon (*Jan Silan*). It has one great river, the Menam, which rises in the Yoonan province of China, and flows southward through Siam into the Gulf of Siam, watering the whole country in its course. Siam Proper may be described as a vast plain, intersected by the river Menam, on the banks of which all the principal towns are situated. The other divisions are hilly and wooded. The productions of Siam are numerous and valuable. The land in the vicinity of the river is remarkably fertile, and yields rice in such abundance that it is probably cheaper here than in any part of the world. It produces also sugar, pepper, tobacco, gum, gamboge, and cardamoms. The Shan districts supply benzoin and sticklac. The fruits are in general the same as in India, as also the domesticated animals, but their horses are of an inferior description. In the jungles are tigers, rhinoceroses, and elephants, including those of a white colour, which here, as in Ava, are held in great estimation, and considered a necessary appendage of royalty. The most valuable woods are the teak, rose-wood, eagle, and sapan, of the latter of which large quantities are exported to China. In

the interior, to the northward, are mines of iron, tin, copper, and gold. In religion the Siamese are Booddhists, of the same sect as the Cingalese, but all religions are tolerated. Their language is called by Europeans the Siamese, and by themselves the 'Thay. It belongs, apparently, to the same general division as the Burmese, and is written from left to right. The names Siam and Siamese, which are given to this country and its inhabitants by Europeans, appear to be corruptions of the word *shan*, the appellation by which they are known amongst the Burmese. The natives style it the 'Thay country, and call themselves 'Thay. The Siamese nation, properly so called, consists of two races or tribes of people, the 'Thay, and the 'Thay J'hay. By the Burmese they are generally called Shans, and sometimes from the name of the ancient capital, Yoodras. In manners and customs they greatly resemble the Burmese, and like them are distinguished by the most inordinate ideas of their national importance. The amount of their population cannot be correctly stated. It probably does not exceed 3,000,000, including 150,000 Chinese.

SICKLEGHUR, Hindostanee. A polisher of steel. Sickleghurs are attached to the artillery and cavalry regiments in India, and are employed to polish the harness, swords, stirrups, &c.

SIDDEES, or **SEEDEES**, descendants of Abyssinians, who were formerly much employed under the Moghul government for its naval service, and also in the army. The sailors of the province of Guzerat have always been considered the best in India, especially those of Gogo, and other parts of Kattivad. The Siddees profess the Mahomedan religion, and serve much on board the Arab vessels trading to the gulfs of Persia and Arabia.

SIKKIM, one of the Bengal dependencies, in the province of Bengal,

in India, bounded on the north by the Himalaya mountains, which separate it from the Chinese dominions in Thibet; east, by Bootan, from which it is divided by the river Teesta, and Kooch Bahar; south, by Rungpore and part of Morung; and west, by Morung. In length it may be estimated at sixty miles, from west to east, by an average breadth of forty miles from north to south. It is a mountainous district, but fertile and well cultivated. Its principal productions are rice, madder, or munjeet, bees'-wax, and timber of various kinds. Its towns are few, and none of any importance. The principal are Sikkim, Tasiding, and Bilsce. Sikkim is the capital, and stands in Lat. 27 deg. 16 min. N., Long. 88 deg. 3 min. E., about 110 miles northerly from the town of Purnea. A short distance to the south-eastward of Sikkim, and about 350 miles from Calcutta, is Darjeling, a station in the hills, which is resorted to by the English from the low country for change of air, the climate being cold and healthful. The inhabitants of this district are composed principally of a hill tribe, called Lapches. There are also some Bhootiyas, and the hills are said to contain many of the Limboo tribe. The system of religion most prevalent in Sikkim is that of Thibet or Lama Booddhism. The dialect is believed to be the Bhootiya.

SIMALEES, natives of the eastern coast of Africa, employed as seamen on board of Arab ships, or as lightermen and stowers of cargo in the Arabian ports. At Aden, on the Red Sea, they are entertained to coal the steamers. They receive twenty shillings a month wages, and work hard in their grimy vocation; but they will only put forth their strength when excited by music and their national dance. "In consequence of this latter peculiarity," says Mrs. Postans, a pleasant writer on Oriental manners, "tambourines are incessantly beaten on the deck of the vessel

which the Simalees accompany, by clapping their hands and treading a grotesque measure in most perfect time. A group of Simalees being assembled on the deck of the steamer near the open hold, in which are deposited the bags of coal, with a crane and pulley above it, the rope attached is lowered, and the hook fastened to a bag. Meanwhile the Simalees with a loud song, chanted to the tune of the tambourines, run towards the fore-castle and return dancing in line in the most grotesque way imaginable, clapping their hands, raising one to the ear, and then with a kind of curtsying movement turning slowly round with one leg bent and raised from the ground, changing the foot at intervals; the movements completed, they with one accord seize the rope and rush merrily back, raising the coal-bag as they go." Such is the wild excitement of this labour, and such its lamentable effect, that it is calculated that, in putting on board every hundred ton of coals, one man at least is sacrificed. The Simalees have short, curly, woolly hair, which the fops of the race are fond of dyeing a bright red. Sometimes they shave their heads, and place on them red wigs formed of the long wool of the Abyssinian sheep.

SIMKIN SHRAUB, a corruption of "Champagne Shraub" (wine). The new arrival in India will be surprised to hear gentlemen at a dinner-party pledge each other in "Sinkin," and still more surprised to find the native attendant serve champagne immediately.

SIMLA, a station in the province of Sirmoor, in India, on the hills near Subathoo, about 7000 feet above the level of the sea, which has been formed by the English, who resort to it on account of its cool and healthful climate. On the hills of Simla there are upwards of one hundred residences, built after the fashion of English cottages. As the chosen retreat of governors-general

and commanders-in-chief, from the burning plains of India, the place has enjoyed for some years past many considerable advantages. The roads to the residences, and for some distance beyond them, are spacious and elegant. Shopkeepers have been induced to establish themselves, and form emporiums of all the creature comforts. There is a reading-room and billiard-table, an amateur theatre, a church, a school, an observatory, and a pretty valley called Anandale, where fancy fairs and races are held, and contribute to the embellishment of existence. As Simla and the neighbouring hills are the property of certain small chieftains, who reside in small townships, a political agent is stationed at the former place to regulate the respective responsibilities and do the honours in behalf of the British Government. The people of the hills are poor, simple, and tractable, subsisting entirely by the produce of their lands; they are Hindoos, and 400,000 in number. Though polygamy prevails in some parts, polyandry is a more common institution, for the insufficiency of the products of the soil renders it advisable to check the increase of the human race. It is by no means uncommon for one woman to reside in the same house with four or five men, and to fulfil the duties of a wife towards all. The women are good-looking and strong; they wear a slight cloth covering for the head, *not* concealing the face as in the plains, a chemise of coarse cloth, and trousers. The commercial products of these hills are iron, wax, honey, borax, musk, wool, ginger, and opium. The fruits are apricots, walnuts, strawberries, raspberries, quinces, greengages, red and black currants, rhubarb, wheat, grain, barley, rice, &c., and in the kitchen-garden may be found peas, beans, potatoes, cabbages, lettuces, parsnips, &c. Access to Simla from the plains is very easy; a palankeen dawk from the stations of Kurnaul or Umballa

brings the traveller to Bhar, at the foot of the hills, which is distant about thirty miles from Simla; there are three stage bungalows, situated at Chumbul, Hurreepore, and Syree, which lead to Simla. The ascent from Bhar to the first of these stages is considerable; the road winds up the face of an immense mountain, and brings the traveller to the summit, where he finds the first bungalow. From Chumbul to the Khutwar river the descent is steep but not dangerous; the course of the traveller is for some miles along its banks, through a well cultivated valley, when, by a sharp turn of the road, he is suddenly brought to a chasm, flanked by perpendicular rocks about 800 or 1000 feet in height, through which the river Gumber rolls. Passing through this gap, along the banks of the Gumber, the traveller at length advances half a mile up a gentle ascent to the Hurreepore bungalow, and thence, continuing gradually the ascent by a barren but good road, he reaches Syree, whence he proceeds to Simla. The roads are excellent and well fenced in. Previous to ascending the hills, the traveller, as is usual, deposits his carriage, palankeen, or tent, &c., in godowns belonging to a Simla firm at Bhar, and proceeds upwards with such indispensable articles of furniture only as are absolutely necessary. The usual mode of travelling is by *jampans*, a conveyance not unlike a large clumsy chair, having a top, from which curtains are suspended. They are carried by four men, by means of poles fixed to the sides, and are supplied by the agents of the firm, together with bearers and porters.

SINDWA, a fortress in the province of Candeish, in India, situated in Lat. 21 deg. 34 min. N., Long. 75 deg. 7 min. E., which commands one of the principal passes through the Satpoora mountains, communicating with Malwa.

SINGAPORE, or **SINKAPORE**, in

Asia, a small island at the southern extremity of Malaya. It belongs to the English, who obtained it by purchase from its native chief in 1819, and on account of its situation commanding the navigation of the straits, and its good harbour, it is considered a place of great commercial importance. It has a mixed population of about 15,000, of whom one-third or more are Chinese, and it is rapidly increasing. When taken possession of by the British there were not more than 150 persons on the island.

SINGHEE, the bayonet fish, so called from its having three spines in its dorsal and lateral fins. It is an inhabitant of the Indian seas.

SIRCAR, head of affairs. Literally, the state or government. A general division of a province. A head man. This title is now seldom used but by Europeans in Bengal to designate the Hindoo writer and accountant employed by themselves, or in the public offices. This functionary, who, in Bengal, is often denominated *baboo*, is the chancellor of the exchequer in a household, and it is not unseldom (in the olden time it was always the case) that his master is his debtor, and then the mastership is but a *vox*. They are a shrewd intelligent race, of most respectable appearance and demeanour, talk English, and manage every thing for you so easily and so delightfully that where you feel you can always meet the day of reckoning, a sircar is the most delightful servant you can have. They rarely abscond with your money, because their great profit is made by commissions and small surcharges upon every thing you buy, and *dustoorree*, or custom (per centage taken from the native seller) upon every payment you have to make. They are a strange compound of easiness and strictness, usuriousness and liberality, honesty and fraudulence, patience and impertunity.

SIRDAR, Hindostance. A chieftain, captain, head-man.

SIRDAR-BEARER, the chief of the palankeen bearers, and generally his master's valet-de-chambre. The sirdar-bearer, called sirdar in brevity, prepares (he and his mate, if a mate be kept) the evening lights, a duty which naturally involves the furbishment of the candlesticks, glass-shades, and snuffers. He also polishes shoes, boots, straps, and so forth, rubs tables into brightness with cocoa-nut shell and wax-cloth, makes the beds (for housemaids are things unknown), and performs a variety of little nameless items which need not to be enumerated. He carries an immense bunch of keys at his girdle, and whether his master have boxes enough to demand a large bunch or not, such bunch there is sure to be for the dignity of the office.

SIRMOOR, a province of Hindostan, bounded on the north by the Himalaya mountains; east, the river Jumna, separating it from Gurwal; south, Delhi; and west, the Sutlej, separating it from Lahore. It has no divisions of any note. The rivers are, the Sutlej, Paber, Tonse, or Tonsa, and Jumna. With the exception of a small portion called the Karda Doon, the whole of this province consists of ranges of mountains, with narrow valleys and ravines. The Karda Doon is a valley in the south-eastern part, bordering upon the river Jumna, consisting principally of marsh and low jungle, but capable of being rendered very fruitful. Coal is found near Nahan. The towns are Simla, Subathoo, and Nahan. The inhabitants, usually called Sirmoorees, are Hindoos, including a large proportion of Rajpoots. The religion of the province is the Brahminical, and the language is the Khasiya dialect.

SIR SHIKUN, Hindostanee. Literally, broken-headed, land broken or separated from the capital or head, granted in charity by zumeendars, chowdries, and canoongoes. It is, however, a grant of parcels or por-

tions of land to some public functionary of the village; the priest, or perhaps the village washerman or plough-maker, to induce him to reside there. It is taken a little and little from each *zumeendar* or head; i.e., breaking a little off each head to give for the above purpose: so called head-breaking.

SISSOO, a kind of Indian wood, possessing a very fine grain, and rather handsomely veined, grows in most of the great forests, intermixed with the *saul*; but, in lieu of towering up, with a straight stem, seems partial to crooked forms, such as suit it admirably for the knees of ships, and for such parts as require the grain to follow some particular curve. This wood is extremely hard and heavy, of a dark brown, inclining to a purple tint, when polished; after being properly seasoned, it rarely cracks or warps; nor is it so subject as *saul* to be destroyed by either white ants, or river worms. The domestic uses of *sissoo* are chiefly confined to the construction of furniture, especially chairs, tables, te-poys (or tripods) bureaux, book-cases, escritoirs, &c., &c., for all which purposes it is peculiarly appropriate, with the exception of its being very ponderous. This objection is, however, counterbalanced by its great durability, and by the extraordinary toughness of the tenons, dovetails, &c., necessarily made by the cabinet-maker or joiner. *Sissoo* is, of late, more employed than formerly for the frame, ribs, knees, &c., of ships, especially those of great burden: for such, it is found to be fully as tough and as durable as the best oak. When timbers can be had of this wood long enough for the purpose, it is often applied for bends, and, indeed, for a portion of the planking, or casing; but it is very rarely that a plank of ten feet can be had free from curve.

SITAR, a kind of guitar, with only three strings, used in India and Persia.

SIVA, MAHADEO, or RUDRA. The destroyer, in Hindoo mythology, is represented under different forms. He is usually painted of a white or silver colour, with a third eye, and the crescent (which he obtained at the churning of the ocean) in the middle of his forehead. Sometimes he is described with one head, and at others with five: sometimes armed with various instruments of destruction; at others riding on the bull, Nandi, with Parvati on his knee; and again, at others, as a mendicant, with inflamed eyes and besotted countenance, soliciting alms from Anna Purna, a form of Parvati. He is also represented under the appearance of Kal, or Time, the destroyer of all things. The bull, Nandi, the *vahan* of Siva, is held in great reverence by the Hindoos. This animal is one of the most sacred emblems of Siva, as the Egyptian Apis was of the soul of Osiris. The Egyptians believed that, when he ate out of the hands of those who went to consult him it was a favourable answer. The Hindoos place rice and other articles before their doors as the animal passes along in their processions, and if he stop to taste them, consider it as a fortunate event. This, at least, he is very prone to do, to the serious injury of the Hindoo shopkeepers, as he wanders, not in his most sacred capacity, through the streets of Calcutta and other towns. Siva is principally worshipped under the form of the *linga* (q.v.); some of these emblems, usually of basalt, are of an enormous size; and they are also made morning and evening of the clay of the Ganges, which, after worship, are thrown into the river. The *linga* is never carried in procession. The temples dedicated to it are square Gothic buildings, the roofs of which are round, and tapering to a point. In many parts of Hindostan they are more numerous than those dedicated to the worship of any other of the Hindoo idols; as are the numbers

of the worshippers of this symbol, beyond comparison, more extensive than the worshippers of the other deities or their emblems. The Biling stone is also sacred to Siva. Besides the daily worship of the *linga* in the temples, there are several other periods in which the image of Siva is worshipped under different forms. In the month of Phulgunu he is worshipped for one day as a mendicant. On the following day the images of him, with a bloated countenance, matted locks, and inflamed eyes, are carried in procession, attended by a large concourse of people, dancing, singing, and playing on various instruments, and thrown into the river. In the month Mughul there is another festival in honour of him, called *Hari Gauri*, in which he is represented riding on a bull, with Parvati on his knee. But the most celebrated occasion of his worship is in the month Choitru, at the time that the ceremony of the *churuka*, or swinging by hooks fastened in the flesh of the back, is performed.—(See CHURUK POOJA.) Amongst the mendicants who devote themselves to this destroying demon the Charuns bear an elevated rank, and are held by the Hindoos in peculiar sanctity. According to their fabled origin, it is said that Mahadeo first created the Bhauts, or sacred minstrels, to attend his lion and bull; but the former killing the latter every day, the god was put to infinite trouble and vexation in creating new ones. He, therefore, formed the Charun, equally devout as the Bhaut, but of bolder spirit, and gave him charge of these favourite animals. The influence of the Charun was, therefore, very great amongst a people so ignorant and superstitious as the Hindoos; and it was usual for merchants or travellers to hire one to protect them on their journies; the sanctity of their character being generally sufficient for that purpose. If robbers appeared, the Charun interposed his

ghostly influence between them and his employers; but if his denunciation was not enough to deter them from plunder, he was bound in honour to stab himself, nay, even to put himself to death, at the same time dooming the marauders to eternal punishment, in the event of such a catastrophe.

SIYAMBALA-GAHA, the tamarind-tree of Ceylon. It grows to a great height, and is of vast extent. Its leaves are very small. The fruit hangs down like the pods of beans, each of which contains four or five seeds, surrounded with an agreeable acid pulp, full of strings, which is sometimes used in medicine. The wood, which is white, hard, and close-grained, is used for making mills, called *checkos*, for expressing cocoa-nut oil, vast quantities of which are made, and yearly sent to England.

SOHTA, a Turkish student of Mahomedan law.

SOLAPORE, or **SIOLAPORE**, a town in India, in the province of Bejapore, is large and flourishing, with a strongly-built fort, in Lat. 17 deg. 40 min. N., Long. 76 deg. 3 min. E. It is an important English military station, and is also a place of considerable inland commerce.

SOLEE, a fish of the Ganges, not unlike the pike of English rivers, and equally ravenous.

SONAH WALLAH. The *sonah wallah* is a fellow, who, for one shilling a day, will come to your house, in India, and in the verandah, with a few rude tools, will make trinkets and ornaments of any gold which may be given him for the purpose, except English jewellery, which is so hard, from the quantity of alloy mixed with it, that the native cannot work it. He uses a pair of long tongs, or rather forceps, to arrange his charcoal fire; at the same time, a tin tube placed to his mouth, assisted by his lungs, performs the duty of bellows. In spite of the tools used, these people

work with considerable accuracy and taste, and with great ingenuity. The native female servants, who are charmed with trinkets, are delighted when they receive their mistress's instructions to send for a *sonah wallah*. *Wallah*, in Hindostanee, means fellow; and without intentional disrespect, is used for all ranks and classes of people; the general commanding a division, is called a *burrah topee wallah* (great hat fellow), the infantry soldiers are always called *loll coatee wallahs* (red coated fellows), and there are many *bhote acha wallahs* (good fellows), and more *burrah carab wallahs* (very bad fellows).

SONAR, a worker in gold (in India); a goldsmith.

SOOCUNNY, from **SOOCUN**, "a rudder;" the quartermaster or steersman of an Indian or Arab vessel. The word is often written and pronounced *seacunny*.

SOOJEE, Hindostanee. The heart of the wheat, which is very fine ground; a kind of meal, so far from being pulverised as to bear a strong resemblance to rather coarse sand. Soojee is kneaded in the same manner as flour, but there being no yeast in the country, it is leavened by means of *toddy*; which is the juice obtained by making incisions into the *taul* (or palm-tree). In many parts of India *taul* trees are very scarce, and are carefully preserved for the sake of the *toddy*, which is sold to the *nonbaics* (or bakers) at a high price.

SOOLOO ISLES, in Asia. These are a chain of numerous small islands in the Eastern Archipelago, situated between the western extremity of Mindanao, the southernmost of the Manillas, and the north-eastern extremity of Borneo, and lying between the fourth and seventh degrees north latitude. Sooloo, which is the principal, and gives its name to the group, is situated about Lat. 6 deg. N., and Long. 121 deg. E., and is about forty miles in length,

by seven, the average breadth. This island is fertile and well cultivated. It produces rice, and the usual tropical fruits, and possesses the common domestic animals. It is believed to be free from the large sorts of wild beasts. The shoals round and between the islands yield abundance of pearls, and mother-of-pearl, which are disposed of chiefly to the Chinese. The inhabitants, who are termed Sooloos, are of the Malay race. They are an exceedingly savage and treacherous people, and have always been noted as pirates. They are under the government of a Malay chief, who has the title of sultann. Their religion is Mahomedanism of the Soonnee sect, and their language a mixture of Malay, Javanese, and Tagala, written in the Malay character.

SOONDERBUNDS, or SUNDERBUNDS, an immense wilderness, full fifty miles in depth, and in length about a hundred and eighty miles, in the south of Bengal. This wilderness, which borders the coast to the water's edge, forming a strong natural barrier in that quarter, occupies the whole of what is called the Delta of the Ganges, everywhere intersected by great rivers, and innumerable creeks, in which the tides are so intermixed, that a pilot is absolutely necessary, both to thread the intricacies of the passage, and to point out at what particular parts the currents will, at certain times, be favourable in proceeding either to the eastward, or to the westward. In many places there is scarcely breadth for the passing of a single boat, and even then the bonghs of the immense trees, and of the subordinate *jungle*, frequently are found so to hang over, as nearly to debar the progress of ordinary trading-vessels. Fortunately, these narrow creeks are short, or, at least, have in various parts such little bays as enable boats to pass. The water being brackish, or rather absolutely salt, throughout the *Sunderbunds*, it

is necessary, for all who navigate this passage, to take a good stock of fresh water for their own consumption; calculating for at least a fortnight's service. Even the villages, which here and there are to be found on the banks of the great rivers, are sometimes supplied from a great distance; especially during the dry season, when the tides are very powerful.

SOONNEES, or "orthodox." The name of the sect of Mahomedans, who insist on the supremacy of Mahomed, and revere equally his first four successors, and acknowledge the authority of various traditions. The Turks are Soonnees.

SOONTAH-BURDAR, a staff-bearer in the cortège of an exalted official, or opulent native of India. He bears a baton of about thirty inches in length, generally curved at its upper extremity, so as to resemble the ordinary form of bludgeons. These batons are made of the same materials as the *chobe*, or pole, but while the latter are borne, when their bearers are proceeding with a palanquin, by a suitable balance near their centres, like trailed arms, the former are held by their lower extremities, which, since they never are rested on the ground, as the *chobes* are, require no ferules, the crooked end of the *soontah* being carried over the shoulder. *Soontah-burdars* are frequently employed by persons in a second or third rate office, or of opulence, where no *jemmadar* or *chobdar* is kept.

SOOPAREE, the betel-nut. As it is generally used with the paun-leaf, the more frequent word is *paun-sooparee*.

SOOR, SOOR-KA-BUTCHA, abusive terms, of which the Hindostanee language is fertile. *Soor* is a pig, and *soor-ka-butcha* the offspring of a pig. As the disciples of Mahomed abominate the unclean animal, these epithets are highly offensive when applied to the Moslem.

SOORKY, Hindostanee. Brick-dust.

- To pound soorky is a labour corresponding with the beating hemp in English Houses of Correction.
- SOORMA, a preparation of antimony, with which the gay Hindoos, especially the women of pleasure, nautch girls, &c., anoint the eye-lids.
- SOUCAR, an Indian merchant or banker, a money-lender.
- SPAHIS, Turkish cavalry.
- SRAD'HA, or SHRADDA, obsequies paid by the Hindoos to the manes of deceased ancestors, to effect, by means of oblations, the re-embodiment of the soul of the deceased after burning his corpse, and to raise his shade from this world (where it would else, according to the notions of the Hindoos, continue to roam among demons and evil spirits,) up to heaven, and then deify him, as it were, among the manes of departed ancestors.
- SREENUGGÜR, the former capital of the province of Gurwal, or Sreenuggur, in India, situated in Lat. 30 deg. 11 min. N., Long. 78 deg. 44 min. E. In the mountains, on the north-eastern side of the Deyra Doon, are the stations of Landour and Mussoorie; these have been formed by the English, who resort to them for change of air, the climate being cold and healthful.
- SUBAH, or SOOBAN, the term applied by the Mogul Government to a province such as *Bengul*. A grand division of a country, which is again divided into *circars*, *chucklahs*, *pergunnahs*, and villages. N.B. The term, though *Arabic*, is in this sense peculiar to *India*. Europeans are apt to confound this term with *subahdar* (q. v.)
- SUBAHDAR, the viceroy or governor of a province. (See SUBAH.) The title is also used to designate a native military officer, whose rank corresponds with that of a captain.
- SUBAH KAUZIB, Persian. The *lying* or false dawn, a phenomenon common in the East, consisting of a brightness which appears for an hour before the true dawn commences. "It may be," says Fraser, "some optical deception, depending upon refraction of the sun's rays, even when he is considerably below the visible horizon."
- SUCH-BAT, Hindostance. True words; truth. A common expression among the natives to signify assent.
- SUDDER, Hindostanee. The breast; the fore court of a house. The chief seat of government, contradistinguished from *mofussil*, or interior of the country. The presidency.
- SUDDER AUMEEN, literally, "chief arbitrator;" an officer in the local courts of British India.
- SUDDER DEWANNY ADAWLUT, the chief civil court of justice under the East India Company's government held at the Presidencies of India.
- SUDDOOZYE, the chief division of the whole of the Dooranee tribe of Afghans.
- SUDDYA is little more than a village in the country of Assam, in Asia, situated at the mouth of a small river named the Kondeil nulla, running into the Brahmapootra river, in about Lat. 57 deg. 52 min. N.
- SUKKUR, a place in India, in the province of Scinde, on the right bank of the Indus, opposite Bukkur, a fortress built upon a rock, in the middle of the river, Lat. 27 deg. 42 min. N. A few miles from Sukkur are the ruins of Alore, in early times the capital of a mighty kingdom, which extended from the ocean to Cashmere on the north, and from Candahar on the west, to Kanoje on the east, and mentioned by the Greek historians as the kingdom of Musicanus.
- SUKRA, the name given in Hindoo mythology to the planet Venus; Sukra is a Brahmun, the preceptor or *gooroo* of the *giants*, or *ditis*, and is held in great estimation by the Hindoos. He is by some called the son, by others the grandson, of Brigu, and is described as variously mounted. In one of the zodiacs he is seated on a camel, with a large ring or hoop

in his hands, and having the appearance of a female; in another, on an animal resembling a rat. He is of a white complexion, middle aged, and of an agreeable countenance. A person born under this planet will be gifted with the power of omniscience, and possess the gifts of fortune and the blessings of life, among which are many wives. He presides over Sukerwar, or Friday.

SULTAN, or SULTAUN, the sovereign of the Turkish empire—the acknowledged head of the Mahomedan religion.

SULTANA. See ODALISQUE.

SUMATRA, in Asia, a large island of the group of Sunda Islands, in the Eastern Archipelago, lying obliquely north-west and south-east, between the sixth degree of north latitude and the sixth of south, and longitude $95\frac{1}{2}$ deg., and 107 deg. E. In length it may be estimated at 1000 miles by 150, the average breadth. Its chief divisions are Acheen, the Batta country, Menancaboo, Palembang, and the Rejangs. It has numerous rivers, some of them large and navigable. Ranges of lofty mountains run through the whole extent of the island; many of them are volcanic, and lava is occasionally seen to flow from them. Earthquakes also are frequent, but generally slight. The highest mountain visible from the sea has been named by the Europeans Mount Ophir, and is 13,842 feet in height. In addition to all the productions of India which it possesses in remarkable abundance, this island produces camphor, cassia, nutmegs, cloves, benzoin, rattans, sago, the bread-fruit, and the edible birds'-nests. The animals, wild and domestic, are the same as in India, the tiger growing to a very large size. There is also the ourang-outang. The horses are of a small and active breed, generally known in India as the Acheen ponies. In the Batta country they are used for food. Gold is abundant, and there are mines of

copper, tin, and iron. Earth, oil, and sulphur, are also plentiful. The principal towns are Acheen, Menancaboo, Palembang, Padang, and Bencoolen. By the natives this island is usually called Palo, Parichoo; and by the Javanese, Thana Palembang; the origin of its European name, Sumatra, is quite unknown. Its inhabitants consist of various tribes, of the brown race, of which the principal are the Malays and Battas. The Battas are addicted to an extraordinary system of cannibalism. According to their laws, all persons put to death for capital offences are cut up and eaten; as are also all enemies killed or taken prisoners during any general war. Notwithstanding this savage practice, the Battas are remarkable as a quiet and timid people. In appearance they resemble the Hindoo. It is a general custom throughout Sumatra for both sexes to file down their teeth, and to stain them jet black; many also casing the two front teeth in gold. All classes are inveterately given to gaming and cock-fighting, and all are great opium-smokers. Mahomedanism is the religion of the Malay tribe, but the Battas, and others, are still pagans, and without any regular form of religion, as they have no kind of worship, possessing little more than a confused notion of some superior and invisible beings, with very little idea of a future state. The principal languages are the Malay and the Batta. The Batta differs not greatly from the Malay, but is written in characters derived from the Sanscrit, from left to right, upon the inner bark of a tree, and on bamboos.

SUMJOW, a Hindostanee word, literally not to be translated, but most significant in its usage. It comes from *Sumujha*, to cause to understand, or to persuade; but the means of persuasion, whether argument or force, are ingeniously left to the conception of those whose interests it suits, in

which case the interpretation rests with the most powerful. Thus orders sent to police-officers, to the effect of persuading people to certain ends, occasionally lead to unexpected results, as may be imagined.

SUNDA ISLANDS, in Asia. The Sunda Islands, or Sumatran chain, form the southern and western line of the Eastern Archipelago, comprehending Timor, Floris, Java, and Sumatra, with some smaller islands.

SUNNUD, Hindostanee. A prop, or support; a patent, charter, or written authority, renewable from year to year, and if not renewed the title ceases.

SUNNYASSEE, a Hindoo devotee, or fakeer.

SUPERNA. See **GARUDA**.

SURASWATI, the goddess of learning, music, and poetry, is the wife of Brahma. She is also called Brahmi, or Brahmini, the goddess of the sciences; and Bharadi, the goddess of history. She is sometimes seen as a white woman standing on a lotus, or water-lily, holding a lute (or *vina*) in her hand, to show that she is also the goddess of music; at others, riding on a peacock, with the same emblem in her hand. Although the worship of Brahma has fallen into disuse, the annual festival of Suraswati, in the month Maghee, is highly honoured. On that day she is worshipped with offerings of perfumes, flowers, and rice; and the Hindoos abstain from either reading or writing, as they ascribe the power of doing both to be derived from this goddess. Offerings are also made to her in expiation of the sin of lying, or of having given false evidence.

SURAT, or **SOORUT**, a city in India, in the province of Guzerat, situated on the south bank of the river Tuptee, about twenty miles from its junction with the sea, in Lat. 21 deg. 11 min. N., Long. 73 deg. 7 min. E. This is one of the most ancient cities of Hindostan, being mentioned in the Ramayana. After the discovery of the passage to India, by way of the

Cape of Good Hope, Surat became the principal resort of European trading vessels. Factories were established by the different European nations, and its population is said to have increased to 800,000 persons. In latter times the trade of Surat has much declined; other ports having risen into notice, and its manufactures not now being in so much request. It is now the capital of Guzerat, and the residence of the principal British authorities in the province. The town is large, but ugly and badly built, and contains about 180,000 inhabitants.

SURROW, a deer of the Himalayas, about three feet and a half in height at full growth. He is of dark hue, with short deflected horns, thickly built, and with coarse bristling hair, much like the wild hog. His head and shoulders resemble a donkey ornamented with a horse's mane and goat's horns. This scarce and singular beast has a spirit in proportion to his deformity.

SURYA. This deity, a member of the Hindoo mythology, was the son of Kasyapa and Aditi, and from his mother is called Aditya. He is pictured of a deep golden complexion, with his head encircled by golden rays of glory. He has sometimes four, and at others two arms, holding a lotus in one of his hands and sometimes the chakra or wheel in another; standing or sitting on a lotus pedestal, or seated in his splendid car with one wheel, drawn by a seven-headed horse of an emerald colour, or "the seven coursers green" of the sun. Surya is the personification of the sun, the orb of light and heat; but the omnipotent sun, the creator of all things, the god of the universe, is Brahm; typified among the first idolaters by the visible sun, and by the Hindoos by their three principal deities, Brahma, Vishnu, and Siva, personifications of his attributes, creation, preservation, and destruction. But Surya, as the type also of the deity, is likewise that of his

attributes. Thus, in the east, morning, he is Brahma, creation; at noon, Vishnu, preservation; in the west, evening, Siva, destruction. We shall, therefore, have little occasion for surprise at the great veneration in which this deity is held by all classes of the Hindoos. The Aswinikumara, the twins of the Hindoo zodiac, are called the children of Suraya, from Aswini, a form of Parvati in the shape of a mare, into whose nostrils Surya breathed, and thus impregnated her with sunbeams, and gave birth to the Aswini. Suraya is, by some writers, called the regent of the south-west. He presides over Adit-war, or Sunday (from *Adit*, the first, and *War*, day.) Suraya has various names. In the *Gayatri* he is called Savitri, as the symbol of the splendour of the supreme ruler, or the creator of the universe.

SUTLEJ, or SUTLEDGE, the, a river in India, which issues from two lakes on the north side of the Himalaya mountains, in about Lat. 31 deg. 46 min. N., Long. 80 deg. 43 min. E.; passes along the eastern side of Lahore, and through Mooltan, and falls into the Chenab river, a short distance to the northward of Ooch, after a course of between four and five hundred miles.

SUTTEE, female immolation on the funeral pile of a deceased husband. Although the *Shastras* recommend, and contain regulations for the practice of the rite, the sacred ordinances not only do not expressly, as some have supposed, enjoin it, but distinctly point out in what manner a woman, after the decease of her husband, shall be taken care of; and leave it optional with her, either to burn herself, or live a future life of chastity and respectability. If, they say, after marriage her (the woman's) husband shall die, her *husband's* relations; or, in default thereof, her *father's*; or, if there be none of either, the magistrate, shall take care of her; and, in every stage of life, if

the person who has been allotted to take care of a woman, and do not take care of her, each in his respective stage, the magistrate shall fine them. The ordinance, nevertheless adds, that *it is proper* for a woman to burn herself with the corpse of her husband; in which case she will live with him in Paradise three crore and fifty lacs, or thirty-five millions of years. If she cannot burn, she must observe an inviolable chastity. If she remain always chaste, she will go to Paradise; if not, she will go to hell. Immediate beatitude, an almost immortal life in heavens of ineffable delight, and other enjoyments whose gross sensualities are concealed by the dazzling brilliancy of Oriental colouring, are among the irresistible charms which are held forth to enthral the mind, and lead the victim of marital selfishness, too often, to become a *suttee*. In short, it is averred, that the gods themselves reverence and obey the mandates of a woman who becomes one. There is, besides these, another powerful motive which operates in conjunction with them. Among the Hindoos a woman, after the decease of her husband, loses entirely her consequence in his family, and is degraded to a situation little above that of a menial. She is told that if she become a *suttee*, she will not only escape from that life of assured debasement and contempt, but will ascend to a state as pre-eminently exalted; and will thus (whatever the crimes of the parties may have been) save both her own soul and the souls of her husband and her husband's family from purgatory and future transmigration. The practice of self-immolation has been entirely suppressed in British India, but it obtains in several of the native independent states.

SYCE, an Indian groom. He does what his translated name denotes, but in a way very different from his English namesake. Smart and vigorous grooming are unknown in India:

and judging from the fair condition of the horses, would not appear to be needed. The syce, moreover, runs behind the horse, or vehicle, as the case may be, and will keep up with the latter for miles, without any apparent effort, as also with a horse going at an easy canter. He is a good, and generally a trustworthy servant.

SYGWAM, teak. The best timber for building in whatever branch, but its dearness prevents its general use, especially since naval architecture has been so much an object of speculation at Calcutta. Those who build houses of the first class, rarely fail to build all their terraces upon teak joists; both because they possess superior strength, and that they are far less likely to be attacked by the white ants. This has been attributed to the quantity of *tannin* contained in teak wood, which some have asserted to be a perfect preventive or antidote. There is in teak wood evidently some property, hitherto occult, that repels the white ant, at least for some years, but which is doubtless diminished by exposure to the air, as we find that very old teak timbers become rather more subject to depredation than new ones. The greater part of the teak used in Bengal and at Madras, is imported from the Pegu coast, in immense beams, and in spars, planks, &c., of all sizes. It is by no means unusual to see the squared timbers measuring from forty to fifty feet in length, and averaging from fifteen to twenty inches in diameter.

SYRANG, a boatswain. The vessels which trade from India to China, and from port to port in India, are commanded and officered by Europeans and Eurasians, but the crew and petty-officers are natives, generally called *Lascars* (*Lustakurs*). The native terms for the petty officers are invariably used instead of their corresponding English designations.

SYUDS, descendants of the prophet Mahomet, and therefore considered to partake of his sanctity.

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TABEEJES, silver cases, enclosing either quotations from the Koran, or some mystical writings, or some rubbish from the animal or vegetable kingdom, worn by the Hindostance women, strung upon an assemblage of black threads, passing round their necks, and reaching to their middles. Whatever the contents may be, great reliance is placed on their efficacy in repelling disease, and in averting the influence of witchcraft (*j'haddoo*), of which the people of India, of every sect, entertain the most unlimited dread. Hence, it is not uncommon to see half-a-dozen, or more, of these charms strung upon the same threads. The upper parts of the arms are adorned with semi-circular ornaments, made hollow, but filled up with melted rosin; the ends are furnished with loops of the same metal, generally silver, which admit silken skeins, whereby they are secured to their places. The above trinket is called a *Banjoo-bund*.

TAJIKS, a tribe of Tartars, of Persian origin, chiefly occupied in commerce and agriculture.

TAJ MEHAL, a magnificent tomb, constructed at Agra (in India) at the instance of the Mogul Emperor, Shah Jehan, in commemoration of his beautiful queen, Noor Jehan, the Light of the World. The building was designed by Austin de Bordeaux, a Frenchman of great talent and merit, in whom the emperor placed great reliance. It cost 3,174,802*l.*, and occupied 20,000 labourers and architects for twenty-two years. The building stands upon the north side of a large quadrangle, looking down into the clear blue stream of the river Jumna, while the other three sides are enclosed with a high wall of red sandstone. The entrance to this qua-

drangle is through a magnificent gateway in the south side opposite the tomb, and on the other two sides are very beautiful mosques facing inwards, and corresponding exactly with each other in size, design, and execution. That on the left or west side is the only one that can be used as a place of worship, because the faces of the audience and those of all Mahomedans, at their prayers, must be turned towards the tomb of their prophet to the west. The mosque on the east side was, therefore, built merely as a companion to the other. The whole area is laid out in square parterres, planted with flowers and shrubs in the centre, chiefly the cypress, all round the borders, forming an avenue to every road. These roads, or paths, are all paved with slabs of freestone, and have, running along the centre, a basin, with a row of jets d'eau in the middle, from one extremity to the other. The quadrangle is from east to west 964 feet, and from north to south 329. The mausoleum itself, the terrace upon which it stands, and the minarets, are all formed of the finest white marble inlaid with precious stones. The wall around the quadrangle, including the river face of the terrace, is made of red sandstone, with cupolas and pillars of the same white marble. The inside of the mosques and apartments in and upon the walls are all lined with marble or with stone work that looks like marble; but on the outside the red sandstone resembles uncovered bricks. The dazzling white marble of the mausoleum was brought from the Jeypore territories, a distance of 300 miles, upon wheeled carriages. What was figuratively said of Augustus may be literally said of Shah Jehan: he found cities all brick, and left them all marble. The emperor and his queen lie buried side by side, in a vault beneath the building, to which access is obtained by a flight of steps. Their remains are covered

by two slabs of marble, and directly over these slabs, upon the floor above, in the great centre room under the dome, stand two other slabs or cenotaphs of the same marble, exquisitely worked in mosaic. Upon that of the queen, amid wreaths of flowers, are worked in black letters, passages from the Koran. Upon the slab over the emperor there are none—merely a mosaic wall of flowers and the date of his death. The cause of the difference is that Shah Jehan had himself designed the slab over his wife, and saw no harm in inscribing the *words of God* upon it; whereas, the slab over himself was designed by his more pious son Aurungzebe, who did not think it right to place there “holy words” upon a stone which the foot of man might some day touch. Noor Jehan, the Light of the World, or, as the inscription on her tomb calls her, Ranoo Begum, the ornament of the palace, died in 1631; her husband in 1666. She died in giving birth to a daughter, and on her death-bed made two requests, first, that Shah Jehan would not marry again after her death, and get children to contend with hers for his favour and dominions; and secondly, that he would build for her the tomb with which he had promised to perpetuate her name. Both her dying requests were granted. Her tomb was commenced upon immediately. No woman ever pretended to supply her place in the palace, nor had Shah Jehan children by any other.

TALC (*nica*) may be obtained in almost any quantity, at the several cities in India, especially towards the frontiers, very extensive dealings being carried on in this article, by persons resident chiefly at Lucknow, Benares, and Patna, who import it from Thibet, and the countries on the north of the Punjab, or Sikh territory, in masses, often as large as a quarter loaf. A seer of *talc*, that splits well, will sometimes yield a dozen or more panes, of about

twelve inches by nine, or of ten by ten; and thus, according to the form of the lump, which can only be split in the direction of the laminae. These panes are so far diaphanous, as to allow ordinary objects to be seen at about twenty or thirty yards tolerably distinct, and, of course, present an excellent substitute for glass. Tale supplies the material for numberless brilliant illusions; the splendid *tazees*, carried about at the Mohurrun, are chiefly composed of the shining and transparent plates of this mineral, which may be cut into any shape, and made to assume all the colours of the rainbow. When illuminated by the profusion of lamps which are always brought in aid of any midnight exhibition, the effect is perfectly magical.

TAL-IPOT, or **TALPAT**, a tree common in the island of Ceylon, and on the coasts of Malabar and Coromonde. It grows very straight and lofty, from eighty to 100 feet, and has a large tuft of immense leaves at the top. The wood is seldom put to any other use than that of rafters for buildings. Near the root of the tree the wood is black, very hard, and veined with yellow, but the inside is nothing more than pith, for the sake of which it is sometimes cut down, as the natives make use of it for food, beating it in a mortar till it becomes like flour, when they mix it with water for dough, and bake it. It bears no fruit till the last year of its life. When the flower, which is incased in a sheath (like that of the cocoa-nut), is ripe, the sheath bursts with a loud noise, and emits a smell that is so disagreeable, that the people sometimes cut it down, not being able to live near it. The fruit is round, and about the size of an apple. It contains two nuts. The most curious and useful part of this tree are its leaves. These hang down from the top, and are nearly circular, and very large, one of them being sufficient to cover fifteen or twenty

men. The leaf folds up in plaits, like a fan, and is cut into triangular pieces, which are used everywhere as umbrellas, for protection against the sun or rain. Every man of consequence among the natives of Ceylon has a talpat-bearer, to keep off the rain or sun. The leaf, in strips, is used in schools, to teach children to write upon, and as every letter is cut into it by a sharp-pointed style, the writing is indelible, and continues legible as long as the leaf itself lasts. The tents of the Kandian kings and others, in time of war, were made of these leaves, and hence were called tal-gé, tal-pat houses. They used to carry with them great quantities of these leaves, already prepared, and cut into proper shape, and thus the labour of erecting a tent was very small. They are also used to cover carts, palankeens, or any thing that it is necessary to keep from the sun or rain in travelling.

TALLIAR, a guard or watchman. A village police officer in the peninsula of India, who gives information of crimes and offences, and escorts and protects persons travelling to neighbouring villages.

TALOOK, the being dependent, dependence, a dependency. A district in India, the revenues of which are under the management of a *Talookdar* (q. v.), and are generally accounted for to the Zemindar within whose jurisdiction it happens to be included; but sometimes paid immediately to government.

TAMIL, or **TAMUL**, an ancient language of Southern India, which appears to have been the original source of the Malayalim, Kanarese, Teloofoo, Mahrattee, and Ooreea. It has since, together with other dialects, received a large admixture of Sanscrit. It is spoken in the island of Ceylon.

TAMULIANS, inhabitants of all the eastern coast from Battakalo, north-

ward to Jaffna, in the island of Ceylon, and from Jaffna southward along the western coast to Putlam. The general opinion respecting them is, that they at first came over into the island from the opposite coast of India. They are a more enterprising, active, and industrious people than the Cingalese, and are possessed of equal selfishness. They are divided into four principal tribes: the Piramas, Katriyas, Vaisyas, and Sudras. The Piramas, besides being alone permitted to officiate as priests, are chiefly engaged in agriculture or commerce. Katriyas constitute the royal race of warriors. This tribe, however, though recognised in their classification, exists not in Ceylon. The Vaisyas constitutes the nobility. They are divided into, 1. Merchants, commonly called Chetties (the most honourable, and industrious, and enterprising race of men on the island); 2. Husbandmen and herdsmen. The Sudras, or fourth tribe, perform all the lower offices of life. They are likewise bound to serve the three preceding classes of Vaisyas during the public ceremonies, and are incapable of raising themselves to any superior rank. They are divided into two classes, the one including all kinds of domestic servants, and the other all kinds of town or public servants. The Tamulians in general are a stouter and more active race of men than the Cingalese. They are less cringing in their manner, more independent and adventurous, and more faithful servants and subjects of government. Many of the Chetties are employed by merchants and others in various parts of the island as copolies, that is, collectors of their bills, at a certain per centage; and in this way a great deal of money from time to time passes through their hands, and they are very seldom found dishonest. The native merchants are almost all of this class. They deal largely in cloths, rice, &c. The dress of the

men is a long piece of white muslin or calico tied round their bodies neatly and gracefully, and reaching down to the ankles, and a jacket somewhat like the one worn by the Cingalese. They wear turbans, and have large bunches of ear-rings, in each ear four or five rings, the smallest about two inches, and the largest about three inches in diameter. These sometimes reach as low as their shoulders, and make the aperture in the ear very large. The poorer classes have fewer ear-rings, and those of smaller dimensions; and a great many have none at all.

TAN. There are very many words in Hindostanee, like this for instance, which the European exile in India has arbitrarily abbreviated. "*Tan*" is a contraction of the word "*tanno*," "to pull." It is usually applied to the pulling of the *punkah*, with the appendix of the word "*joor-say*" (strongly), and also sometimes to boatmen.

TANJORE, a city in India, the capital of the district so named in the province of Southern Carnatic, situated in a fertile plain, in Lat. 10 deg. 42 min. N., Long. 79 deg. 11 min. E., about thirty-eight miles easterly from Trichinopoly. It consists of two parts; the fortified town, and the fort or citadel, both on the same level, and connected together by a wall. The city is regularly built, and contains many good edifices. In the fort is a celebrated pagoda, one of the finest specimens of the pyramidal temple in India. Its principal tower is 199 feet high. In ancient times, Tanjore was one of the chief seats of learning in Southern India.

TANK, Hindostanee, *tullao*. An artificial pond, constructed for the purpose of supplying towns and villages with water, and affording the people opportunities for bathing. To dig a *tank* is a work of piety, and therefore often performed by penitent or ostentatiously religious Hindoos,

who likewise bequeath money for such purposes.

TANNAH, Hindostanee. A station; a military post, or station, often protected by a small fort; a petty police jurisdiction, subordinate to that of a *darogah* (q.v.)

TANNAHDAR, the keeper or commandant of a *tannah*; a petty police officer, whose jurisdiction is subordinate to that of a *darogah*.

TAPASS, propitiatory austerities practised by Hindoo fakeers to obtain the more especial divine favour and blessings of the gods. This consists in standing on one toe, the shin of the same leg having the heel of the other foot resting upon it. The arms are at the same time raised over the head; and the eyes must, during the day, be constantly gazing upon the sun.

TAREE, palm wine. It is a beverage derived from the Taul-gatch, or Palmyra tree, and early in the morning, when just drawn, is cool, salutary, and exhilarating; but when fermented by the heat of the sun, it becomes highly intoxicating; its potent and maddening qualities being not unfrequently increased by an infusion of *Datura* juice, which possesses a strongly narcotic and deleterious quality. *Taree* is called *toddy* by the Europeans in India. The natives, owners of the trees, extract it by bleeding a branch of the palm, and attaching thereto an earthen pot, with its mouth to the incision, over night.

TARTARY, in Asia (properly so called), lies between about 34 deg. and 50 deg. N. Lat., and 50 deg. and 75 deg. E. Long. It is bounded on the north by Russian Tartary; east, by Chinese Tartary; south, by Afghanistan and Persia; west, by Persia, the Caspian Sea, and part of Russian Tartary. Its divisions are, Toorkistan, Khiva, Kokan, Bokhara, Toorkmania, Koondooz. The principal rivers are, the Jaxartes, Zur-Ufshan, the Oxus, and the Moorghab. The Jaxartes, called by

Asiatics the Sir, or Sihoon, rises in the Beloot Tagh, and flows westerly and northerly through Kokan, Bokhara, and Toorkistan, into the sea of Aral. The Zur-Ufshan (*scatterer of gold*), called also the Kohuk, rises in the mountains eastward of Samarcand, and flows westerly and southerly past Samarcand and Bokhara, some distance to the southward of which last city, it forms a small lake. The Oxus, called by Asiatics the Jihoon, and more commonly the Amoo, has its source on the northern side of the Hindoo Koosh, and flows westerly, and northerly through Koondooz, Bokhara, and Khiva, into the sea of Aral. The Moorghab, or river of Merve, rises on the northern side of the Paropomisan mountains, and flows north-westerly past Merve, fifty miles beyond which place it falls into a small lake. Between the northern part of Khiva and Toorkistan is an inland sea, about 200 miles in length from north to south, by seventy in breadth, named the sea of Aral. It is supposed, by the common people of the country, to flow below ground into the Caspian Sea. The principal mountains are the Beloot Tagh, running from north to south along the eastern frontier; and the Ghour mountains, Hindoo Koosh, and Paropomisan on the south. The southern and eastern parts of the country produce rice, wheat, barley, and other grains, with fruits of different kinds in great abundance. Horses, camels, and sheep, are very numerous throughout, particularly in the northern and western divisions, where each horde has large herds and flocks of them. The horses of Bokhara, called Uzbekees, and of Toorkistan, and Toorkmania, known as Toorkmanees, are particularly celebrated for their great strength, and power of enduring fatigue. The camel is of a large, strong breed, with two humps, commonly known as the Bactrian camel; the Indian camel, with the single hump, being pro-

perly the dromedary. The wild animals are principally tigers, which are found in the Beloot Tagh mountains, wolves, horses, asses, and the chamois goat. There are also numerous smaller animals, such as ermines, and others affording valuable furs. Gold is found in the sand of the Oxus, and to a smaller extent in the Zur-Ufshan and other rivers; and the mountainous parts contain silver, copper, iron, vitriol, and different kinds of valuable stones and marbles. There are large cotton manufactories at Bokhara, and a considerable trade with the neighbouring countries in silk, wool, and lamb-skins. The people of Bokhara make great use of tea, which they obtain from China. The name of Tartary is not known in eastern geography, the general name given by eastern writers to the country north of the Jaxartes being Toorkistan, and to that part between the Jaxartes and the Oxus, Mawur-ool-Nuhr. The religion in Tartary is generally Mahomedanism of the Soonnee sect, with the exception of the Kalmuk Tartars, who follow the Lama system. The prevailing language is the Toorkmance, and amongst the Tajiks, Persian.

TARTARY, Chinese, in Asia. This country lies between Lat. 35 deg. and 55 deg. N., and Long. 70 deg. and 145 deg. E., and is bounded on the north by Siberia; east, by the Gulf of Tartary and the Sea of Japan; south, by the Yellow Sea, China, and Thibet; and west, by Tartary. It may be divided into the country of the Eliants, or Kalmuk Tartars, the country of the Mooghuls, and the country of the Manshoors. The Kalmuks occupy the western parts, including Little Bucharia, or Eastern Toorkistan, the Mooghuls the Central, and the Manshoors the Eastern. Belonging to the Manshoor country, and separated from it by the Gulf of Tartary, and a very narrow strait, is the island of Sagalin. It has several rivers, but none of any im-

portance. The principal is the Sagalin, flowing eastward into the Gulf of Tartary. There are also several large lakes. Its principal ranges of mountains are, the Altaian on the north, and Beloot Tagh, dividing it from Tartary, on the west. The Beloot Tagh mountains are named in ancient geography the Imaus. The face of this country is much diversified with mountain and plain, though with little forest. The greater part consists of a vast plain, supported like a table by the Thibet mountains on the south, and the Altaian on the north, and considered the most elevated level land on the face of the globe. Part of this plain is occupied by two large sandy deserts, the Desert of Cobi, and the Desert of Sharno. The rest is devoted to pasturage. The productions of this country, as far as they are known, are few; the Tartar tribes in general paying little or no attention to agriculture or manufactures, but depending chiefly upon their flocks and herds, of which they have great numbers. Horses and cattle are very abundant; they have also the bush-tailed, or grunting ox, and the camel. Wild horses and asses are numerous, and the tiger is also found in different parts. Ginseng root, and sable and other furs, form the principal part of their trade, and in the Manshoor country pearls are found in some of the rivers. The different tribes in general form wandering hordes, and live in tents, which they remove from place to place, according to the season, or as they find pasturage for their flocks. Except in the western division, inhabited by the Kalmuks, there are consequently few towns. The principal are Kashgar, Turfan, and Yarkhund, in Little Bucharia; Homi, or Chamil, in the Mooghul country; and Sangalin Oula, Tsitchikar, and Chinyang, or Moogden, in the Manshoor country. The general name of Tartary has been applied to this country by Europeans, but it has no

distinct native appellation, the different tribes having each different names for their respective lands. The inhabitants may be divided into three principal tribes of Kalmuks, Mooghuls, and Manshoors. Their complexion is generally of a reddish, or yellowish brown. The prevailing religion of the tribes is Booddhism, of the Lama sect. Many are also followers of what is called Shamanism, that is, idolaters who acknowledge a Supreme Being, but worship a multitude of inferior deities. In little Bucharia there are also Mahomedans of the Soonnee sect. The languages of the tribes are distinct; that of the Manshoors is said to be exceedingly copious, though not written till the seventeenth century, when the Mooghul character was introduced.

TASSISUDON, in Asia, a town in the country of Bootan, of which it is the capital. The name is pronounced *Tassjung* by the natives. It stands in Lat. 27 deg. 5 min. N., Long. 99 deg. 40 min. E., about 100 miles north from the town of Kooch Bahar. It is pleasantly situated, and has a number of handsome buildings, and has a large manufactory for paper, which is fabricated from the bark of a tree named *dea*, growing in the neighbourhood.

TATAR, or **TARTAR**, a Turkish messenger. These mounted couriers are excellent horsemen, of robust constitutions, capable of travelling, at a quick pace, very considerable distances, upon a small quantity of food. They often travel unarmed, for, being known to the tribes and robbers on their respective routes as the emissaries of the Sultan or the pachas, their persons are respected.

TATTA, the ancient capital of the province of Scinde, in India, stands on the right bank of the river Indus, about 130 miles from the sea, in Lat. 24 deg. 44 min. N. It is believed to be the Pattala mentioned by the Greeks, and was a place of considerable importance before the Maho-

medan invasion. During the existence of the Mooghul empire, it continued to be much celebrated as a city of considerable commerce, and was famous for its manufactures of silk. It has since greatly decayed, and does not now contain more than 15,000 inhabitants. It is still visited by numbers of Hindoos, being on the high road to Hinglaj, in Beloochistan, a place of pilgrimage much resorted to by the people of the western provinces.

TATTIES, screens made of the roots of *kuss kuss*, a long grass which abounds in most of the jungles in India, and which corresponds exactly with Guinea grass. The fibres are of a rusty brown colour, devious in their direction, and may be from ten to twenty inches in length. The frame in which this material is enclosed to form a screen, is made of split bamboo, chequered into squares of about four inches each way, and in the whole sufficiently extensive to overlap the exterior of the door or window to which it is applied, at least six inches, or perhaps a foot, at the sides and above. The *kuss kuss* is then placed very regularly on the bamboo frame, as it lies on the ground, in the same manner as tiles, each layer being bound down, under a thin slip of bamboo, extending the full breadth of the tatty. The great art is to make the tatty neither too thick, which would exclude the wind, nor too thin, as it would then let the dust pass through, without rendering the interior sufficiently cool. In the western provinces, and other parts of India, *tatties* are frequently made of a short, prickly bush, that thrives during the hottest months on sandy plains, especially in places inundated during the rainy season. This shrub is called *jewassah*; its leaves are not unlike, but not so numerous, nor of so deep a green, as those of rue. It is extremely prickly, being everywhere furnished with spines about the size of a pin. The Europeans in India employ a *bhcesty*, or water-

carrier, to saturate the tatties with water, for their fragrance is then most powerfully elicited, and the wind passing through them becomes cooled and discharged of the particles of dust it gathers on its course across the plains.

TATTOO, the Indian term for a little pony.

TAZÁ-WALAIT, fresh European. A phrase employed by the natives of Eastern India to describe a recent arrival from England.

TAZEAH, a representation of the shrine of Kerbela, generally formed of paper and lath, painted and gilded, and borne in procession at the Mahomedan festival of the Mohurram.

TCHOCADAR, an attendant upon a Turkish gentleman or nobleman. They generally follow him in the streets, or linger about the house, to perform any service that may be required of them.

TEERUT, or **TEERUTH**, a place of pilgrimage and sacred bathing among the Hindoo Mahrattas.

TEHSIL, or **TEHSEEL**, Hindostanee. Acquisition, attainment; collection of the public revenues.

TEHSILDAR, one who has charge of the India revenue collections; a native collector of a district acting under a European, or a *Zemindar*.

TEKA-GAHA, the teak-tree, is a large and stately tree, which grows in the island of Ceylon and on the Malabar coast. It is of great value, owing to its hardness and capability of resisting the attacks of all kinds of insects. It has sometimes been called the Indian oak, and in India is frequently used for building ships. The trees have often a ragged appearance, as the soft parts of the large green leaves are eaten away by insects, while the small fibres still remain untouched. It has a small dull white blossom, from which arises a seed as big as the hazel-nut. A kind of red ink is made from its leaves.

TELLICHERRY, a small sea-port town, in the province of Malabar, in

India, situated in Lat. 11 deg. 45 min. N., Long. 75 deg. 33 min. E. It was for many years the principal English settlement on the western coast, a factory having been established there in 1683. It is the principal mart in India for sandalwood, brought from the forests above the ghauts, and for the cardamoms of Wynaad, which are considered the best on the coast.

TELOOGOO, the Gentoo language, peculiar to the Hindoos of the north-eastern provinces of the Indian peninsula. This language is also called "Telinga."

TESHOO-SOOMBOO, a town in the country of Thibet, in Asia, situated in Lat. 29 deg. 7 min. N., Long. 80 deg. 2 min. E., 180 miles north from the frontier of the Rungpore district of Bengal. It is the second town in Thibet, and the residence of the teshoo lama.

THER, the wild goat of the Himalayas. It is the Jemla goat of Hamilton Smith; it is also called *Capra Quadrinammis*, from the circumstance of its having four teats. Besides the *Tehr*, or *Quadrinammis*, there are three other wild goats to the northward, viz. *Capra Ibez Emodi vel Skeen*, vel *Sukeen*; *Capra Ophrophagus* vel *Markhor*, so called, because he destroys reptiles, has straight flattened horns, like the sheath of a sword, twisted on its axis; and another *Markhor*, or *Soorkha*, with round horns, and is a very large animal. These goats are, in some places, so numerous, as to afford food, and their hairy wool, raiment for the people of the country. Hunting days are appointed by the chief, and seventy heads of them is not reckoned an extraordinary day's slaughter.

THIBET, a country in Asia, lying on the northern frontier of Hindostan. It is bounded on the north by Chinese Tartary; east, by China; south, by Assam, Bootan, and Hindostan; west, by Cashmere and Tartary. In general terms it may be said to be

between Long. 74 deg. and 100 deg. E., slanting southwards along the Himalaya mountains, from Lat. 28 deg. to 37 deg. N. Its chief divisions Lahdak, Undesa, Teshoo-Loomboo, and Lassa. Its principal rivers are the Sanpoo and Mounchoo, and in it are also the sources of several of the principal rivers in Asia. The Indus, Sutlej, Brahmapootra, of the Indian rivers, besides others of China and of Northern Tartary. The Sanpoo is believed to be one of the most considerable rivers in Asia; but as yet the information regarding it is very defective. It has two great ranges of mountains, the Himalayas, lying along its southern limits, and the Kailas, nearly parallel to the Himalayas, in about Lat. 32 deg. N., and of about the same elevation; some of the villages on them being situated at a height of nearly 20,000 feet above the sea. Thibet may be considered as consisting of two portions, the valley between the Himalaya and Kailas mountains, studded with irregular hills, and averaging a height of 10,000 feet above the sea, and an extensive table-land, beyond the Kailas, of similar elevation, declining towards the north and east. Of the interior of Thibet, north of the Kailas, little is known; but it is believed to consist of extensive stony and sandy plains, diversified by hills, and by pastures traversed by small streams. Between the Himalayas and Kailas are two remarkable lakes; the Manaswarora, in Lat. 31 deg. N., Long. 81 deg. E., and the Rawun Hrood, about ten miles further westward. The former is considered by the Hindoos as the most sacred of all their places of pilgrimage. The Chinese and Thibetians of Undesa call it Choo Mapang, and it is considered by them also a holy place. Rawun Hrood is the source of the river Sutlej. In consequence of the great elevation of this country, its climate is exceedingly cold, particularly in the vicinity of the Himalaya range; where, dur-

ing winter, the cold is quite as severe as in the north of Europe; meat and fish being preserved in a frozen state as in Russia. Its vegetable productions are not numerous, its chief riches consisting in its animals and minerals. Barley, coarse peas, and wheat, are the grains; rice is not cultivated. Turnips and radishes are the only vegetables, and peaches and bynes the only fruits. Thibet, however, abounds in cattle and sheep, and wild-fowl and game of every description. Horses and mules are numerous, the latter being commonly used for carriage. The sheep also are used for the same purpose. The horse and the ass are both found wild. The most remarkable animals of Thibet are the yak, or bushy-tailed ox, sometimes called the *grunting ox*, the musk deer, and the shawl goat. The yak is rather larger than the Malwa bullock, and is covered all over with a long thick hair, from which are manufactured ropes and cloths for tents. Their bushy tails are greatly valued, and are much used as fly-flaps (or *chowries*), or as ornaments for horses and elephants, for which purposes they are in much request in India, China, and Turkey. These oxen are never employed in agriculture, but generally for carriage. The musk-deer is about the size of a common hog, which it resembles a good deal in appearance. The musk is found only in the male, in a little bag at its navel. The shawl goat is so named from its yielding the soft silky hair used for the manufacture of the celebrated Cashmere shawls. This species of goat is found in no other country. All the animals of Thibet are provided with thick coats of hair and fur adapted to the coldness of the climate. The dogs are large and powerful, and the cat of the long-haired kind, known in India by the name of Persian or Lama cats. The minerals are principally gold, quicksilver, nitre, and salt. Firewood is very scarce throughout the country

beyond the Kailas, the dried dung of animals being almost the only fuel. The inhabitants are called by the English Thibetians. They are considered to belong to the same general race as the Tartars, and are entirely distinct in appearance from the natives of Hindostan. They are described as a mild and contented, but indolent people. Their manufactures are chiefly of shawls and woollen cloths, of which they supply large quantities to China, their principal intercourse, both commercial and political, being with that country. The Thibetians have the singular custom of polyandria, that is, of one wife belonging to several husbands: the elder brother of a family having the right to select a wife for himself and all his brothers. They do not bury their dead, but burn the bodies of the lamas, and expose those of the other classes to be devoured by the beasts and birds. Their chief food is mutton, which they are fond of eating raw, and barley prepared in various ways. They use plates of china or copper, with knives and forks. The religion of Thibet is that of Bood'h, which appears to have been introduced from India, and established throughout this country at an early period. The priests are all styled lamas, and amongst these the dalai lama, or grand lama, and terhoo lama are held to be particularly sacred. The Grand Lama is considered to be no less than the deity in a human form, on the dissolution of which he enters a new one. The terhoo lama is also looked upon as an incarnation of Bood'h, and is honoured by the Emperor of China as his religious teacher and guide. There are two sects of the lama Booddhists, distinguished from each other by the dress of the lamas, the one wearing a red, and the other a yellow cap. The latter may be considered the principal, being that of the grand and terhoo lamas and of the Chinese emperor. The red division is

chiefly established in Bootan. The lama Booddhists entirely reject all distinction of caste, and admit proselytes of any nation. The principal idol in their temples is that of Maha Moence (*great saint*), the Bood'h of Hindostan. The language appears to be quite distinct from the languages of India, though the alphabet and character are believed to have been derived from the Sanscrit. It has two dialects; one for works of learning and religion, the other for common purposes. The letters run from right to left. Printing with wooden blocks is practised, and is said to have been known to the Thibetians from a very early period, but it has been so limited in its use through their superstition, that not the slightest improvement in it seems to have been made, and it therefore remains in a very imperfect state.

THUGS, or PHANSEGARS (as they are styled, to distinguish them from common *dacoits*) consist of a set of abandoned characters, either Moolmans or Hindoos, of various castes, who live for a part of the year in cities or villages, apparently engaged in harmless occupations. These persons resemble Freemasons, so far as they are always known to each other by some distinguishing sign. At a convenient period, the brotherhood of each district assemble together, and, being formed into bands, disperse themselves over large tracts of country, those of the Dooab moving down towards the central provinces, and in their devastating progress waylaying, robbing, and murdering every individual who has the misfortune to cross their path. Although, during a considerable period, the existence of *Thugs* (as they are called from their dexterity in strangling) was suspected, the ideas formed concerning them were extremely vague and uncertain. Reports went abroad of the fate of travellers ensnared while walking or riding upon the road, by a silken noose thrown over their heads in

the manner of the *lasso*, and the perpetrators were supposed to be isolated individuals infesting the wild and less frequented parts of India. Many persons imagined that these atrocities were confined to the Rajpoot States and the kingdom of Oude, districts exhibiting scenes of outrage and bloodshed unknown to the Company's territories; but, in 1830, the apprehension of a band of depreicators was the means of bringing the whole of an unparalleled system of atrocity to light, and the depositions of some of the criminals have proved that, in this instance, rumour, so far from exaggerating the horrors of the deeds committed, has fallen short of the truth. It has never been known that in a single instance has a robbery been committed by the Thugs without the previous destruction of life, generally by strangulation. This is effected either by means of a *roomaul*, or shred of cloth, well twisted and wetted, or merely by the hands, though the last is rarely practised, and only in the event of failure in the former and usual mode. On a preconceived signal being given, the victim, or victims, are immediately overpowered, and the perpetration is the business of a moment. In committing murder it is a strict rule with the Thug to avoid shedding blood, as its traces would, in many cases, lead to detection. In the hurry, however, in which it is sometimes necessary to provide for the disposal of a more than ordinary number of bodies, the graves cannot be made large enough to contain them entire, in which case they are cut to pieces and closely packed. When buried by the road-side, or any other exposed place, it was their practice to kindle fires on the spot, in order to prevent the marks of the newly-turned earth from being too conspicuous. Murders in the manner thus described are accomplished with equal certainty and despatch, and with the same facility while the

victims are walking along the roads, as when they have been enticed to their encampment and are sitting amongst them confident and secure, while they have every thing carefully and leisurely prepared for their destruction. These murders are frequently perpetrated contiguous to villages, from whence they have induced strangers, on their journey from distant parts, to take up quarters in their company. They are usually performed before the twilight is completely over; and while the work is going on, a part of their band are singing and beating their tom-toms, in order to drown any noise the sufferers might make, and to give the whole camp the appearance of careless festivity; thus the victims are despatched with ease and security, even within call of assistance, and almost in the face of a whole village. The different persons actually engaged commence their operations simultaneously, and by a signal given, which, of course, is preconceived, but at the same time quite arbitrary, generally a commonplace expression not likely to excite attention, such as *tumbakoo lao* (bring tobacco). The *roomaul*, or twisted shred, is the only implement used by the Thugs. The noose is not made of cord, although the general supposition is that such an instrument is employed in the commission of the murders, but if it ever was adopted, its use has been long abandoned, for this obvious reason, that if in any search so suspicious an article should be found upon them, there would be no difficulty in guessing them to be professed Thugs. In passing through a country, the large number of which the bands consist is sufficient in itself to excite inquiry, and there is always some plausible tale or explanation ready to be given by these people, in order to remove any doubt respecting the peaceableness of their characters and pursuits. Few carry arms; amid twenty or thirty persons there

- will not be above three swords, and they have emissaries at all the *hutcheries* of the different districts, who manage in various ways to screen the parties from detection when the murder of missing persons is suspected. Great efforts have been made by the government to annihilate the race of Thugs, but they still exist in great force.
- TIHUMBOO**, a tent. The camp equipage in India is necessarily of a superior description to that used in Europe. The intense heat of the climate suggests the use of flies (or false roofs), kunnauts (double walls), thick chintz linings, &c. Officers on the line of march, and civilians out on district duty are under canvass, as the phrase runs, for a large portion of the year.
- TICCA**, hired. As every body in India finds it more convenient to own every thing he uses, and generally more economical, it is seldom that any thing but palankeens, boats, and carriages are hired, and then only by persons of small income, or who have rare occasion for those conveyances.
- TIFFIN**, the term in use amongst the English residents in India to signify "luncheon." It is an important meal in India, as people generally dine late.
- TIMOR**, an island in Asia, forming one of the Sunda Islands, in the Eastern Archipelago, lies between about Lat. 8 deg. and 11 deg. S., and Long. 123 deg. and 127 deg. E. Its chief productions are sandal wood and earth oil. It also yields gold and copper. Rice is also cultivated, and a species of sago, and it has all the common domestic animals. It is inhabited by a pagan race, of dark complexion and frizzled bushy hair, but differing in other respects from the Papuans, and appearing to hold a middle place between them and the brown races. This island belongs to the Dutch, who have a fort at Koopang, at the southern extremity, in Lat. 10 deg. 10 min. S., Long. 124 deg. 10 min. E.
- TINDAL**, a boatswain's mate. (See SARANG.) The title is also given to the master or coxswain of the large pier or bunder-boats which ply in the harbour of Bombay.
- TINDOO**, the tree which yields ebony.
- TINNEVELLY**, a town in India, the capital of the district so named, in the province of Southern Carnatic, is inland, and situated in Lat. 8 deg. 48 min. N., Long. 78 deg. 1 min. E., a little to the westward of the Tumbra-poornee river, about twenty-five miles distant from the Western Ghats, or Mountains. It is a large and populous place.
- TOBRAH**, the nose-bag of a horse. The word is in use in Persia and Afghanistan.
- TODDY**, a corruption of Taree, the juice of the taul, or Indian palm-tree, which in a fermenting state is intoxicating.
- TODEAS**. See COIMBATORE.
- TOFUNCHEE**, musketeers in Persia; mercenaries.
- TOKDAR**, the name given in Hurreeana to the bustard. The natives call the bird Goorarm, because the male, during the breeding season, growls like a lion. The birds resort together in the cold season in flocks of from three to twenty-five, but in the hot winds and rains they separate, pair, and breed. The female lays two eggs in a nest on a prominent hillock among grass.
- TOLA**, the unit of the British Indian ponderary system. It weighs 180 grains English troy weight. The tola is chiefly used in weighing the precious metals and coins.
- TOMAUN**, a Persian gold coin, varying in its value according to locality or the temporary necessities of the government. At some places and times it is worth only fifteen or even twelve shillings sterling; while in others, particularly in Khorassan, it rises as high as from thirty to thirty-five shillings.
- TONDIMAN'S COUNTRY**, or the **TONDAMUNDALUM**, a district

of the province of Southern Carnatic, in India. This division was originally connected with the Hindoo kingdom of the Chola Desum. It subsequently became a distinct zumeendaree, under the rule of a Hindoo chief, called by the English the Tondiman, from Tondi, and the English word *man*, a corruption, probably, of the old Hindoo name, *Tonda-mundalum*. Although at present nominally a dependent of the British Government, the Tondiman is allowed the full possession of his zumeendaree, free from tax or tribute of any kind, as a reward for the remarkable fidelity exhibited by his family in their connexion with the English through all the changes of fortune, especially during the early wars of the Carnatic. The natives of this district were long celebrated as most expert thieves, from which circumstance they derived their name of collaries (*kullurees*, from *kullur*, thief), but so much is their character improved, that now a theft is seldom known among them. The instrument commonly called by Europeans the "cholera horn," derives its name from this people, and is properly the "Kulluree horn."

TONJON, a large easy chair, supported on men's shoulders by a single pole, running fore and aft, like that of a palankeen. The Tonjon is chiefly used by ladies in India, wherein to take the air in the morning or evening.

TOOLSEE, the Hindoostanee name for a shrub of sacred basil.

TOOMBUDRA, the, a river in India, which is formed by the junction of two other rivers, named the Toonga and the Budra. The Toonga rises in the Western Ghauts or Mountains, a little to the south of Nuggur, or Bednore. The Budra rises in a chain of hills, called the Baba Boodum Hills, situated to the eastward of the Western Ghauts, nearly opposite to Mangalore. The two rivers join at Koorlee, near

Hoolee Oonnoor, in the province of Mysore, and form one river, called the Toombudra. From this, the Toombudra winds to the north and north-east, and falls into the river Kistna, a little beyond Kurnool.

TOORKIE, galloways and ponies from Toorkistan, sold at the great fair at Hurdwar. They have been taught to amble, a pace very agreeable to the natives of India, but quite the reverse to Europeans. They fetch from 250 to 800 rupees.

TOORKISTAN, a division of Tartary, in Asia, which occupies the northern part of the country. It is generally open, but not cultivated, and devoted chiefly to pasturage. It is inhabited by wandering tribes of Toorkmans, who have large herds and flocks, of horses, camels, cattle, and sheep, with which they move from place to place, according to the season. They have no towns, but live in camps formed of tents, made of woolen, like thick black cumlics. Each tribe or horde is independent. No estimate can be formed of the total population.

TOORKMANIA, a division of Tartary, in Asia, which occupies the southern and western part of the country, from Balkh, to the Caspian Sea; having Khiva and the river Oxus along its northern frontier, and ranges of mountains separating it from Persia and Afghanistan on the southern. In the north-western parts it is mountainous, but for the rest it consists of sandy desert, very scantily supplied with water, in some places quite flat, and in others rising up into mounds, some of which, towards the Caspian, attain a height of from sixty to eighty feet. There are no towns or villages, properly so called, the Toorkmans being all *nomade*, that is, wandering tribes, moving from one well to another with their flocks and herds, and taking their conical huts, called *khirgahs*, with them, in search of water and pasture. The only fixed settlement worth noticing is Shurukhs, situated

in Lat. 36 deg. 31 min. N. It consists of a small fort, almost in ruins, and a few mud huts, which have been built by Jews from Meshid, in Persia, the Toorkmans living in their khirgahs. These are huts of a conical form, constructed of wood, surrounded by a mat of reeds, and covered on the roof with felts. In Lat. 36 deg. N., Long. 61 deg. 1 min. E., stand the ruins of Merve, formerly the capital of a principality, said to have been built by Alexander the Great. It is still styled by the natives "Merve Shah-i-Juhan," or Merve the King of the world; and a celebrated epitaph on one of its kings is often quoted by eastern writers. "You have witnessed the grandeur of Alp Arslan exalted to the skies: repair to Merve, and see it buried in the dust." Under the government of the Persians, Merve was long a great and opulent city, and the surrounding district was one of the most fertile in the world. But in the latter end of the eighteenth century, the district was conquered by the King of Bokhara, who destroyed the canals, and drove out the inhabitants; and the country soon became as sterile as the rest of Toorkmania, while its former fixed population has been succeeded by the wandering tribes of Toorkmans. The inhabitants of this province are Toorkmans, divided into a number of independent hordes or tribes; they have no permanent ruler, and acknowledge only the general direction of their Aksukals, or elders. Their life is passed in the most reckless plunder of the neighbouring countries, from which they carry off the men and women as slaves. Their children are brought up from their earliest years in the same habits. They have a proverb, which very aptly illustrates their character, namely, that a Toorkman on horseback knows neither his father nor mother. They have no science nor literature, nor any mosques, though nominally Mahomedans. Their food

consists of the milk and flesh of their herds and flocks, the milk of the camel especially being a favourite drink. Of mare's milk the northern tribes make a spirituous liquor, called *koumis*, of which they are exceedingly fond. They carry on some trade with the neighbouring districts, exchanging horses, cattle, wool, and furs, for arms and other manufactured articles; but their main traffic is in slaves, whom they capture from the Persian and Russian territories.

TOPE, a grove. There is nothing for which the sylvan scenery of India is more remarkable, than the groves of palm and mango trees planted all over the country, the former in the vicinity of the coasts, the latter in the north-western provinces and Behar. A strong religious feeling influences the Hindoo in these plantations. He believes that his soul in the next world is benefited by the blessings and grateful feelings of those of his fellow-creatures, who, unmolested, eat the fruit and enjoy the shade of the trees he has planted during his sojourn in this world. The names of the great men who built the castles, palaces, and tombs at Delhi and Agra, have been almost all forgotten, because no one enjoys any advantage from them; but the names of those who planted the mango groves are still supposed to be remembered by all who eat of their fruit, sit in their shade, and drink of their water, from whatever part of the world they come.

TOPE-BASHEE, Turkish and Persian. Commandant of artillery.

TOPECHEE, the Persian and Turkish artilleryman.

TOPEKHANAH, Hindostance. The ordnance, the artillery; the place where artillery and military stores are kept.

TOTA KOHANEE, tales of a parrot. One of the elementary books in Hindostance, put into the hands of tyros by their Moonshes. Many of the tales correspond with the fables of Æsop.

TOTIE, a village police-officer in India, whose duties are confined more immediately to the village; but who also guards the crops, and assists in measuring them.

TRANQUEBAR, a town in India, in the district of Tanjore, in the province of Southern Carnatic, situated on the coast, in Lat. 11 deg. N., Long. 72 deg. 53 min. E. It is a very neat regularly built town, and belongs to the Danes, who settled there in 1616, having purchased the ground from the Rajah of Tanjore.

TRAVANCORE, a province of India, bounded on the north by Malabar; east, the Western Ghauts or Mountains, separating it from Coimbatore and Southern Carnatic; south and west, the sea. The divisions are, North Travancore, including the small principality of Cochin, and South Travancore. Of rivers, there are none of any magnitude, but numerous small streams. This province consists of a long strip of land, shut in from the main country by a lofty range of mountains running from its northern to its southern extremity, terminating at Cape Comorin. In length it may be estimated at 140 miles, by an average breadth of about forty. Through the mountains are three passes. The northern, or Chow-ghaut, leading into Coimbatore; the central, or Ariyungol, not practicable for carriages, about ten miles in length, leading into Tinnevely; the southern, or Arumboolee, twelve miles from Cape Comorin, a broad level opening between the mountains into the south of Tinnevely. Along the coast, separated from the sea by a narrow strip of sandy soil, is a back-water, or brackish lake, communicating with the sea by creeks at different points, and extending from Chow-ghaut to Quilon, a distance of about 140 miles. Its breadth and depth vary very much, but it is navigable throughout for boats. From Quilon, a canal connects this back-water with another at Anjengo, continuing

the water communication as far as Trivanderam. Travancore is one of the richest and most fertile countries in India. Its surface is beautifully varied with hill and dale; and winding streams, flowing down the mountains, preserve the valleys in a constant state of verdure. The mountains are covered with lofty forests. The productions of this province are numerous and valuable. Pepper, cardamoms, cassia, betel-nut, cocoa-nut, ginger, mace, nutmegs, bees'-wax, ivory, sandal-wood, ebony, &c. Rice is always in the greatest plenty, a scarcity being quite unknown; the country generally yielding three crops in the year. The cattle are of a small breed, and there are not any sheep, except such as are procured elsewhere. The forests are filled with teak and other valuable woods, and abound with elephants. Buffaloes and tigers are numerous, as are also monkeys, apes, and other wild animals. The black tiger is a native of this province. There are few towns of any consequence, the natives preferring to live dispersed over the country upon their farms. The principal are Trichoor, Cranganore, Cochin, Aleppie, Quilon, Trivanderam, Oodagherry, and Nagracoil. Trichoor is only noted as being situated near the Chow-ghaut. It belongs to the Cochin rajah. The inhabitants of this province, called in English writings by the general name of Travancoreans, may be classed as follows:—Namboorees, or Brahmuns, Nairs, and other Hindoo divisions, as in Malabar, forming the bulk of the population. Romanists, that is, followers of the Romish church, consisting chiefly of the fishermen and others dwelling on the coast, and amounting to about 115,000 persons; Syrians (called by the Hindoos, Soorianee Maplay, or Nazarene Maplay), so named as being Christians of the Syrian church, and amounting to about 125,000, being principally in the inland parts

of North Travancore; Jews, in number about 2000, living at Cochin and Cranganore, and a few thousand Mahomedans. The total population is estimated at about 1,500,000. The religion is Hindooism. There are also in this province, as already noticed, a considerable number of Syrians and Romanists, and a small proportion of Mahomedans and Jews. The general language of the province is Malayalim. In the southern parts, bordering upon Tinnevely, Tamil.

TRICHINOPOLY, also called TRICHIRAPOORA, a city in India, the capital of the province of Southern Carnatic, situated on the south side of the river Cavery, is a large and populous town. By the Mahomedans it is commonly called *Nuthur-Nuggur*. Trichinopoly is celebrated for a memorable siege, which it sustained from 1751 to 1755, when it was successfully defended by the English against the French and their native allies. Within the fortified city is a rock, about 300 feet high, in which are a pagoda, and other buildings. In a durgah outside the city, not far from the western wall, under a plain slab, lie the bones of Chunda Sahib; and in a sort of choultry adjoining, are the burial-places of Umeer-ood-Oomra and his family. Trichinopoly is one of the principal military stations of the English. Opposite to the town of Trichinopoly, the Cavery separates into two branches, forming an island called Seringam (*Sreerungum*). About thirteen miles to the eastward of the point of separation, the branches again approach each other, but the northern one is at this spot twenty feet lower than the southern. The northern branch, which takes the name of Coleroon, is allowed to run waste to the sea; but the southern, which retains the name of Cavery, is led by numerous channels to irrigate Tanjore. Near the east end of Seringam, an immense mound, called the Annicut, has been formed,

to prevent the waters of the Cavery from descending into the Caleroon. About a mile from the western extremity of the island, at a short distance from the bank of the Coleroon, stands the celebrated pagoda of Seringam. It is composed of seven square enclosures, 350 feet distant from each other; and each enclosure has four large gates, with high towers, placed one in the centre of each side, opposite to the four cardinal points. The outward wall is nearly four miles in circumference.

TRINCOMALEE (Tirikunamale) lies on the north-east coast of the island of Ceylon, in Lat. 8 deg. 33 min. N., and Long. 81 deg. 24 min. E. It is 108 miles from Kandy, and 180 from Colombo. The fort occupies an extent of nearly three miles, and includes a high hill immediately over the sea. It has a citadel called Fort Ostenburg, erected on a cliff that projects into the sea. There are a few good houses within the fort, among which may be mentioned the commandant's. A large room in the barracks is used as a church for the military and Europeans. The esplanade separates the Pettah (or town) from the fort; the native houses in the Pettah are mean, low buildings, and irregularly placed. The bazar is extensive. The houses occupied by the English and the more respectable Dutch and Portuguese inhabitants are spacious and airy. There are two Roman Catholic chapels, and several mosques and temples belonging to the Moorman and the Tamulians. There is also a chapel belonging to the Wesleyan missionaries, a neat building near the esplanade. Trincomalee is generally considered the least healthy and the hottest place in the island. It is the rendezvous of British ships of war. A naval storekeeper is consequently stationed there.

TRINOMALLY (*Tiroona Mulye*), a place in the province of Central or Middle Carnatic, in India, situated about fifty miles from the coast, in

Lat. 12 deg. 11 min. N., Long. 79 deg. 7 min. E. It is chiefly noted as being a place of pilgrimage for the Hindoos. It consists of a large craggy mountain, on which are several pagodas, and at its base a populous town. The principal pagoda is built at the foot of the mountain, and has a large gateway of twelve stories, 222 feet high.

TRIPETTY, a Hindoo temple in the kingdom of Tanjore. It is situated in the Carnatic, about eighty miles from Madras, and is resorted to by pilgrims from every part of India. It is dedicated to Vishnu as Ballaji, whose image is here worshipped with those of Lakshmi and the serpent Sesha. It is built of stone, and covered with plates of gilt copper, and stands in a valley in the centre of a range of hills, which are impervious alike to the Christian and the Mussulman. The very sight of the hills, although at the distance of many leagues, is so gratifying to the Hindoo devotees, that upon first catching a glimpse of these sacred rocks they fall prostrate, calling upon the idol's name.

TRIVANDERAM, a town in India, the modern capital of the province of Travancore, situated about three miles from the coast, and about fifty miles from Cape Comorin. It is the usual residence of the rajah, who has here a large palace built in imitation of the European style, and decorated with a variety of coarsely-executed paintings, clocks, and other European ornaments.

TUCKSEEM, division, distribution. The divisions or constituent parts of the assessment in the peninsula of India are called *tumar jamma*, and comprehending not only the quota of the greater territorial divisions, but of the villages, and of the individual *ryots*, and applied by some to designate other standard assessments.

TUKT-E-RWAN, a litter borne by mules, used only in Persia.

TULLAO, a tank, or artificial pool

of water; the grand reservoirs of rain or river water in most of the towns in India. Among the Hindoos it is an act of grace and piety to dig a tank, and accordingly wealthy men, aspirants to beatitude, consecrate large sums to their construction. In a country where good water in abundance is of the highest consequence to the health and comfort of the populace, the value of such edifices cannot be overrated. Some of them are of immense extent, and cost from £20,000 to £50,000.

TULLY, a flat brass plate, with a border about an inch high, nearly perpendicular.

TUMAR JAMMA, Hindostanee. The sum total of an assessment enrolled or recorded in the public register. The term is particularly applied to a standard money assessment, by measurement of the land revenues, formed by Turell Mull about A.D. 1582, during the reign of Acbar, by collections through the medium of Canongoes, and other inferior officers, the accounts of the rents paid by the *ryots*, which formed the basis of it. It is also used to designate the same standard assessment as it was reformed under Sultan Sujah in 1658, and by Jaffier Khan in 1722, during the reign of the emperor Mahomed Shah.

TUNGAIH, Persian. Literally, "a straight," a word applied to the narrowest and most difficult part of a mountain pass.

TUPSEY, a fish, of the river Hooghly (Bengal), called by the English "*Mango-fish*," on account of its appearing about the time that *mangoes* first come into season. It comes up from the sea with the tide. In appearance it is not unlike the smelt, though rather deeper, and with reddish fins. The flesh of this fish is fine, but its roe is deservedly esteemed delicious. An immense quantity are cured by being slightly salted and sun-dried; after which they are smoked for a short time over a fire made of chaff, &c.

TUPTEE, the, a river in India, which rises near the village of Ba-tool, in the northern mountains of the province of Berar. It runs westward, through the provinces of Candesh and Guzerat, and falls into the sea below Surat, after a course of about 750 miles.

TUSBEE, the rosary or string of beads of the Hindoos.

TUSSER, a silk manufactured in Bengal. It is produced from the silk-worm found upon the Bair (or egg-plum) tree, and is much worn by both natives and Europeans.

TUTICORIN, a town in India, in the district of Tinnevely, in the province of Southern Carnatic, situated on the coast, in Lat. 8 deg. 57 min. N., Long. 76 deg. 36 min. E. It is a large town, and is noted for its pearl fishery, which has existed for many centuries, and still continues productive, though the pearls are considered inferior to those found in the bay of Condaty, in Ceylon.

U.

ULEMA, a Turkish professor of Mahomedan law.

ULLUHA SALAAM! Peace be on him! No Mussulman professing common decency, or tolerably educated, ever utters this reverend name without adding the salutation.

UMBALLAH, a military station in the north-west of India, near the base of the Himalaya range.

UMRAPOORA, in the country of Ava, in Asia. Both Ava and Umrapoora have been the capital of the Burman empire at different times, according to the caprice of the king. At present the seat of government is Ava.

UMRITSIR, a city in India, in the province of Lahore, or the Punjab, situated fifty miles north-westerly from Lahore. This is properly the capital of the Sikh nation, being considered by them as their holy city. It derives its name, which

signifies *the pool of immortality*, from a small tank, in the centre of which stands a temple dedicated to Gooroo Govind Singh, and containing the book of laws written by him. It is larger than Lahore, and the principal mart of the province. Many rich merchants and bankers reside here, and amongst its inhabitants are several hundred Akalees.

UNDEROON, the Persian word for zenana, harem, &c.; the women's apartments in a Mussulman's dwelling.

URNEE, a wild buffalo in the north of India.

URZEE, a petition. All great personages in India, from a Nuwaub or Rajah exercising power, to a judge upon the Bench, are only approached by petition; and so servile a spirit has this usage begotten among the natives, that clerks and servants seldom venture to address their employers excepting through the usual abject form of a petition. Some of these compositions in the English language are exceedingly amusing from the loftiness of the phraseology and the malapropisms with which they abound.

UZBEKS, a race of Tartar people, partly nomade, but generally living in a settled manner, occupying Bokhara, Kokan, and Koondooz. The Tajiks and the Uzbeks are greatly superior to the other tribes of Tartary in all respects, being industrious and civilised; they carry on a considerable commerce with Persia, India, Thibet, China, and Russia.

V.

VAIHAN, a mythological bull. The vehicle of Siva.

VAKEEL, one endued with authority to act for another. An ambassador, agent sent on a special commission, or residing at a court. Native Indian law pleader under the judicial system of the Company.

VAMUNA, the fifth (dwarf) of Vishnu's avatars. Vishnu in this avatar took the form of a Brahmun dwarf, to humble the pride and arrogance of another monarch.

VARAHA, the third (boar) of Vishnu's avatars. Vishnu is represented with the head of a monstrous boar, supporting the world on his tusks.

VARUNA, in Hindoo mythology, is the god of the waters, the Indian Neptune, and the regent of the west division of the earth. He is represented as a white man, four armed, riding on a sea animal, with a rope called *pashu* in one of his hands, and a club in another. He is worshipped daily, as one of the regents of the earth; and also, by those who farm the lakes in Bengal before they go out fishing. And in times of drought, people repeat his name to obtain rain. His heaven, formed by Viswakarma, is 800 miles in circumference, in which he and his queen, Varuni, are seated on a throne of diamonds, attended by Samudra, Gunga, &c.

VEDANTAS, the Hindoo code of philosophy.

VEDAS, the Vedas are the earliest sacred writings of the Hindoos. The first four, called the immortal Vedas, are the Rig or Rish Veda, the Yajar, or Yajush Veda, the Sama or Saman Veda, and the Atharva or Atharvana Veda. They comprise various sections, which are again divided and subdivided, under the distinctions of Mantras, Brahmana, Itahasa, Purana, Upanishad, &c. They were reduced to order by Vyasa, and prescribed the moral and religious duties of mankind. The original Veda is believed by the Hindoos to have been revealed by Brahma, and to have been preserved by tradition until it was arranged in its present form by a sage, who thence obtained the surname of Vyasa, or Vedavyasa; that is, compiler of the Vedas. Each Veda consists of two parts, denominated the Mantras and the Brahmanas, or prayers and precepts. The complete collection of the hymns,

prayers, and invocations, belonging to one Veda is entitled its Sanhita. Every other portion of Indian scripture is included under the general head of divinity (Brahmana).

VEENA, an instrument of the guitar kind, with seven metal strings. It is the most ancient musical instrument of the Hindoos, and in good hands is capable of yielding great melody and expression.

VELLORE, a place in India, in the province of Central or Middle Carnatic, called by the natives *Rae-Elloor*, situated about ninety miles westerly from Madras. The fort is large and strongly built, and surrounded by a deep ditch, which was formerly filled with alligators, but it is completely commanded by the neighbouring hills. It is now a place of little importance.

VERANDAH. Almost every house and bungalow in India is furnished with a verandah; in other words, with an outer wall of Venetian blinds fixed to brick work to keep the inner rooms cool and dark.

VINDHYA MOUNTAINS, the, in India; they extend through the provinces of Bahar, Allahabad, and Malwa, along the north side of the river Nerbudda, almost as far as the western coast of Hindostan.

VIRA BADRA, or **EHR BADIIR**, is an *avatar*, or by some called a son of Siva, in Hindoo mythology, produced from the *jatra*, or plaited locks of that deity, which he cut off and threw on the ground, in a moment of frenzy, on learning the death of Suti, caused by the curse of Daksha; Vira Badra immediately attacked Daksha, and cut off his head, which fell into the fire prepared for a sacrifice, and was burnt. He is armed with various instruments of destruction; and the representations of him are usually seen with the head of a goat (with which that of Daksha was replaced on his body) near them, or accompanied by a human figure with a goat's head.

VIRAJ, according to the mythology

of the Hindoos, the primeval being, represented under a form half male, half female. The term is usually applied to Siva and Parvati. According to some, Viraj was the first issue of the mighty being who had thus divided herself; and was consequently the first man and the founder of the human race. Swayambhuva is considered to have been his son. There are many accounts respecting their descendants, each at variance with the other.

VISHNU, the second named of the *Trimerti*, or Hindoo triad, and the preserving spirit of the supreme deity, Brahm. This god is represented of a black or blue colour, with four arms, in which he holds a club, to show that he punishes the wicked; the *chank*, or wreathed shell, blown on days of rejoicing, and at a period of worship; the *chakra*, or discus, the emblem of his universal domination; and the lotus, or water-lily, the type of his creative power. He is variously described: sometimes seated on a throne of the sacred lotus, with his favourite wife, Lakshmi, in his arms; or standing on a lotus pedestal between his two wives, Lakshmi and Satyavama; at others, reclining on a leaf of that flower, or on the serpent *Anonta*, or eternity, floating on the surface of the primeval waters; or riding on Garuda, which is represented as a youth with the wings and beak of a bird. As each of the deities of the triad is occasionally seen possessing the attributes of the others, Vishnu is found sometimes as the Creator, and at others, as the god of Destruction, as well as the Preserver. In one of the hypotheses respecting the creation of the world, he appears in his creative attribute, giving birth to Brahma, who is springing from his navel to execute his high behests, in producing the elements, and forming the system of the world. Vishnu had a thousand names; and many *avatars* or incarnations are ascribed to him, in which he is represented in various

forms, to save the world; to restore the lost Veda, or sacred writings; to destroy the giants; and to punish the wicked. Ten of these *avatars* compose a large portion of the Hindoo mythology. Nine of them are already past, but the tenth is yet to come, in which the dissolution of the world will take place. In his tenth incarnation, or the *kalki avatar*, it is fabled that he will appear at the end of the *Caliyog* as an armed warrior, mounted on a white horse, furnished with wings and adorned with jewels, waving over his head with one hand the sword of destruction, and holding in the other a discus, or a ring, or emblem of the perpetually-revolving cycles of time. The horse is represented holding up the right fore-leg; and the Brahmuns say, that when he stamps on the earth with that, the present period will close, and the dissolution of nature take place. No sanguinary sacrifices are offered to Vishnu. He is considered as a household god, and is extensively worshipped. His wives are Lakshmi, the goddess of fortune and beauty, and Satyavama. Vishnu is often invoked by the Hindoos by the cry of *Hurree bole! Hurree bole!*

VISTNEE RATHA. See GARUDA.
VISWAKARMA, according to the mythology of the Hindoos, the architect of the universe, and the fabricator of arms to the gods, is the son of Brahma, and the Vulcan of the Hindoos. He is also called the Soortar, or carpenter, and presides over the arts, manufactures, &c. In paintings, he is represented as a white man with three eyes, holding a club in his right hand. Some of the most magnificent of the cavern-temples at Ellora, Nassuck, &c., bear the name of this god. One, at the first-mentioned place, is hewn, 130 feet in depth, out of the solid rock, presenting the appearance of a vaulted chapel, supported by ranges of octangular columns, and adorned by sculptures of beautiful and perfect workmanship. In the sculptured representa-

tions of this deity, he is shown in a sitting posture, with his legs perpendicular, and holding with the fingers of one hand the fore-finger of the other.

VIZAGAPATAM, a sea-port, in the district of Chicacole, in the province of the Northern Circars, in India, and a place of considerable coast trade. Cotton cloths, commonly called "piece goods," which are manufactured in various places in the district, form the chief articles of export from thence.

VIZIER, pronounced Wuzeer, a minister. The term is Turkish and Indian.

VIZIER AZEM, the Turkish prime minister.

W.

WADA-GAHA, the shoe-flower-tree. A shrub growing in the island of Ceylon and in other parts of India, and which attains the height of nearly twenty feet. It is chiefly remarkable for the very beautiful bright red flowers which always abound upon it. It grows thick and bushy. There are some species that bear pale yellow, pink, and light blue flowers. It derives the vulgar appellation of the shoe-flower, from its possessing the property of blacking or polishing leather shoes.

WAH, WAH! an expression of surprise, common all over India.

WALLAH! a Persian oath, or exclamation, equivalent to "Heavens!"—"By Heaven!"

WARUNGOL, a town in India, in the province of Hyderabad, situated about 80 miles north-easterly from Hyderabad (city), in Lat. 17 deg. 54 min. N., Long. 79 deg. 34 min. E. It was built about the year 1067, and was the ancient capital of the Hindoo sovereignty of Telingana.

WASIL, what is received; head of revenue in India under the *assil tumar jamma*, derived from the annexation of territory, discovery of concealed

sources of rent from the lands, and assumption of *jaghires* and undue alienations.

WAZEAT, abatement. Deductions which were allowed in the accounts of the Zemindars, &c., from the collections under the general heads of Mokharije and Muscorat.

WEDAHS. In various parts of Ceylon, but especially in the interior, east of Kandy, in the country of Bintenne, is found a tribe of natives called *Wedahs*, of whose origin, customs, religion, and language, very little is known. Some of them speak a broken dialect of the Cingalese, which would lead to the supposition either of their having been Cingalese, but for some cause or other been banished into the jungles, and compelled to live separate from the rest of the inhabitants; or that when the rest of the people were cultivating fields, and sowing and planting for their support, and subject to the control of government, they still, to retain their liberty, chose rather to retire into the fastnesses of the country, where for centuries they have remained unmolested either by the Portuguese, the Dutch, or the English, into whose hands the country has successively fallen. They are said to be fairer than the other inhabitants of the island, to be well made, have long beards, long hair fastened in a knot on the crown of their heads, and to wear scarcely any covering on any part of their bodies. Some, indeed, are said to live *entirely* destitute of clothing. They have little intercourse with other natives. They live chiefly on the flesh of animals which they take in hunting, or kill with the bow and arrow, and on the fruits of the trees. They build no huts, but sleep either in the trees, or at the foot of them, or in caves in the ground. It is said, that when they require knives, clothes, or any articles of iron, they contrive to make their wants known by marking them on the talpat leaf, which they deposit by night near

some village with a quantity of ivory, wax, or honey, and that on the following night they find their wants supplied. Honey forms an article of food among them, and in some respects answers the purposes of salt, as they preserve their food in it. Their dogs are described as being remarkably sagacious, and are of the greatest value to them in their hunting excursions.

WITTOBA, in the Hindoo mythology, is one of the minor incarnations of Vishnu. This *avatar* would appear to have been, like some of the other minor *avatars* of the Hindoo deities, of a circumscribed worship, and not very ancient date. It seems to have occurred at Pandipur, about eighty miles south of Poona, in which town a magnificent temple has been dedicated to Vishnu, under the name of Wittoba. The images of him and his two wives, Rukmini and Satyavhama (the names, also, of the wives of Krishna), have commonly a rude and modern appearance, and represent them with their arms akimbo. The Jainas represent the world by the figure of a woman in that position; her waist being the earth, the superior portion of her body the abode of the gods, and the inferior part the infernal regions. The sculptures and paintings of the modern Hindoos possess much beauty and richness of colouring, intermixed with gold, laid on in a manner peculiar to these people; but the paintings are devoid of perspective, and the sculptures are as clumsy as those of greater antiquity are generally fine.

WUKĀ, or WUKŌOF, endowment. Land in India granted for some charitable or pious purpose. This tenure is absolute as to the usufruct, but does not convey the full right of property to the incumbent; though, as the law says, it annuls that right in the endower. The benefice lands, however, *even though the endowment be from the crown*, are liable to the land-tax. This is a most important

rule of law as applicable to India; the law says, "if tithe-lands, they are liable to the tithe; if *khuranjee* lands, to the *khuranj*." "In the above power," says Galloway, "which the Mahomedan's law recognises in the sovereign, of assigning the *khuranj* of one's own lands to the proprietor, however, I can see the seeds of the variety of anomalous tenures, which are recognised by our government in India as *lakhuranjee*, or rent-free and permanent, without such tenures having ever been traced to their origin; and, in fact, without their nature ever having been ascertained; to the enormous diminution of nearly three millions sterling, perhaps, of the public revenue, under the Bengal presidency alone." The resumption of these tenures came under the consideration of government a few years ago, and although the people resisted the measure, it was carried through, to the large augmentation of the revenue receipts.

WULLEE. Mahomedans, whose reputation for sanctity during their lives is very great, are generally sainted after death by common consent, and are termed Peers and Wullees. Prayers offered up at the tombs of such persons, are by the ignorant considered to derive considerable efficacy from the sanctity of the deceased, and his influence.

Y

YABOO, the name given in Persia to pack horses, or poney, of almost every size, which do not rank under the more dignified title of "Asp"—horse.

YAH HYDER! YAH ALLEE! O Hyder! O Allee! Exclamations ever in the mouths of Persians, in extremities. Hyder is a name of Allee, and signifies the "Lion," *i.e.*, of God.

YAK, a species of cattle inhabiting the Himalayan mountains. The yak is very strong and very hand-

some, though rather wild in its appearance, a circumstance produced by its coat of long silken hair, which, covering every part of the body, even the legs, gives it a shaggy character, in keeping with the thick bushy tail; its eyes also have somewhat of a fiery aspect, though in reality it is a gentle, docile creature, and employed in all agricultural purposes. Those possessing white tails are considered the most valuable; the white bushy cow-tail being all over India the emblem of greatness and a distinguishing mark of wealth. The black sort, though occasionally to be seen in the plains, is not nearly so much prized, and fetches comparatively very small prices. Black tails are, of course, abundant in the birth-place of the yak, but in consequence of the prejudice in favour of the white variety, are seldom sent to foreign markets.

YAMA, the Hindoo Pluto, ruler of the infernal regions.

YAMA, or **DHERMARAJAH**, in Hindoo mythology, resembles both the Grecian Pluto, the king of hell, and Minos, the judge of departed souls, and is the regent of the south, or lower division of world, mythologically called Patala, or the infernal regions. The Hindoos make daily oblations of water to Yama. The second day of the month Karlika is sacred to him and his sister, the river goddess, Yamuna, or Jumna, who entertained him on that day; in consequence of which an annual festival is held, in which sisters entertain their brothers. On this occasion an image of him, of clay, is made and worshipped, and then thrown into the river. He is also worshipped on the fourteenth day of the dark part of the month Aswina.

YANDABOO, in the country of Ava, in Asia, is noted as being the place to which the British army had advanced when peace was concluded with the Burmese in February, 1826. It is distant forty-five miles from Ava.

R

YATAGHAN, a sort of curved knife or short scimitar, much worn in Turkey.

YEKDAUNS, travelling-trunks, only used in Persia, where they are thrown across the backs of mules or camels.

YEMEN, a province of Arabia Felix, stretching along the Red Sea and the Indian Ocean. Sanaa is the capital.

YERWADDY. Yerwaddy ryots are those Indian villagers who cultivate or occupy land in a neighbouring village in which they do not reside.

YESSAWUL, Persian. An officer performing the duty of master of the ceremonies in the houses of chiefs and petty sovereigns.

YOGHIS, or **JOGHIS**, a sect of religious Hindoos, in India, who never marry, nor hold any thing as private property; but live on alms, and practise strange severities on themselves. They are subject to a general, who sends them from one country to another to preach; they are a kind of penitent pilgrims, and are supposed to be a branch of the ancient Gymnosophists. These persons frequent, principally, such places as are consecrated by the devotion of the people, and pretend to live several days together without eating or drinking. After undergoing a course of discipline for a certain time, they consider themselves as impeccable, and privileged to act as they please; they then yield to the indulgence of their passions, and lead irregular lives.

YONI, the symbol of woman, worshipped by the sect of the Sactis, and, in conjunction with the Linga, by the Saivas. It is the especial emblem of Parvati. In representations of the Linga, it forms the rim or edge of the Argha, which encircles it.

YOODIA, a town in the country of Siam, in Asia, situated in Lat. 14 deg. 5 min. N., Long. 100 deg. 25 min. E., on an island formed by the branches of the river Menam. It is

of great extent, and was the ancient capital, until its capture by the Burmese in the year 1767.

YOOSOOFZYES, a clan of the Berdooranees, or eastern Afghans.

Z.

ZAL, a famous hero, celebrated in the Shah Namch of Ferdousee.

ZANZIBAR, a country on the eastern coast of Africa, lying between Lat. 3 deg. N., and 18 deg. S. The inhabitants are chiefly Mahomedans and idolaters. The principal territories are Mombaza, Lamo, Melinda, Quiola, Mosambique, and Sofala. The trade consists of slaves, ivory, gold, ostrich-feathers, wax, and drugs. The productions are much the same as in other parts of Africa between the tropics.

ZEMINDAR, Hindostanee. Landholder, land-keeper. An officer who under the Mahomedan government of India was charged with the superintendence of the lands of a district, financially considered, the production of the cultivators, and the realisation of the government's share of its produce, either in money or kind, out of which he was allowed a commission, amounting to about ten per cent., and, occasionally, a special grant of the government's share of the produce of the land of a certain number of villages for his subsistence, called *Nauncar*. The appointment was occasionally renewed, and, as it was generally continued in the same person, so long as he conducted himself to the satisfaction of the ruling power, and even continued to his heirs; so in process of time, and through the decay of that power, and the confusion which ensued, hereditary right (at best prescriptive) was claimed and tacitly acknowledged; till, at length, the zemindars of Bengal in particular, from being the mere superintendents of the land, have been declared the hereditary proprietors of the soil, and

the before fluctuating dues of government have, under a permanent settlement, been unalterably fixed in perpetuity.

ZEMINDARREE, the office or jurisdiction of a zemindar, the land of a zemindar.

ZEM ZEM, the miraculous well at Mecca, so called from the murmuring of its waters. It is a popular fancy that in the interval between death and resurrection the souls of believers remain in that holy fountain.

ZENANA, the apartments of the ladies of a Mahomedan family; the word is also synonymous with "Seraglio," the secluded abode of the concubines of a Mahomedan.

ZENDAVESTA, or ZEND, a book ascribed to Zoroaster, containing his pretended revelations; which the ancient Magi and modern Parsees, called also *Gaurs*, observe and reverence in the same degree as the Christians do the Bible, and the Mahomedans the Koran, making it the sole guide of their faith and customs. The word signifies any instrument for kindling fire, and is applied to this book to denote its aptitude for kindling the flame of religion in the hearts of those who read it. The Zendavesta is written in the pure old Persian language, and in the character called *Peplavi*. Four hundred years ago, when the old Persian language had become little understood, one of the *destours* or high priests among the Parsees composed the *Sadda*, which is a compendium in the modern Persic tongue of those passages in the Zend which relate to religion, or a kind of code of canons and precepts drawn from the theological writings of Zoroaster, serving as an authorised rule of faith and practice for his followers. The *Sadda* is written in a low kind of Persic verse. The tenets of the Zend maintain the existence of a Supreme Being, eternal, self-existent, who created both light and darkness, out of which he made

all other things; that there shall be a general resurrection and judgment, and a just retribution to all men, according to their works, with everlasting punishment for evil deeds, and a state of everlasting light and happiness for the good. The Zend also enjoins the constant maintenance of sacred fires, and fire-temples for religious worship; the distinction of clean and unclean beasts; payment of tithes to priests, who are to be of one family or tribe; a multitude of washings and purifications, and a variety of rules and exhortations for the exercise of benevolence and charity. See ZOROASTER.

ZILLAH, Hindostanee. Side, part, district, division. A local division of a country, having reference to personal jurisdiction.

ZOBEIRS, a tribe of Arabs, inhabiting a town eight miles from Bussorah, on the Euphrates.

ZOHEIR-U-DOWLUT, Persian. A supporter of the state; a title of honour bestowed by the Shah on a distinguished public officer.

ZOROASTER, or ZERDUSIT, a celebrated ancient philosopher, said to have been the reformer or the founder of the religion of the Magi. It is uncertain to how many eminent men the name of Zoroaster belonged. Some persons have asserted that there was but one Zoroaster, and that he was a Persian; others have said that there were six eminent founders of philosophy of this name. Many different opinions have also been advanced concerning the time in which he flourished. If, in the midst of so much uncertainty, any thing can be advanced with the appearance of probability, it seems to be this: that there was a Zoroaster, a Perso-Median, who lived in the

time of Darius Hystaspes; and that besides him there was another Zoroaster, who lived in a much more remote period among the Babylonians, and taught them astronomy. The ancient writers ascribe to a philosopher, whom they call *Zoroaster*, the origin of the Chaldean astronomy, which is of a much earlier date than the time of Darius Hystaspes; it would therefore imply that there was a Chaldean Zoroaster distinct from the Persian. Concerning this Zoroaster, however, nothing more is known than that he flourished towards the beginning of the Babylonian empire, and was the father of the Chaldean astrology and magic. All the writings that have been ascribed to Zoroaster are unquestionably spurious.

ZUBBERDUST, *Zubberdustee*, force, *vi et armis*. The difficulties of obtaining justice, or rather of procuring the due enforcement of its decrees, in the agricultural districts of India, often drives suitors to take the law in their own hands, and get possession of their property *zubberdustee*.

ZULF, the love-lock. A lock of hair pendant behind the ear of Persians and Rajpoots.

ZUMBOORUK, from "Zumboor," a wasp; a small cannon supported by a swivelled rest on the back of a camel, from whence it is fired. There were many such in the Sikh army before its annihilation at Sohraon.

ZUMEEN, security, pledges, deposits.

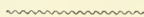
ZUNDEROOD, the river which flows past Ispahan.

ZYE, the termination of the names of several of the Afghan tribes, or *Ooloos*, signifying *son*, corresponding with the *Mac* prefixed to many Scotch names. See AFGHANISTAN.

LONGITUDES AND LATITUDES

OF

PLACES IN INDIA.



TOWNS.	COUNTRIES.	LONG.	LAT.
Agra	Agra	78° 2'	27° 11'
Ahmedabad	Guzerat	72 0	23 0
Ahmednuggur	Aurungabad	73 0	23 35
Ahtoor	Salem	78 48	11 40
Ajmere	Rajwarra	74 52	26 28
Akola	Berar	74 10	24 53
Akulcote	Beeder	76 18	17 30
Akyab	Arracan	93 0	20 13
Allahabad	Allahabad	81 48	25 26
Alleppee	Cochiu	76 25	9 30
Allyghur	Agra	77 59	27 56
Allynuggur or Mogulferai	Allahabad	82 46	25 14
Almorah	Kumaon	79 37	29 36
Amulnair	Candeish	75 12	21 5
Anantapore	Balaghaut	77 41	14 41
Anjunwel	Bejapoor	73 18	17 33
Anopshuhur	Agra	78 20	28 22
Arcot	Carnatic	79 25	12 55
Arnee	Carnatic	77 58	20 8
Arrah	Bahar	84 40	25 35
Aska	Circars	84 48	19 35
Asscerghur	Candeish	76 24	21 30
Avanashy	Combatoor	77 21	11 17
Aurungabad	Aurungabad	75 35	19 50
Azinghur	Allahabad	83 11	26 5
Backergunge	Bengal	89 20	22 42
Bair	Bahar	85 46	25 28
Baitool	Gundwana	77 59	21 51
Balasure	Orissa	86 54	21 30
Bancoorah	Bengal	86 54	23 14
Banda	Allahabad	80 19	25 30
Bangalore	Mysore	77 39	12 58
Baraset	Bengal	88 33	22 42

TOWNS.	COUNTRIES.	LONG.	LAT.
Bareilly.....	Delhi	79° 25'	28° 23'
Baroda	Guzerat	73 23	22 21
Barrackpoor.....	Bengal	88 24	22 44
Bassein	Aurungabad	72 52	19 20
Bagapilly	Balaghaut	78 0	13 42
Bagundee	Bengal	88 51	22 38
Beana	Agra	77 15	26 57
Beaulcah	Bengal	89 38	24 6
Beejapoor	Bejapoor.....	75 48	16 50
Beerbhoom	Bengal	87 36	23 48
Belgaum	Bejapoor.....	83 26	18 35
Bellary	Balaghaut	76 59	15 9
Benares.....	Allahabad	82 40	25 20
Berhampore.....	Bengal	88 20	24 5
Berhampore.....	Circars	84 30	19 14
Bewur	Ajmere	74 23	26 04
Bezoarah	Circars	80 40	16 35
Bhagulpore	Behar	87 8	25 11
Bhewndy	Aurungabad	72 53	19 18
Bhilsah	Malwa	77 54	23 37
Bhooj	Cutch	69 58	23 15
Bhoolooah, or Noacolly	Bengal	91 12	22 52
Bhopawur	Malwa.....	75 5	22 36
Bhobdah	Bengal.....		
Bhopaul	Malwa.....	77 30	23 0
Bhurt pore	Agra	77 32	27 15
Bimlipatam	Circars	83 33	17 52
Bishnath	Assam	79 34	29 54
Bissly	Mysore	75 50	12 42
Biznore.....	Delhi	78 9	29 23
Bogra	Bengal	89 26	24 50
Bogwangola.....	Bengal	88 26	24 21
Bolarum	Hyderabad.....	78 42	17 38
Bolundshuhur	Delhi	77 55	28 24
Bombay	Aurungabad	72 55	18 58
Bongong	Bengal	89 40	23 20
Boorianpore	Khandesh	76 21	20 55
Boultolly	Bengal	88 20	23 37
Broach	Guzerat	73 8	21 47
Bugwah	Bengal	89 40	25 43
Bugchurah	Bengal.....		
Burdwan	Bengal	87 54	23 14
Burkaghur	Behar	85 30	23 19
Burkee	Behar	85 30	24 17
Buxar	Behar	83 55	25 32
Cachar	Cachar	92 44	24 55
Calcutta	Bengal	88 24	22 36
Calicut	Malabar	75 52	11 15
Calimere Point	Carnatic.....	79 51	10 23
Callian	Balaghaut	77 10	14 33
Calpee	Agra	79 41	26 10
Cannanore	Malabar	75 26	11 54
Caranoly	Carnatic.....	79 59	12 31

TOWNS.	COUNTRIES.	LONG.	LAT.
Caroor	Coimbatore	78° 9'	10° 50'
Catmandoo	Nepaul	85 10	27 42
Cawnpore	Allahabad	80 12	26 30
Chandernagore	Bengal	88 30	22 40
Chandore	Khandeish	74 17	20 21
Cheybassa	Orissa	86 0	22 36
Chickacole	Circars	84 55	18 15
Chingleput	Carnatic	80 3	12 39
Chirra Poonjee	Bengal	91 30	25 17
Chitwye	Malabar	76 8	10 31
Chittagong	Bengal	91 42	22 22
Chittledroog	Mysore	76 40	14 14
Chittoor	Carnatic	79 11	13 14
Chunar	Allahabad	82 54	25 9
Chundpore	Delhi	77 39	30 41
Chuprah	Behar	84 55	25 48
Chutterpore	Allahabad	85 36	23 38
Cochin	Cochin	76 17	9 59
Coel	Agra	78 11	27 53
Coimbatore	Coimbatore	77 1	11 0
Colgong	Behar	87 18	25 15
Combaconum	Carnatic	79 35	10 51
Commercolly	Bengal	89 20	23 51
Condapilly	Circars	80 36	16 40
Conjeveram	Carnatic	79 57	12 51
Contai	Bengal	87 50	21 49
Coochbehar	Bengal	89 22	26 18
Coringa	Circars	82 18	16 50
Coringa	Circars	See Tugeram.	
Cotamputty	Carnatic	79 14	9 59
Cotapuramba	Malabar	75 38	11 48
Cotyam	Cochin	76 37	9 38
Cuddalore	Carnatic	79 50	11 40
Cuddapah	Balaghaut	78 54	14 32
Culnah	Bengal	88 23	23 13
Culneah	Bengal	89 32	22 50
Cumbum	Balaghaut	79 11	15 34
Cuttack	Orissa	86 5	20 27
Dacca	Bengal	90 29	23 43
Damam	Guzerat	72 54	20 26
Dandpore	Bengal	89 26	23 10
Dapoollee	Bejapoor	73 18	17 56
Darampoory	Carnatic	78 15	12 12
Darjeeling	Bengal	88 25	27 0
Deesa	Guzerat	96 30	16 59
Delhi	Delhi	77 16	28 40
Deyrah Dhoon	Gurwal	77 56	30 22
Dharwar	Bejapoor	78 40	22 22
Dhoolia	Khandeish	74 59	21 0
Dhummow	Malwah	79 10	23 44
Diamond Harbour	Bengal	88 06	22 06
Dinajepore	Bengal	88 41	25 38
Dinapore	Behar	85 3	25 38

TOWNS.	COUNTRIES.	LONG.	LAT.
Dindigul	Carnatic.....	78° 2'	10° 18'
Dowlutpoor	Bengal	71 8	28 18
Durandah.....	Behar	85 35	23 27
Durbangah	Behar	85 56	26 9
Dum-Dum	Bengal	88 21	22 38
Ellichpore	Berar	77 34	21 14
Ellore	Circars	81 9	16 41
Errode	Coimbatoor	77 48	11 20
Essackapatam.....	Circars	U. Agra.	
Eta	Agra	78 41	27 34
Etawah.....	Agra	78 59	26 45
Ferozepore	Delhi	74 35	30 55
Furcedpore.....	Bengal	79 38	28 13
Furruckabad, or Futtoghur.....	Agra	79 38	27 23
Futtypoor	Allahabad	80 49	25 56
Ganjam	Circars	85 10	19 21
Ghazeeepore	Allahabad	83 33	25 35
Goa	Bejapoor.....	73 59	15 30
Goalparah	Assam	90 40	26 9
Goomsoor.....	Circars	84 58	19 52
Goorgong.....	Delhi	75 15	21 20
Gooty	Balaghaut	77 43	15 8
Gopaulpore	Circars	85 68	19 09
Goruckpore	Oude	83 18	26 44
Gowahatty	Assam	90 40	26 0
Gunga Khair	Aurungabad?	77 12	18 58
Guntoor	Circars	80 32	16 21
Gurrawarra.....	Gundwarra	See Nursingpore.	
Guthal	Bengal	87 39	22 38
Gwalior	Agra	78 4	26 17
Gyah.....	Behar	77 58	33 31
Hameerpore.....	Allahabad	80 05	26 00
Hansi	Delhi	75 57	29 6
Hauper	Delhi	77 50	28 44
Hazareebaugh.....	Behar	85 25	24 0
Heerapore	Allahabad	79 22	26 20
Hingolee	Buder.....	77 09	19 43
Hissar	Delhi	75 41	29 10
Honore	Canara	74 33	14 18
Hooghly	Bengal	88 30	22 55
Hospet	Balaghaut	77 38	15 35
Hurryhur.....	Mysore	75 59	14 31
Hursole.....	Gujerat	73 02	23 21
Hussingabad	Gundwana.....	75 50	22 45
Huttah	Malwah	79 38	24 8
Hydrabad.....	Hydrabad	78 32	17 22
Inchoora	Bengal	88 26	23 00
Incolloo.....	Circars	80 18	16 00
Indore	Malwa	76 14	18 49

TOWNS.	COUNTRIES.	LONG.	LAT.
Ingeram, or Coringa	Circars	82° 8'	16° 45'
Jaloun	Agra	79 19	26 9
Jaulnah	Aurungabad	76 8	13 52
Jaunpore	Allahabad	70 46	29 14
Jeagunge, or Moorshedabad.....	Bengal	88 15	24 11
Jelasore	Bengal	87 13	21 50
Jellalabad.....	Delhi	83 23	25 51
Jessore	Bengal ..	89 15	23 7
Jeypore	Ajmeer	76 23	20 42
Jhansee.....	Allahabad.....	79 40	23 2
Jorehaut	Assam	94 7	26 47
Jubulpore.....	Gundwana.....	79 59	25 10
Juggumpet	Circars	82 02	17 08
Jumalpore	Bengal	80 55	24 56
Kaira	Guzerat	78 3	25 31
Kalidghee	Bejapoor	75 43	18 54
Kamptie	Gundwana.....	79 15	21 15
Karical.....	Carnatic	79 53	10 55
Kedgerce	Bengal	83 38	25 23
Keranoor	Carnatic.....	78 45	11 34
Keerpoy	Bengal	87 39	22 44
Khandala	Aurungabad	73 30	18 45
Khasgunj.....	Agra	78 42	27 50
Khosaulpore	Bengal	88 20	23 43
Khyuk Phyoo.....	Arracan.....	93 04	19 12
Kimedy	Circars	84 10	18 40
Kircumbady	Carnatic.....	79 32	13 37
Kirkee	Aurungabad	73 52	18 35
Kishore Saugor	Ajmeer	76 12	24 51
Kotah	Ajmeer	75 53	25 10
Kotirgherry.....	Coimbatoor	76 53	11 28
Kuneir	Aurungabad	75 21	20 17
Kurar	Bejapoor?	74 10	17 16
Kurnal	Delhi	76 58	29 30
Kurnool	Balaghaut	78 7	15 50
Landore	Gurhwal?	78 10	30 30
Lohooghat	Kumaon.....	80 20	29 21
Loodianah	Delhi	75 55	30 54
Lucheepore	Bengal	91 45	23 07
Lucknow	Oude	80 58	26 53
Maddapollum	Circars	81 45	16 24
Madras	Carnatic.....	80 22	13 4
Madura.....	Carnatic.....	78 13	9 57
Mahableschwur.....	Aurungabad	73 46	17 57
Mahidpore	Malwa	75 52	23 31
Maldah.....	Bengal	88 14	25 08
Malwan.....	Bejapoor	73 34	16 3
Mangalore	Canara	76 53	12 52
Manuntoddy	Malabar	76 22	11 45
Masulipatam	Circars	81 14	16 10

TOWNS.	COUNTRIES.	LONG.	LAT.
Maunbhoom	Bengal	86° 32'	23° 09'
Meerut	Delhi	77 42	28 50
Methenkote	Mooltan	70 48	28 15
Mercara	Malabar	75 50	12 62
Mhar	Cutch	68 56	23 32
Mhow	Malwa	75 41	22 36
Mhow Bundelcund	Bundelcund	85 29	25 47
Midnapore	Bengal	87 20	22 26
Mirzapore	Allahabad	90 10	24 05
Mominabad	Beeder	76 50	18 48
Monegalah	Hyderabad	79 46	17 28
Monghyr	Bahar	86 29	25 2
Moradabad	Delhi	80 5	26 57
Mozuffernuggur	Delhi	77 44	29 26
Muctul	Hyderabad	77 35	16 43
Mulligaum	Khandiesh	74 36	20 31
Mundleysir	Malwa	75 47	22 12
Munnipore	Munipore	93 55	24 48
Muttra	Agra	81 20	21 36
Mymensing	Bengal	90 0	24 46
Mynpoorie	Agra	78 54	27 14
Nabobgunge	Bengal	90 15	23 39
Nacricul	Hyderabad	79 20	17 40
Nagercoll	Carnatic	77 38	8 30
Nagery	Carnatic	79 40	13 20
Nagore	Carnatic	79 54	10 40
Nagpoor	Gundwana	79 8	21 9
Naidopet	Circars	79 55	13 47
Nalchitty	Bengal	90 25	22 50
Nassick	Aurungabad	73 54	19 55
Neelpelly	Circars	82 18	16 44
Necmuch	Malwa	75 0	24 29
Neermul	Beeder	78 26	19 2
Negapatam	Carnatic	79 54	10 45
Nellore	Carnatic	80 3	14 28
Nepaul	Nepaul	See Catmandoo.	
Nerumbauk	Carnatic	80 15	13 12
Nohutta	Bengal	88 40	24 25
Nowgong	Assam	92 50	26 26
Nowgaum	Circars	84 28	20 03
Nubbenugur	Bahar	84 07	24 30
Nuddea	Bengal	87 22	23 28
Nundydroog	Mysore	77 46	13 25
Nujeebad	Delhi	78 20	29 37
Nursapore	Circars	81 05	17 06
Nursingpore, or Gurrawarra	Gundwana	80 16	23 09
Nusseerabad	Ajmere	75 44	21 5
Nyasurai	Bengal	88 30	22 58
Odecypore	Ajmeer	74 14	24 58
Ongole	Carnatic	80 7	15 31
Oojein	Malwa	75 52	23 11
Oomrawutty	Berar	77 48	20 52

TOWNS.	COUNTRIES.	LONG.	LAT.
Oorungabad.....	Bengal	See Rajmahal.	
Oosoor.....	Mysore	75° 0'	15° 40'
Ootacamund	Coimbatore	76 43	11 27
Padigaum	Aurungabad.....	74 22	17 57
Palamcotta.....	Carnatic.....	79 37	8 35
Palaveram	Carnatic	80 20	12 54
Palghaut.....	Malabar	76 38	10 45
Palumpore	Guzerat.....	72 22	24 12
Paniput	Delhi	76 45	29 25
Panwell	Aurungabad.....	73 15	18 59
Patna	Bahar.....	85 15	25 37
Payakerowpet.....	Circars	82 34	17 15
Pelebeet	Delhi	79 42	28 42
Penn	Aurungabad.....	73 10	18 43
Periapatam	Mysore	76 9	12 20
Pertabghur	Ajmeer	74 57	24 09
Petoraghur	Kumaon	80 4	29 36
Pondicherry.....	Carnatic.....	79 54	11 57
Pondigul	Hyderabad	79 39	17 04
Poonah.....	Aurungabad.....	74 0	18 31
Poonamalee	Carnatic	80 8	13 02
Poondy.....	Circars	84 40	18 44
Pooree	Orissa	85 51	19 26
Poossa	Bahar.....	85 46	26 01
Porto Navo	Carnatic.....	79 51	11 31
Pubna	Bengal	91 52	24 32
Pulicat.....	Carnatic.....	80 23	13 24
Punderpore	Bejapoor	75 24	17 40
Purneah	Bengal	87 32	25 49
Putealee, or Sirpoorah	Agra	78 52	27 50
Puttihat	Bengal	90 58	23 11
Quilon	Travancore	76 39	8 53
Ragapore	Circars	81 04	17 07
Rajamundry	Circars	81 50	17 01
Rajcote.....	Gujerat	70 53	22 09
Rajmahal	Bengal	87 43	25 02
Ramapatam.....	Carnatic.....	80 07	15 00
Ramorad	Carnatic.....	78 55	9 13
Ramree.....	Arracan	93 30	19 00
Rewah	Allahabad	81 19	24 33
Rewarry	Delhi	76 25	28 17
Rhotuck	Delhi	76 36	28 54
Rogonathpore	Behar	77 00	26 00
Royacotta.....	Salem.....	78 06	12 28
Rudrampore	Delhi	79 22	28 58
Rungpore.....	Bengal	89 22	25 43
Rutnagherry	Bejapoor	73 25	17 02
Rycpore	Gundwana.....	82 13	21 15
Sadras	Carnatic.....	80 13	12 30
Sahuswan.....	Agra	78 42	28 08

TOWNS.	COUNTRIES.	LONG.	LAT.
Shaharunpore	Delhi	77° 26'	29° 56'
St. Thomas' Mount	Carnatic.....	80 20	12 37
Salem	Salem.....	78 14	11 41
Sambur.....	Ajmeer	74 57	26 53
Samulcotta	Circars	82 17	17 14
Sandoway	Arracan.....	94 06	18 12
Santipore	Bengal	80 50	26 0
Sarsah	Bengal		
Sarungpore	Malwa	76 35	23 38
Sasseram	Bahar.....	83 59	24 59
Saugor	Malwa	78 47	23 48
Secundrabad	Hyderabad	78 33	17 30
Sedashagur	Canara	74 09	14 51
Sehore	Malwa	77 11	23 15
Seonic	Gundwana.....	79 55	22 03
Sepree	Agra	77 10	25 25
Serah	Mysore	76 58	13 44
Serampore	Bengal	90 35	23 03
Seringapatam	Mysore	76 47	12 30
Seroor	Aurungabad	74 30	18 50
Serowie.....	Ajmeer	73 15	24 52
Setapore	Oude	80 32	27 43
Sevendroog	Bejapoor	73 15	17 46
Shazadpore	Allahabad	81 23	25 40
Shajehanpore	Delhi	78 2	28 52
Sheally	Carnatic.....	79 53	11 12
Shergotty.....	Bahar.....	84 55	24 32
Shekohabad.....	Agra	78 36	27 07
Sholapore	Aurungabad	76 00	17 42
Sigouly	Bahar.....	84 48	26 48
Sirdhanah	Delhi	77 37	29 08
Simla	Delhi?	77 09	31 06
Sittarah	Bejapoor	74 12	17 42
Soomoderghur.....	Bengal	88 17	23 18
Soorool	Bengal	87 42	23 37
Soorut (Surat)	Guzerat.....	73 07	21 11
Subathoo	Delhi	76 59	30 57
Suckreegully	Bengal	87 42	25 09
Sultanpore, B.	Benares	82 26	25 18
Sultanpore, Oude	Oude	82 00	26 18
Sumbulpore	Gundwana.....	83 45	21 21
Surdah	Bengal	88 50	24 18
Sylhet	Bengal	91 40	24 55
Tanjore.....	Carnatic.....	79 14	10 49
Tannah.....	Aurungabad	74 13	15 37
Tarputry	Balaghant	78 10	14 49
Tellecherry	Malabar	75 34	11 48
Tezpore	Assam.....	92 30	26 41
Tindevanum	Carnatic.....	79 50	12 15
Tipperah Comillah.....	Bengal	91 02	23 28
Tirhoot Mozufferpore.....	Bahar.....	85 27	26 14
Toticoreen	Carnatic.....	78 36	8 57
Tranquebar	Carnatic.....	79 54	10 56

TOWNS.	COUNTRIES.	LONG.	LAT.
Trevandrum	Travancore	77° 2'	8° 30'
Trichinopoly	Carnatic.....	78 46	10 52
Tripasore	Carnatic.....	79 59	13 09
Tulleh	Aurungabad	73 17	18 15
Tumlook	Bengal	88 02	22 17
Vaniumbaddy	Salem	78 45	12 43
Vellore	Salem	80 6	15 24
Vembocottah.....	Carnatic.....	79 37	9 18
Vencottagherry	Salem	79 40	13 58
Vingorla	Bejapoor	73 41	15 52
Vizadroog	Bejapoor	73 28	16 32
Vizagapatam	Circars	83 24	17 42
Vizanagram.....	Circars	83 32	18 02
Umballa	Delhi	76 44	30 23
Undul	Bengal	87 06	23 32
Wallajabad	Carnatic.....	79 55	12 48
Yanan	Circars	82 18	16 49

TABLE OF DISTANCES

OF

PRINCIPAL STATIONS, AND OTHER PLACES IN INDIA, FROM THE
CHIEF TOWN IN THEIR SEVERAL PRESIDENCIES.

BENGAL PRESIDENCY.

DISTANCE FROM CALCUTTA.

	British miles.		British miles.
Adoni	1030	Cuttack	247
Agra	839	Dacca	186
Ajmeer	1030	Darjeeling	350
Akyab	520	Deeg	898
Allahabad.....	495	Delhi.....	976
Allighur	802	Deyra Dhoon	992
Almorah	1000	Dinapore	356
Arracan	475	Dinapore	350
Arrah	350	Etawah.....	768
Assam	660	Ferozepore	1105
Attock (Punjab).....	1700	Furruckabad	755
Bahar	297	Futteghur	662
Balasure	141	Futtepore	572
Bancoorah	102	Ghazepore	450
Bareilly.....	766	Gwalior	805
Barrackpore.....	16	Hajepore	350
Beerbhoom	131	Haupper	852
Benares.....	420	Hurdwa	975
Berhampore (Moorshedabad) ..	118	Indore	1030
Bhopal	892	Jessulmere	1337
Bhurtpore.....	878	Jodpore.....	1175
Bikaner	1222	Jubbulpore	766
Bogoorah	255	Kumaon	887
Bolundshuhur	829	Kurnoul	895
Burdwan	73	Lahore	1356
Buxar	408	Loodiana	1049
Cawnpore.....	619	Lucknow	649
Cashmere	1564	Madras	1030
Chandernagore	21	Malda	180
Chittagong	317	Meerutt	869
Coel	790	Midnapore	72

TABLE OF DISTANCES.

	British miles.		British miles.
Mirzapore.....	439	Patna	340
Mhow	1289	Purneah	271
Monghyr	272	Rungpore	399
Mooltan	1470	Saugor (N. W.)	806
Moorsheadabad	118	Secundra	669
Moradabad	825	Scharunpore.....	951
Muttra	874	Serampore	21
Mynpoorce	500	Shahjehanpore	710
Nagpore	722	Shurgotty.....	289
Neemuch	1160	Sikkiin	308
Nepaul	591	Sirhind	1114
Nusseerabad.....	1060	Sumbulpore	438
Odeypore	1214	Sylhet.....	325
Oojein	997	Umballah	999
Oude	562		

BOMBAY PRESIDENCY.

DISTANCE FROM BOMBAY.

Amedabad	321	Damaun	100
Amednugger	181	Deesa	451
Barosa	280	Goa	292
Bassein	27	Kaira	384
Belgaum	318	Kolapoor	216
Broach	221	Oojein	500
Calcutta	1310	Poonah	98
Callian	32	Sattarah	146
Cambay	281	Surat.....	180
Cochin	780	Tatta (Scinde).....	741

MADRAS PRESIDENCY.

DISTANCE FROM MADRAS.

Arcot.....	70	Carangoolee.....	49
Arnee	81	Caroor	257
Arungabad	689	Chatterpore	75
Bangalore.....	208	Chicacole	566
Barcepore.....	416	Chingleput	36
Bardanalanka	358	Chittledroog.....	350
Beder	470	Chittoor	80
Bellary	316	Coimbatore	36
Bisnaghur.....	346	Combaconum	19
Berhampore (Gayam)	677	Combam	28
Calicut	422	Comorin (Cape)	40
Calmacherry	115	Condapilly	25

TABLE OF DISTANCES.

255

	British miles.		British miles.
Condaver	255	Palamcottah	388
Conjaveram	45	Palaveram	12
Corinja	343	Paulghautcherry.....	340
Cuddalore.....	104	Pondicherry.....	88
Cuddapat	166	Poodoocotta.....	241
Dindigul	271	Poonamallee	13
Ellichpore.....	751	Pulicat	27
Ellore	315	Quilon	448
Ganjam	697	Rachore	349
Golconda	358	Rajahmundry	373
Gooty	264	Ramnad	321
Guntoor	255	Raolcondah	382
Gurramconda	149	Ruttunpore	903
Hurryhur	400	Ryacottah	183
Hyderabad	388	Sadras	40
Ingeram	340	Salem	210
Innacondah	237	Sankerrydroog.....	245
Jaulnah.....	659	Secunderabad	397
Kulburga	422	Seringapatam	296
Kurrool.....	280	Suracollan	267
Madapollam.....	233	Seronj	905
Madura.....	292	Tanjore.....	206
Manantoddy	365	Tellicherry	412
Mangalore	440	Timerycottah	291
Masulipatam	285	Tinnevely	401
Mysore	294	Tranquebar	169
Naggery	57	Travancore	515
Nagore	174	Trichinopoly	207
Nagpore	704	Tripassore	31
Nandair	529	Trivanderam	480
Narsingapatam	716	Tutacorin.....	421
Negpatam.....	178	Vellore	87
Nellore	111	Vizagapatam	498
Nugger (Bidnore)	422	Viziapore	534
Nundydroog.....	199	Warangole	414
Ongole	150	Willahjabad.....	40

HINTS

TO

PERSONS PROCEEDING TO INDIA.

My first recommendation is, that whatever part you are going to, or in whatever capacity, let no one induce you to purchase cheap common-made clothes, under the idea that any thing is good enough for abroad, as nothing can be more fallacious. It is true, that rich expensive clothing is rarely, if ever, required, and it is not such that I would recommend ; but the rough usage all things meet with abroad, and the very great difficulty of getting them repaired or replaced, renders it doubly important that every article should be strongly made and of good material. If your means are limited, it will be much better to put up with the inconvenience of a short stock of good useful things, than to have an ample supply of the common trash so generally put off for outfits, as, independent of the discomfort of wearing such things, they actually cost more money in the end.

It is quite absurd to suppose that in London (where competition in every business is so great) any one house can sell goods of equal quality much lower than another ; and, therefore, whenever a tradesman professes to supply you at ten or fifteen per cent. less than any others, you may rely upon it that his goods are very inferior, and his word not to be depended upon. The great difference in tradesmen, I apprehend, to be this,—that some are striving to do a large business and get money at any risk, while others, equally anxious, perhaps, for an extensive business, are, notwithstanding, more intent upon keeping up an established name than upon the actual money-getting, and you will find men of this class are as careful to maintain the name and standing of their house as any nobleman can be his title ; and hence it is that you are so much better served at a house of respectability.

When ordering an outfit, I strongly recommend the employment of a respectable, well-established outfitter. The articles required are so various, and such a thorough knowledge of business is necessary for the selection, that I am quite convinced none but experienced tradesmen can execute such orders properly, and more particularly as the most inferior goods are now produced so like in appearance to the better kinds, that it is only the most practised eye which can detect them.

Never have your military things made by an outfitter, as none but military tailors can make them up as they should be made. Some of the best outfitters make the white jackets and trousers quite as well as tailors, and much cheaper, but none of them can be depended upon for military clothing ; nor would I recommend them for any kind of *cloth clothes*. Should you not be acquainted with a military tailor, the outfitter you employ can most probably direct you to a good one, and would necessarily be responsible for the order being well executed.

I recommend you, therefore, to employ a tailor for all military and cloth clothes ; but I would advise you, *on no account whatever*, to order your shirts or any other portion of your outfit from the tailor, as they can only buy them from some outfitter or slopseller, and consequently you will either have to pay an extra profit, or what is more frequently the case, have inferior articles ; added to which, not being thoroughly acquainted with the outfitting business, is a most decided bar to your orders being well executed, or your outfit properly arranged by them.

It is advisable, if possible, to make arrangements with some house in London, that will forward any articles required while abroad, as you will thereby effect a considerable saving in many of your future wants. If you have not an agent in London, and employ a respectable outfitter, you can probably make the arrangement with him ; but if you adopt the latter, I would strongly recommend you to give no orders until you have proved your outfit to have been well executed, as, if that is not satisfactory, it will be in vain to expect better success with after orders.

Having had but little to do with agents myself, I have not much to say upon the subject ; there are many cases, however, where they can render good service. In procuring a passage, for instance, they can generally make better terms than a private individual ; besides which, their intimate acquaintance with the various ships, and knowledge of the different captains, is often of great advantage, as the comfort of a voyage depends very much upon both. I believe some of the agents undertake outfits, or, at any rate, will recommend you an outfitter. I advise you, however, not to trust too implicitly to such recommendations, but look well to your own outfits, give your own orders, pay your own bills, and keep your own receipts.

It is commonly observed, that many things may be got quite as good and cheap in India, as in England ; and it is so far true, that in some parts of India you may, by chance (but it is only chance), meet with a gun, or pistol, or saddle, or something of the kind, both good and cheap ; but the experience I have had in that way will not induce me again to risk such chances, nor would I recommend others ; but, on the contrary, I advise all parties to take with them every article they are likely to want, most particularly those I have enumerated in the several lists. I would urge this especially with writers, cadets, and assistant surgeons, and, in fact, with all young men, as it is very desirable to avoid, if possible, the necessity of any outlay until they are somewhat acquainted with the habit, mode of living, and value of money in India ; for on first landing, with but little knowledge of future expenses, and the command probably of more money than he ever before had in his possession, the youngster is too apt to supply his present wants without sufficient regard to the contingencies which await him.

SADDLERY.—The saddlery of this country is much better than can be got in India, and therefore it is desirable to take out any that may be required.

CANTEENS.—Some old officers strongly recommend canteens, and others condemn them as useless in India. I think that a small breakfast canteen is very useful ; but unquestionably it can be dispensed with. A small case, however, containing two spoons and forks of each size, and knives to match, is very desirable, if not indispensable.

BOOKS.—I presume that no one would be without his Bible and Prayer-book ; others must be a matter of taste ; but I most particularly recommend a few well-selected books, and amongst others, Mill's "History of India ;" Wilson's "Continuation of Mill" (Jas. Madden) ; Emma Roberts' "Scenes and Sketches in Hindostan ;" the "History of the Punjaub" (published by Allen & Co.) ; Mrs. Postans' "Western India ;" the "Calcutta Review" (Smith, Elder, & Co.) ;

Orme's "Military History;" Snodgrass's "Burmese War;" the "Memorials of Affghanistan" (Allen & Co.); Mr. Shore's "Notes on Indian Affairs;" "Real Life in India" (Houlston & Stoneman).

FLANNEL WAISTCOATS.—Whatever may be said upon the subject of wearing flannel in India, I am quite certain that no one thing is more essential to health in warm climates than the continual use of flannel. The thinnest and most gauzy material is desirable; the important object to obtain being a good absorbent without oppressive heat. An extremely light woollen waistcoat, called Thresher's India Gauze, is very highly esteemed in India, and is certainly the most comfortable thing possible for under-waistcoats.

WHITE JACKETS AND TROUSERS.—It is not uncommon to hear some of the learned Indian friends assert, that jackets and trousers can be got cheaper in India than in England; but this only applies to the common cotton things, which no young man would like to appear in on lately leaving England. The fact is, that two dozen of trousers, and at least one dozen jackets, are absolutely necessary immediately on arrival in India, and therefore should be taken from this country, of good quality, and very strongly made. Expenses come on a young man quite fast enough in India, and it is very unwise, and, indeed, cruel, to subject him to positive charges the moment he steps foot in a land many thousand miles from home.

SOCKS AND STOCKINGS of all kinds are very inferior in all parts of India, and are also very expensive, therefore an ample supply is necessary; and they should be very good.

BULLOCK TRUNKS are more suitable for India than any other package whatever; from their convenient size, they may be used for travelling in every part of India, and if well made, will last many years; but the inferior ones become useless in a few months. They should be made very strong, and covered with the material that valises are made of, and should also have brass corners. The leather trunks do not answer, and it is a bad plan to take out common boxes, with the idea of changing them for bullock trunks in India, as a little more cost at the time will procure good ones, and prevent the necessity of buying them in India. For the *overland route*, there is a very light regulation trunk, made to a particular size, and as any additional weight has to be paid for, it is very desirable to confine yourself to these trunks for that route, notwithstanding many will tell you that any size may be taken. It is true that large trunks may be taken, but it is often attended with much inconvenience, and always with additional expense.

SWING COT OR COUCH.—If by ship route, and comfort only be studied, I should recommend a swing cot and a couch with drawers, the latter being very convenient in the cabin, although rather too cumbersome for much travelling. There is, however, an article combining both, which is called a swing sofa, one of which I have used for some years, and found extremely comfortable. A good article of this kind will serve a cadet as sofa and bed for years in India. The best of them are made of cane, with the sides and back to fold up in a strong canvass, and sufficiently light to be carried on men's heads. Mine, with the mattress and pillows, cost 6*l.* 10*s.*; but I have since seen them much lower in price, and inferior in quality. If expense is an object, I would advise a swing cot in preference, as an article of the kind named will be useless in a few months, if not very well made and strong.

The following lists (suitable to the classes named) comprise all that is actually necessary for an outfit to India; and the numbers fixed are the smallest complement that can be taken with any degree of comfort and cleanliness; for it must be observed, that in warm latitudes, frequent change of linen is absolutely necessary.

Equipment for a Civilian by Overland Route.

Thirty-six pairs cotton socks.	One shooting coat.
Twelve pairs silk socks.	Twelve white jackets.
Twelve pairs woollen socks.	Twelve white waistcoats.
Thirty-six shirts.	Twenty-four towels, all linen.
Twenty-four Thresher's India gauze waistcoats.	One leather dressing-case.
Twelve pairs calico drawers.	Six good tooth-brushes.
Two pairs flannel drawers.	Two hair brushes.
Thirty-six pocket handkerchiefs.	Two nail-brushes.
Four black silk cravats.	Two combs.
Twelve pairs cotton gloves.	Tooth-powder and perfumery.
Twenty-four pairs kid gloves.	Two large sponges.
Four pairs braces.	One bag, with needles, tapes, buttons, &c.
Six pairs pyjamas.	Shoe ribbon.
Two pairs woollen pyjamas.	One leather writing-case.
One cotton dressing-gown.	Good supply of pens, ink, &c.
One flannel dressing-gown.	Two or three knives.
One clothes bag.	One pair dress shoes.
One straw hat covered.	One pair dress boots.
One cloth cap.	Two pairs walking boots.
Twelve pairs white trousers for dress.	Two pairs walking shoes.
Twelve pairs white duck trousers for riding.	One pair strong boots.
Six pairs holland trousers.	One pair slippers.
Six holland long coats.	One looking-glass.
Six white linen coats.	Case of spoons, knives, and forks.
Six holland waistcoats.	Case of pistols.
One dress coat.	Double-barrelled fowling-piece.
One pair trousers.	Shot or cartridge belt.
One dress waistcoat.	Two overland regulation trunks.
One frock coat.	One bag for cabin.
Two pairs coloured trousers.	Case of saddlery.

This equipment is also suited, with very little variation, for all civil appointments, whether clerical, legal, or mercantile.

Equipment for a Civilian by Ship.

Forty-eight pairs cotton socks.	Six pairs pyjamas.
Twelve pairs silk socks.	Two pairs woollen pyjamas.
Twelve pairs woollen socks.	One cotton dressing-gown.
Seventy-two shirts.	One flannel dressing-gown.
Twenty-four Thresher's India gauze waistcoats.	One clothes bag.
Twenty-four pairs of calico drawers.	One straw hat.
Two pairs flannel drawers.	One cloth cap.
Forty-eight pocket handkerchiefs.	One cachmere jacket.
Twenty-four fine cambric ditto.	One pair cachmere trousers.
Six black silk cravats.	Twelve pairs white trousers for dress.
Twelve pairs cotton gloves.	Twelve pairs duck trousers for riding.
Twenty-four pairs kid gloves.	Six pairs holland trousers.
Four pairs braces.	Twelve white jackets.
	Twenty-four white waistcoats.

Six holland coats.
 Six white linen coats.
 Six holland waistcoats.
 Two pairs coloured trousers.
 One frock coat.
 One shooting coat.
 One dress coat.
 Two dress waistcoats.
 One pair dress trousers.
 Eight pairs sheets.
 Eight pillow-cases.
 Three blankets.
 Two quilts.
 Forty-eight towels, all linen.
 One leather dressing-case.
 Six tooth-brushes, good.
 Two hair-brushes.
 Two nail-brushes.
 Two combs.
 Tooth-powder and perfumery.
 Two large sponges.
 One bag, with needles, tapes, buttons, &c.
 Shoe ribbon.
 One leather writing-case, and supply
 of paper, pens, &c.

Two or three knives.
 Two pairs dress shoes.
 Two pairs dress boots.
 Two pairs walking boots.
 Two pairs walking shoes.
 One pair strong shooting boots.
 One pair slippers.
 One washstand to form table.
 One couch or cot.
 One foot-tub.
 One chest of drawers.
 One looking-glass.
 One chair.
 One cabin lamp.
 Six pounds candles.
 One tin can.
 Floor-cloth or carpet for cabin.
 Case of pistols.
 Case containing spoons, knives, and
 forks.
 Double-barrelled fowling-piece.
 Shot or cartridge belt.
 Case of saddlery.

This equipment is also suited, with very little variation, for all civil appointments, whether clerical, legal, or mercantile.

Equipment for Infantry and Cavalry Cadets, and Assistant-Surgeons, by the Overland Route.

Thirty-six pairs cotton socks.
 Twelve pairs woollen socks.
 Thirty-six shirts.
 Twenty-four Thresher's Indian gauze
 waistcoats.
 Twelve pairs calico drawers.
 Two pairs flannel drawers.
 Thirty-six pocket-handkerchiefs.
 Four black silk cravats.
 Twelve pairs cotton gloves.
 Four pairs military gloves.
 Four military stocks.
 Four pairs braces.
 Six pairs pyjamas.
 Two pairs woollen ditto.
 One dressing-gown.
 One clothes bag.
 One straw hat, covered.
 One cloth cap.
 Two holland coats.
 One shooting coat.
 Two pairs holland trousers.

Two pairs coloured trousers.
 Two holland waistcoats.
 Twelve pairs white trousers for dress.
 Twelve pairs white duck trousers for
 riding.
 Twelve white waistcoats.
 Twelve white jackets.
 Twenty-four towels.
 One dressing-case, leather.
 Six tooth-brushes, good.
 Two hair-brushes.
 Two nail-brushes.
 Two combs.
 Tooth-powder and perfumery.
 Two large sponges.
 Bag, with needles, buttons, &c.
 Shoe ribbon.
 Leather writing-case and stationery.
 Two or three knives.
 One pair dress shoes.
 One pair dress boots.
 Two pairs walking boots.

Two pairs walking shoes.	Fowling-piece, double-barrelled.
One pair shooting boots.	Shot or cartridge belt.
One pair slippers.	Two regulation overland trunks.
One looking-glass.	One bag for cabin.
Case of spoons, knives, and forks.	Case of saddlery,
One case of pistols.	

Military things same as by ship.

Necessary Equipments for Infantry and Cavalry Cadets and Assistant-Surgeons, by Ship.

Forty-eight pairs cotton socks.	One leather dressing-case.
Twelve pairs woollen socks.	Six tooth-brushes, good.
Sixty shirts.	Two hair-brushes.
Twenty-four Thresher's India gauze waistcoats.	Two nail-brushes.
Eighteen pairs calico drawers.	Two combs.
Two pairs flannel drawers.	Tooth-powder, &c.
Forty-eight pocket handkerchiefs.	Two large sponges.
Twelve fine cambric ditto.	Bag, with needles, buttons, &c.
Four black silk cravats.	Shoe ribbon.
Four military stocks.	One leather writing-case.
Twelve pairs cotton gloves.	Good supply of paper, pens, &c.
Six pairs military gloves.	Two or three knives.
Six pairs dress kid gloves.	One pair dress shoes.
Four pairs braces.	One pair dress boots.
Six pairs pyjamas.	Two pairs walking boots.
Two pairs woollen pyjamas.	Two pairs walking shoes.
One cotton dressing-gown.	One pair shooting boots.
One flannel dressing-gown.	One pair slippers.
One clothes bag.	One washstand to form table.
One straw hat, covered.	One couch or cot.
One cloth cap.	One foot-tub.
One pair cachmere trousers.	One chest of bullock drawers.
Two holland blouses.	One looking-glass.
Twelve pairs white dress trousers.	One chair.
Twelve pairs white duck trousers for riding.	One cabin lamp.
Twelve white jackets.	Six pounds of candles.
Twelve white waistcoats.	One tin can.
Eight pairs sheets.	Floor-cloth or carpet.
Eight pillow-cases.	Case of spoons, knives, and forks.
Three blankets.	One case of pistols.
Two quilts.	Double-barrelled fowling-piece.
Forty-eight towels.	Shot or cartridge belt.
	Case of saddlery.
	Two bullock trunks.

The following Lists comprise all the military clothing and appointments that it is desirable for a young Cadet to take out with him :

Military Clothing, &c., for an Engineer Cadet.

Full dress coattee.	Military cloak.
Pair dress trousers.	Full-dress cocked hat.
Blue cloth frock coat.	Feather for ditto.
Undress jacket.	Foraging cap, gold band.
Pair undress trousers.	Regulation sword.

Steel scabbard.
Sword knot.
Leather sword knot (undress).
Embroidered belt.
Crimson silk sash.
Pair rich gold epaulettes.

Pair shoulder scales for frock coat.
Pair shell jacket shoulder plates or scales.
Four military stocks.
Cloth for extra jacket.

Military Clothing, &c., for an Artillery Cadet.

Full dress coattee.
Pair dress trousers.
Blue cloth frock coat.
Undress jacket.
Pair undress trousers.
Military cloak.
Full dress cap.
Foraging cap, gold band.
Regulation sword.
Steel scabbard.
Sword knot.

Leather sword ditto (undress).
Buff shoulder belt with slings and plate.
Black sling belt and plate.
Crimson silk sash.
Pair rich gold epaulettes.
Pair shoulder scales for frock coat.
Pair shell jacket shoulder scales or plates.
Four military stocks.
Cloth for extra jacket.

Military Clothing, &c., for a Cavalry Cadet.

Blue cloth frock coat.
Undress jacket.
Pair regimental trousers.
Undress chaco.
Foraging cap, silver band.
Cavalry sword.
Sword knot.
Leather sword knot (undress).

Set of undress belts, viz.—pouch belt waist belt, sabretasche, &c.
Barrel sash; (if for Bengal a gold girdle).
Pair plated scales.
Four military stocks.
Cavalry cloak.

Military Clothing, &c., for an Infantry Cadet.

Undress frock coat.
Shell jacket.
Pair regimental trousers.
Regimental cloak.
Regulation full dress cap
Foraging cap.
Regulation sword.
Waterproof sword bag.
Steel or brass scabbard, very useful, but not absolutely necessary.
Sword knot.
Buff shoulder belt.
Black sling belt.

Crimson silk sash.
Pair of skirt ornaments.
Pair gold epaulettes.
Pair frock shoulder scales.
Pair shell jackets shoulder cords.
Four military stocks.
Scarlet cloth for dress coattee.
Gold lace for dress coattee.
Scarlet cloth or cachmere for extra shell jacket.
Blue cloth for regimental frock coat.
Kerseymer for regimental trousers.

Military Clothing, &c., for an Assistant Surgeon.

Undress frock coat.
Shell jacket.
Pair regimental trousers.

Regimental cloak.
Cocked hat.
Foraging cap.

Regulation sword.
Waterproof sword bag.
Sword knot.
Black sling belt.

Pair frock shoulder scales.
Pair shell jackets, shoulder cords.
Two military stocks.

All military clothing and appointments should be packed in tin, to prevent damage.

MONETARY SYSTEM OF INDIA.

The following table exhibits the scheme of the British India Monetary system :

GOLD-MOHUR.	RUPEE.	ANNA.	PYSA.	PIE.
Calcutta..... 1	16	256	1024	3072
Madras and } ...1 Bombay }	15	240	960	2880
	1	16	64	192
		1	4	12
			1	3

Small shells, called cowries, are also still partially made use of for fractional payments, and are reckoned as follows ; but their value is subject to considerable fluctuation, and they are now nearly superseded by the copper currency :

4 Cowries make 1 Gunda.
20 Gundas 1 Pun.
5 Puns 1 Anna.

EXCHANGES.

For the conversion of the rupee into the equivalent currency of other nations, it is necessary to take into consideration the fluctuating relative value of the precious metals *inter se*, from the circumstance of gold being in some, and silver in others, the legal medium of circulation.

It is also necessary to take account of the mint charge for coining at each place, which adds a fictitious value to the local coin. The *par of exchange* is, for these reasons, a somewhat ambiguous term, requiring to be distinguished under two more definite denominations. 1st, The *intrinsic par*, which represents that case in which the pure metal contained in the parallel denominations of coins is equal. 2nd, The *commercial par*, or that case in which the current value of the coin at each place (after deducting the seignorage leviable for coinage) is equal ; or, in other words, "two sums of money of different countries are *commercially*

at par, while they can *purchase* an equal quantity of the same kind of pure metal."

Thus if silver be taken from India to England, it must be sold to a bullion merchant at the market price, the proprietor receiving payment in gold (or notes convertible into it). The London mint is closed against the importer of silver; which metal has not, therefore, a minimum value in the English market fixed by the mint price, although it has so in Calcutta, where it may always be converted into coin at a charge of 2 per cent. On the other hand, if a remittance in gold be made from India to England, its out-turn there is known and fixed; the new Calcutta *gold mohur* being convertible into 1 66th or 1 2-3rds sovereign nearly; but the price of the *gold mohur* fluctuates as considerably in India as that of silver does in England, the natural tendency of commerce being to bring to an equilibrium the operations of exchange in the two metals.

The exchange between England and India has, therefore, a two-fold expression; for silver, the price of the sicca rupee in shillings and pence; for gold, the price of the sovereign in rupees. To calculate the out-turn of a bullion remittance in either metal, recourse may be had to the following.

Table of English and Indian Exchanges.

The data for the calculation of these tables are :

1st. One *mun.* (or 100lbs. troy) of silver (1-12ths alloy) is coined into 3200 Company's rupees, of which sixty-four and sixty respectively are taken as mint duty, being at the rate of 2 per cent.

2nd. 100lbs. troy of English standard silver (18-240ths alloy) is coined into 6600 shillings, of which 400 are taken as seignorage or mint duty, being 4s. per lb. or nearly 6 per cent. ; but the mint is not open to the holders of silver bullion, which is only purchased through the bank when required for coinage.

3rd. The sovereign (1-12ths alloy) weighs 123.25 grains troy, and no duty is charged on its coinage. 100 lbs. of pure gold yield 5098.3 sovereigns—3069.5 new *gold mohurs*—3041.4 old *gold mohurs*—3490.9 Madras and Bombay *mohurs*.

The par of exchange with other countries may be estimated from the intrinsic and mint produce of their coins thus, assuming the Spanish dollar to weigh 416 grains troy, and to be 5 dwts. worse in assay, we have for

Spain and America

100 Dollars	{	=231.111 tolahs in weight. =225.858 Fd. rupees } or deducting duty { 221.341 Fd. Rs. =211.742 Sa. rupees } of 2 per cent. } 207.508 Sa. Rs.
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The Spanish dollar forms also the currency of the Straits of Malacca and of Manilla; and it is extensively known in the colonies of England, Ceylon, the Cape, Australia, &c.

For the British colonial possessions, however, an Order in Council was promulgated on the 23rd of March, 1825, extending to them the circulation of British silver and copper money, and directing all public accounts to be kept therein. Where the dollar was, either by law, fact, or practice, still a legal tender, it was to be accounted equivalent to 4s. 4d., and *vice versa*. For the Cape of Good Hope, where the circulation consisted of paper rix-dollars, and Ceylon, where it consisted of silver and paper rix-dollars, as well as a variety of other coins, it was provided that a tender and payment of 1s. 6d. in British silver money should be equivalent to the rix-dollar. The Company's rupee is allowed circulation at 1s. 11d., and the five franc-piece at 4s. These regulations are still in force in Ceylon, Australia, Van Dieman's Land, the Cape, Mauritius, and St. Helena.

France.

The French *kilogramme* of standard silver (1-01th alloy) is coined into 200 francs, and the *kilogramme* weighs 85,744 tolas, therefore,

$$100 \text{ Francs} \begin{cases} = 42.872 \text{ tolas in weight.} \\ = 42.092 \text{ Company's rs.} \\ = 39.462 \text{ Sicca rs.} \end{cases} \left. \begin{array}{l} \text{or deducting duty} \\ \text{of 2 per cent.} \end{array} \right\} \begin{cases} 41.250 \text{ Fd. Rs.} \\ 38.673 \text{ Sicca Rs.} \end{cases}$$

The coinage duty on silver at Paris is $1\frac{1}{2}$ per cent., or $\frac{1}{2}$ per cent. less than in India; hence it will be found that 100 Sa. Rs. realise almost precisely 250 francs at the Paris mint.

Minted gold in France is worth $15\frac{1}{2}$ its weight of minted silver, or the *kilogramme* is coined into 155 *Napoleons* or twenty franc-pieces; the seignorage on gold is only $\frac{1}{2}$ per cent.

One kilogramme of pure gold yields 81,457 gold mohurs, or (deducting 2 per cent. mint duty) 79,328 ditto, therefore

$$100 \text{ Napoleons} \begin{cases} = 55.319 \text{ tolas in weight.} \\ = 47.315 \text{ old gold mrs.} \\ = 47.757 \text{ new ditto} \\ = 54.343 \text{ Madras and} \\ \quad \text{Bombay gold rs.} \end{cases} \left. \begin{array}{l} \text{or deduct-} \\ \text{ing duty} \\ \text{of 2 per} \\ \text{cent.} \end{array} \right\} \begin{cases} 46.369 \text{ old gold mohurs.} \\ 46.802 \text{ new ditto.} \\ 53.227 \text{ Madras and} \\ \text{Bombay gold rupees.} \end{cases}$$

Note.—In a coin we consider the weight and standard. By standard is meant the proportion of pure gold or silver which it contains; the rest is alloy. Thus, if we suppose a coin to contain a thousand parts of metal, of which 917 are pure gold or silver, the eighty-three remaining parts being alloy, the 917 represent the standard or relative purity of the coin.

Suppose we wish to know what is the value in English money of the Russian Imperial of ten rubles; the weight is 13,073 gram., the standard at 917; deducting the alloy, that is, 108 gram., there remain, in pure gold, 11,988 grammes.

The English sovereign weighs 79,808 gram., the standard is at 917, the alloy consequently 662 gram., and the weight of pure gold contained in it 73,184 grammes.

Now, by the rule of three, the question will thus be resolved: 7318 gram.: 11,988 gram. :: 20 shillings: = 1*l.* 12*s.* 6*d.*

By this method, we can ascertain the relative value of all coins; but sometimes the value thus ascertained will not exactly agree with the sum allowed in exchange. This difference arises from political causes and commercial vicissitudes. Thus, for instance, the value at par of the sovereign in French money is 25*f.* 26*c.*, yet it rose to 25*f.* 50*c.* in the month of August last, after the change of the French Ministry. This fall and rise, in the relative value of money, principally takes place whenever there is a paper currency.

EGYPTIAN MONEY, WEIGHTS, AND MEASURES.

MEASURES OF LENGTH AND LAND.

The *fitr* is a space measured by the extension of the thumb and first finger.

The *shibr* is the common span measured by the extension of the thumb and little finger.

The *Egyptian cubit*, for measuring linen, is equal to.....22 $\frac{2}{3}$ English Inches.

The <i>Indian cubit</i> (<i>drah belédee</i>), used for measuring Indian goods	25 English In.
The <i>Turkish cubit</i> (<i>drah stamoolee</i>), used for measuring European cloth	26½ " "
The <i>ckub'dahs</i> is the measure of a man's fist with the thumb erect, or about	6½ " "
The <i>feddan</i> (about one-third of an English acre) has twenty-four parts, or <i>cheeréts</i> , or	333½ <i>ckub'dahs</i> .
The <i>malackal</i> , or Egyptian league, is, in Lower Egypt, from 2½ miles to	3 miles.
In Upper Egypt from 3¾ miles to.....	4½ " "

CORN MEASURES.

The *ardeb*, nearly five English bushels.
 The *weybeh* is the sixth of an *ardeb*.
 The *rooba* is the fourth of a *weybeh*.

WEIGHTS FOR GOLD, GEMS, &c.

The grain (of wheat), about.....	$\frac{3}{4}$ of a grain.
The grain (of barley), about	1 grain.
Four grains	1 keerat (carat).
Sixteen grains (49 grains English)	1 derhm (drachm).
One and a half derhm	1 mitqál.
Twelve derhms	1 oqéca.

AVOIRDUPOIS.

The mitqál	1 derhm, or nearly 72 grains.
8 mitqáls	1 oqéca or oz. av.
12 oqéca	1 rotl or pound.
2½ rotl	1 equ or wuq'qa.
110 "	1 qantar or cwt.
108 "	" " " for coffee.
102 "	" " " for pepper, &c.
120 "	" " " for cotton.
150 "	" " " for gums, &c.

EGYPTIAN MONEY.

	ENGLISH.
The <i>fudd'ah</i> (copper and silver mixed), about	$\frac{1}{4}$ of a farthing.*
The <i>noos's ekir'sh</i> (half a piastre), about	1½d.
The <i>chirs'h</i> (piastre), about	2½d.
The <i>saadeeyeh</i> (or small <i>kheyrcéyeh</i> , gold)	9¾d.
The <i>khey'reeyeh</i> (gold).....	21¾d.
The <i>kees</i> , or purse, is the sum of 500 piastres, or...	5 <i>l.</i> sterling.
The <i>khaz'neh</i> , or treasury, is 1000 purses, or	5000 <i>l.</i> sterling.

The coins of Constantinople are current in Egypt, but scarce. European and American dollars are also current, most of them equivalent to twenty Egyptian piastres. The English sovereign is called *gin'yeh* (for guinea), and is current in Egypt.

* There are pieces of five, ten, and twenty fuddahs.

CHINESE MONEY, WEIGHTS, AND MEASURES.

China Weights and Money.

10 hwuh make	a sze *
10 sze	a haou.†
10 haou	a a le, or cash.
10 le‡	a fun, or candareen.‡
10 fun	a tseën, or mace
10 tseen	a leang, or tael.
16 leang	a kin, or catty = $1\frac{1}{3}$ lb. avordupois.
100 kin	a tan, or pecul = $133\frac{1}{3}$ lbs.
7 mace 2 can	a Spanish Dollar.

As the Chinese have no gold or silver coins, but make payments in those metals by weight, this table applies equally to money and to weights of all kinds, excepting that, in money reckonings, nothing higher than the leang or tael is employed. The only coined money the Chinese have is the le, or cash. It is made of a very base alloy of copper, is round, about the size of an English farthing, and has a square hole in the middle, by which a hundred or more are usually strung together; on one side are Chinese characters, denoting the reign under which the cash was cast; and on the other side, in those of the present dynasty, are either Chinese or Manthchou characters, designating the place of coinage. Under preceding dynasties, two, five, and ten-cash pieces have been in use, as well as other coins of various descriptions; but the single cash is the only coin now current throughout the empire. It is cast also in Japan, Corea, and Cochin-China, and is clandestinely imported from the last-named place, to a large amount.

Weights.

In China, almost every thing is sold by weight, not excepting even liquids and live stock. The only weights are those already given above, the principal of which are the pecul, catty, and tael, divided thus:—

16 taels make	a catty.
100 catties	a pecul.

At Macao, the pecul is distinguished by the Portuguese into three kinds, viz.—

The pecul balanca of 100 catties =	$133\frac{1}{3}$ lbs. avordupois;
The pecul seda, of 111-15 do. =	$148\frac{1}{3}$ lbs; and
The pecul chapa, of 150 do. =	200 lbs.
90 catties seda =	a Canton pecul, or pecul balanca.

* These terms are also applied to designate the parts of a dollar: haou is a tenth, and sze a hundredth part.

† In money, the value of the candareen varies from ten to thirteen or fourteen copper cash, and hence the mace varies from 100 to 140, and the dollar from 720 to 1000 cash; but in weight, whether of silver or of any other article, the le, or cash, always continues the same integral part of a candareen.

‡ This is the general estimate, made by the government, and the bazaar change for dollars to small amount, seven mace two candareen being the full weight of a good and unutilated dollar; but in consequence of the system adopted by all Chinese merchants and shopkeepers, stamping every dollar they pay out, the weight very speedily diminishes, until the dollar is eventually broken into pieces, in which state it is melted into sycee.

By the first, are sold cotton and valuable articles ; by the second, alum, pepper, and coarse goods ; and by the third, rice.

In transactions between one Chinese and another, goods are weighed by the Chinese dotchin, or balance, which is about 3 per cent. less than the English weights ; the latter are always used in transactions with foreigners.

Note. At the money standard of 120 oz. 16 dwts. English troy weight for 100 taels, the pecul, which contains 1600 taels, should weigh, avoirdupois, 132,535lbs. The actual standard of the pecul being $133\frac{3}{4}$ lbs., a slight discrepancy thus appears between the *money* tael and the *commercial* tael, as the standard assigned to each. But no such difference is recognised by the Chinese. This is noticed, to account for what will otherwise appear erroneous in some of the following tables.

Measures.—I. Long Measure.

10 fun, or parts, make a tsun, or punt.
10 tsun, or punts a chih, or covid = $14\frac{5}{8}$ inches.
10 chih, or covids a chang = 4 yards nearly.
10 chang a yin.

The above are employed in the measurement of all kinds of piece goods, &c., as well as of every description of workmanship. The following are employed in measuring distances :—

5 chih, or covids, make a poo, or pace = $5\frac{1}{2}$ feet nearly.*
360 poo, or paces a le, or Chinese mile = $959\frac{1}{4}$ yards.
250 le, or miles a too, or degrees on the equator.

The chih, covid, or foot, is of several varying lengths ; according to Milburne, that of the Mathematical Academy is about $13\frac{1}{8}$ English inches ; that of the Tribunal of Public Works, 12.7 inches ; and that employed by tailors and tradesmen, $13\frac{1}{3}$ inches. None, however, of these three, is the same as the ordinary covid of Canton, used both in the measurement of vessels, and by tradesmen, which is about $14\frac{3}{8}$ inches. The le, or mile, is likewise a very uncertain measure of length, varying in almost every part of the country. It also, like the European geographical mile, forms an integral part of a degree, whether of latitude or longitude. But the scientific division of a degree, derived from the European missionaries, is into 60 fun, or minutes, the fun being divided into 60 meau, or seconds.

II.—Land Measure.

5 chih, or covids make a poo, or kung.
240 poo, or kung a mow, or acre.
100 mow, or acres a king.

This is the present established land measure, which varies considerably from that formerly in use. In scientific calculations, the mow is divided into ten fun, and the fun into 24 le, and so on, through the several fractional terms which have been already given, at the commencement of the table of weights. The poo, or pace, also, is divided decimally, the same terms, fun, le, &c., being employed.

III.—Measure of Contents.

6 suli make..... a kwei.
10 kwei a chaou.
10 chaou a tsuy.

* This, being according to the measure of the mathematical academy, differs from the preceding statement.

10 tsuy	a cho.		
10 cho	a ho		
10 ho	a shing	=	31 $\frac{2}{3}$ cubic punts.
10 shing	a tow	=	316 " "
5 tow.....	a hwo	=	1580 " "
2 hwo.....	a shih	=	3160 " "

This is the scientific division, established by the reigning dynasty. The common measures are :—

2 cho make	a ho.
10 ho	a shing, or pint.
10 shing	a tow.
10 tow	a hwo.

This table is employed almost exclusively in the measurement of grain ; all other articles, and even liquids, being sold by weight. In dealings with foreigners, however, and probably, also, in large dealings among themselves, the Chinese sell rice and other grain by the catty and pecul weight, instead of the shing, tow, &c. In the sale of paddy, two-thirds are allowed for the trouble and diminution in weight, which accompany the taking off the husk, or, which is the same thing, paddy is sold at one-third the price of the same weight of rice.

Numbers.

Though not properly included among the subjects now treated of, may be, not inappropriately, here given. The ten units are the following :—

	At full length.	Common form contracted.	Canton.	Fokien.
1	Yih	yat	yit*	<i>chit</i>
2	Urh	ce	je	<i>no</i>
3	San	sam	sam	<i>sna</i>
4	Sze	se	soo	<i>se</i>
5	Woo	ing	ngoe	<i>goe</i>
6	Lew	luk	leuk	<i>lak</i>
7	Tscih	tsat	chit	<i>chit</i>
8	Pa	pat	pat	<i>payh</i>
9	Kew	kow	kew	<i>kaou</i>
10	Shih	shap	sip	<i>chap</i>

The Chinese term for expressing 100, is pih ; 1000, tsëen ; 10,000, wan ; 1,000,000, pih wan, "a hundred myriads ;" 100,000,000, yih, &c., progressing decimally through the terms chaou, king, hae, te, jang kon, këen, ching, and tsae. To express 12, 13, &c., the words are figures 10 and 2, 10 and 3 are put together ; thus, shih-urh, 12 ; shih-san, 13, &c. Also urh-shi-yih, "two tens and one," denotes 21, &c.

In China, almost every trade has a distinct system of secret numbers ; that is, instead of using the proper characters for designating prices, they adopt other characters, by which they arbitrarily express their meaning, so as to be understood only by persons of the same trade. The Chinese method of computing is by a kind of abacus, which they call a Swan-pwan, "counting board."

* In the Fokien provincial dialect characters have two pronunciations, the reading and the spoken or colloquial. The pronunciations here printed in italics are the colloquial.

THE BENGAL SEASONS AND THEIR PRODUCE.

JANUARY.

THIS is one of the most pleasant months in the year ; its temperature is cool and refreshing, and extremely congenial to all but the victims of gout and rheumatism. The air at mid-day is generally clear and wholesome, but the mornings and evenings are sometimes damp and foggy.

The thermometer ranges, in the shade, from 52° in the morning to 65° in the afternoon.

A northerly wind prevails during this month, but seldom blows with much strength. When it does, and is accompanied with rain, the cold is very disagreeable.

Vegetables of all kinds are now in the highest state of perfection ; the markets abound with green peas, cauliflowers, cabbages, turnips, potatoes, asparagus, yams, carrots, spinach, greens, cucumbers, radishes, celery, lettuces, young onions, nol-cole, kutchoo, French beans, seem, brinjalls, red and white beet, &c., &c.

In the meat market there is a plentiful supply of beef, mutton, veal, lamb, pork, kid, poultry, &c., of the superior kinds.

Game also is to be had in great abundance—snipe, duck, teal, &c.

The fish market is well supplied at this season, with beekty, or cock-up (the salmon of the East), moonjee, rowe, cutlah, quoye, sowle, selliah, bholah, eels, soles, and many others of inferior descriptions.

Fruit trees, in general, begin to show their buds and blossoms this month ; mangoe, peach, pumplenose (shaddock), rose-apples, &c.

The fruits in season are Sylhet and China oranges, loquats, plantains, pine-apples, long and round plums, large guavas, puniplenose, tipparah, and a few others.

The following fruits and vegetables are procurable, not only in this month, but throughout the whole year, viz.—plantains, sugar-canes, cocoa-nuts, guavas, pine-apples, papiahs, custard-apples, jack, country almonds, tamarinds, omrah, barbatty, mint, sage, parsley, onions, radishes, lettuce, &c. Sow the first crop of melon seeds about the 20th or 25th of this month.

FEBRUARY.

This month is generally cool and comfortable, particularly if the northerly wind prevails ; the weather afterwards becomes disagreeable, till a change of season takes place about the end of the month.

When the weather is variable, the wind blows principally from the N.W., veering round occasionally to the N.E., attended with clouds and drizzling rain ; this continues till about the 20th, when the southerly wind sets in. The weather now becomes mild and genial ; the days, however, sometimes rather hot, and the nights cold, with heavy dews.

The thermometer, in the shade, ranges, on a medium, from 58° in the morning to 75° in the evening.

Rheumatism and gout become less troublesome after the southerly winds have set in. Warm clothing becomes rather unpleasant to new comers, but not so to old Indians, whose blood is not so easily heated. Sometimes this month is rather showery, which protracts the cold season till the middle of the following month.

The fish market has the addition of the small hilsah (the Indian mackerel).

Meat and vegetables continue good and abundant.

The additional vegetables are pumpkins and young cucumbers, and the fruits custard-apples, mulberries, and small water-melons.

The weather, during the greater portion of this month, is but just pleasantly warm, at least to old Indians; towards the latter part of it, however, the heat becomes occasionally rather oppressive, even to them.

MARCH.

The thermometer ranges, in the shade, from 68° in the morning to 82° in the afternoon.

Various operations of husbandry generally commence this month, so soon as the ground is moistened by rain; this, however, sometimes happens at the latter end of February, and then it is occasioned by an unusual quantity of rain.

The meat market continues good.

Fish to be had in abundance, and the market has the addition of the gooteah, a small, but well-flavoured fish.

Green peas and turnips disappear at the end of this month; salad, cabbages, carrots, and celery, are on the decline; but asparagus and potatoes continue excellent: green mangoes and unripe musk-melons are to be had; also omrah, greens, and water-cresses.

Fruit is also plentiful; large water-melons appear about the middle of the month, and continue in perfection till the middle of June.

The north-westers, with thunder and lightning, and rain, generally appear towards the end of this month.

APRIL.

The beginning of this month is sometimes pleasant, particularly if the north-westers are frequent; but the middle and latter part are disagreeable in the extreme; it is one of the worst months in the year.

The thermometer ranges, in the shade, from 80° in the morning to 90° in the afternoon; but when exposed to the sun, it rises to 110° .

The wind blows from the south, and is very strong throughout the month; and when the wind is hot, from the absence of rain, it becomes oppressive. This state of the weather is very unfavourable to vegetation.

The north-westers are, at times, attended with dreadful storms of thunder and lightning, during which rain and hail fall in torrents; these storms sometimes occasion much damage. The north-westers continue, at intervals, till the beginning, and sometimes till the middle of May.

This is an unfavourable season for meat, which begins to be flabby and poor, the fat spongy and yellow.

The fish-market has the addition of the mangoe fish, so called from its annual visit to all the Bengal rivers, at this (the mangoe) season, to spawn: it appears as soon as the mangoe is formed on the tree, and disappears at the close of the season—that is, about the middle of July. This fish has, perhaps the most agreeable flavour of any in the world, and is so much sought after (by natives as well as Europeans), that, although not so large as a middle-sized whiting, they

are sold, at the beginning of the month, at from two to four rupees per score. Before the end of May, as they become plentiful, they are sold at one rupee per score; and in June, two to three score may be had for a rupee. The fish market has also the addition of the carp and magoor.

Potatoes, asparagus, onions, cucumbers, and a few cabbage sprouts, are the only vegetables to be procured.

Water-melons and musk-melons are in great perfection; but there is not much fruit now to be had in the market. Green mangoes for pickling, and corinda for tarts, are in great abundance.

MAY.

The present is considered a very bad month, the weather being parching hot, with no rain.

The thermometer ranges in the shade, on a medium, from 85° in the morning to 98° in the afternoon: if exposed to the full influence of the sun-beams, it will rise to 140 degrees, and sometimes higher.

The weather, as we have already said, is most oppressive, especially the latter half of the month: the wind continues southerly, and the heat is scarcely bearable. Of all months in the year, the present is the most trying, particularly to those whose avocations compel them to be much out of doors. To be exposed to the sun without a covering, is extremely dangerous at any hour; from ten to five o'clock, it would be ruin to any constitution except to that of a native, inured to the climate by birth and practice; and even natives sometimes fall a sacrifice to the powerful influence of the sun. The heat in the first half of the month is sometimes relieved by north-westers, accompanied by refreshing showers; vivid lightning and loud thunder at times attend the north-westers.

Grapes of the largest size, peaches, pine apples, limes, rose-apples, lichees, jambrules, wampees, mangoes, jack, together with water-melons, musk-melons, pomegranates, custard-apples, and a great variety of inferior fruits, are in season.

The meat market is very inferior to that of last month.

Fish continues good and abundant, the beckty excepted, which from the difficulty of its reaching the market in a firm state, becomes scarce. Mangoe fish is in great perfection this month.

Asparagus, potatoes, and cabbage sprouts, with indifferent turnips, sweet potatoes, cucumbers and onions are nearly all the vegetables now in the market. Pumpkins and several roots are, however, procurable.

JUNE.

The periodical rains set in about the middle of this month. Refreshing showers fall occasionally, which cool the air and encourage vegetation.

The thermometer during the first half of this month, frequently rises to 99°, in the shade, at noon, but in general the rains, which commence about the 15th, keep the temperature much below this.

The weather throughout the whole of this month is oppressive in proportion to the quantity of rain which falls; if the weather be dry the heat is scarcely bearable; it is generally very close; not a breath of air from any quarter.

Meat, as must be expected, is now very indifferent.

The fish market is much the same as during last month.

Mangoes and mangoe-fish are in great abundance and perfection. The Maldah mangoes arrive in Calcutta about the middle or latter end of this month, and they are considered to be the best that can be procured in Bengal. Grapes,

peaches, lichees, &c., disappear towards the end of this month. Custard-apples, pine-apples, and guavas are in great perfection.

Asparagus, potatoes, and onions, are the principal vegetables that remain.

JULY.

This month is attended with much rain ; the winds are light and variable ; the weather frequently gloomy and sometimes stormy, with heavy falls of rain, whilst at intervals it is fair and mild.

The thermometer ranges in the shade from 80° in the morning to 89° in the afternoon.

The showery weather of the present and preceding month, is productive of the most beneficial effects to the grain.

Meat continues lean and poor.

The fish market continues good. The moonjee, the rowe, the cutlah, the quoye, the sowle, the magoor, the chingree, the tangrah, and the choonah, are procurable in this month, and indeed all the year round. The hilsa (or sable) fish now makes its appearance. This fish is delicious, either boiled, baked, or fried ; but it is generally considered very unwholesome. The natives devour it in such quantities as to occasion great mortality among them. The fish on being cured with tamarinds, forms a good substitute for herrings. It is then known by the appellation of the tamarind fish.

Mangoes and mangoe fish disappear this month.

Pine-apples, custard-apples, and guavas continue in season.

The vegetable market is very indifferent—asparagus is in perfection, but potatoes become poor and watery. Young lettuces, cucumbers, and sweet potatoes are now procurable ; also the cumrunga and corinda.

AUGUST.

In the present month also there is abundance of rain ; the weather continues much the same as last. This and the preceding month are remarkable for heavy falls of rain, being the wettest in the whole year.

The thermometer ranges in the shade from 80° in the morning to 90° in the afternoon.

Light and variable winds and cloudy weather, with smart and light rain, prevail at the beginning of the month ; the middle is sometimes fair, and tolerably cool ; the remainder variable, attended at times with strong winds and heavy rain.

From the combined heat and moisture, in this month and the preceding, vegetation springs up and spreads with astonishing rapidity.

The meat and fish markets are much the same as last month.

Pumplnose (shaddock) appear this month ; pine-apples, custard-apples, and guavas continue in perfection.

The vegetables procurable are salad, asparagus, cucumber, brinjalls, kidney beans, radishes, turnips, cabbage sprouts, and indifferent potatoes. Indian corn, cucumbers, and spinach, are to be had now and all the year round, but they are tasteless, except at this season, when they become firm, good, and very palatable. The avigato pear is sometimes procurable at this period.

SEPTEMBER.

The rains subside considerably during this month.

The wind continues light and variable, attended with occasional cloudy weather. The days are sometimes fair, mild, and bright, and the temperature agreeable.

The thermometer ranges from 78° in the morning to 85° in the afternoon.

The meat market is much the same as in last month.

The fish market experiences but slight improvement, for although there is abundance of fish, yet it is not always firm and good, except the beekty, which becomes larger and better flavoured. The following are also in the market :— the bholah, dessy tangrah, kontch, bhengirs, gungtorah, kowell, toontee, pyrah chondah, and crawfish.

Vegetables and potatoes are very indifferent ; yams come in season about this time.

In the fruit market small oranges make their appearance, but they are very acid. Custard-apples, pine-apples, guavas, and pumplenose continue in season.

OCTOBER.

The first half of this month generally yields a good supply of rain, and introduces the powerful influence of a second spring season upon all vegetating bodies.

The rainy season breaks up generally between the 10th and 20th of this month ; sometimes, however, it continues a little longer, but this is seldom the case ; the concluding showers are frequently heavy, continuing from six to twenty-four hours incessantly, after which the weather becomes fair, calm, and settled.

The thermometer ranges in the shade from 75° in the morning to 80° in the afternoon.

The winds are in general light and variable during this month, veering from south to north-west, thence to north and north-east.

The monsoon changes about the 21st of this month, after which light breezes set in from the north and north-east.

As soon as the weather sets in fair, the season becomes propitious for preparing the kitchen garden.

The meat markets begin to revive, and the fish market to improve ; the beekty becomes firm, and the other fish proportionably good ; snipes make their appearance.

Vegetables and fruit continue much the same as last month till the latter end of the present month, when, if the season is favourable, both experience a considerable improvement. Oranges become larger and better flavoured, and custard-apples are in great perfection.

Young potatoes, sometimes, make their appearance this month, but they have very little flavour ; they are small and watery. Pomegranates are procurable, also sour wood-apples.

NOVEMBER.

The weather is clear and settled and the thermometer temperate. Sometimes the days are warm, but the mornings and evenings are cool and agreeable.

If the rains cease early in October, and the cold weather follows shortly after, November becomes a beautiful and delightful month. Nothing can be more favourable than this season for the renovation of the health of the valetudinarian, after having experienced the debilitating effects of the hot weather.

Light northerly winds prevail this month.

The thermometer ranges from 70° in the morning to 75° in the afternoon.

The seeds committed to the soil during the last and present month start into life with a vigour unknown to other climes.

The meat market looks wholesome ; beef, mutton, veal, pork, and poultry, become firm and good.

Game comes in also this month, in considerable quantities ; wild ducks, snipe, teal, &c.

Abundance of fish is procurable, also firm and good, such as beekty, banspatah, gungtorah, mirgal, carp, and mangoe-fish without roes.

The vegetable market begins afresh this month by the introduction of green peas, new potatoes, lettuces, greens of different kinds, spinach, radishes, and turnips.

In the fruit market may be had oranges, limes, lemons, pumplenose, pine-apples, custard-apples, papiah, plantains, cocoa-nuts, country almonds, pomegranates, sour wood-apples, &c.

DECEMBER.

The weather continues fair, cool, and, on the whole, extremely fine, throughout the month, with a light northerly wind.

The days and nights are cold and clear, and the morning and evenings foggy, particularly at the latter end of the month.

The thermometer ranges from 58° in the morning to 65° in the afternoon.

The meat and fish markets are in great perfection, both as to quantity and quality; game of all kinds in abundance.

The vegetable market is excellent, yielding green peas, young potatoes, lettuces, young onions, radishes, small salad, sweet potatoes, French beans, seem, brinjalls, yam, carrots, turnips, greens, young cabbages, and cauliflowers.

The fruit market continues much the same as last month ; Brazil currants (tipparahs), make their appearance this month, together with wood apples and other fruits.

GARDENER'S CALENDAR.

JANUARY.

THE season is too far advanced to sow the generality of vegetables with much prospect of success, but turnips, carrots, love-apples, vegetable marrow, all sorts of pumpkins, lettuce, endive, radish, mustard and cress, spinach and Nepaul spinach, may be sown during all this month ; also successive crops of late cabbage and knol-khole every fortnight. Turnips are said to succeed best when placed in rows ; they should be thinned to a distance of six inches from each other. Carrots rarely succeed well when planted at this season ; they should be thinned but not transplanted, except when required for seed. Love-apples, when two or three inches high, should be planted out in beds at five inches apart, afterwards transplanted in rows two feet from each other, with a framework to run upon. Vegetable marrow should be sown in rich light soil ; earth up the stems as they increase, and peg down the leading branches at a joint. Lettuce and endive should be planted in boxes or beds, and transplanted at one foot apart from each other ; they may also be sown in beds, and thinned to the proper distance—a few days before use they should be blanched by tying the tops of the outer leaves over the rest. Radish, mustard, and cress may be sown every week or ten days : the two last throughout the year. Spinach to be sown in

beds and thinned until the plants are one foot apart. Nepaul spinach should be planted in rows, with trellis work to run over. This vegetable continues to flower and bring forth fresh leaves throughout the year, and requires no care. Cabbage and knol-khole should be planted in boxes or beds, and transplanted into other beds about three or four inches apart in three weeks or a month. They may be transplanted a second or third time, especially the latter. When transplanted for the last time they should be put in well manured trenches at two feet from each other. Horse manure and ground bones are strongly recommended for all the cabbage tribe. With care common cabbage and knol-khole may be procured during every month in the year; but those produced from the end of October to the middle of February are far superior to any others.

Potatoes may be planted during the first week of this month also, and if the season prove cool they may be expected to arrive at considerable perfection. From the middle of July to the early part of September is the most favourable time for planting potatoes.

In this month the following vegetables and fruits are procurable in the market, in large quantities and at very cheap prices:—carrots, turnips, cabbage, knol-khole, beetroot, Bombay and country onions, beans, country beans, double beans, French beans, white beans, and peas. Pumplnose, Sylhet oranges, country oranges, pomegranates, guavas, custard-apples, limes, plantain, loquots, long plums, tippareah or Brazil gooseberries, and several other kinds of common fruits and vegetables.

Peach trees should be slightly pruned during this month, and the small fruit thinned where too thick.

The finest flowers are now in bloom, and at the end of the month the collection of flower seeds should commence. Indeed early mignonette and larkspur seeds may be collected in the beginning of the month. Sow early melon and water-melon seeds, also the last crop of red pumpkins.

FEBRUARY.

The remarks on last month apply generally to this; but there is less chance of success in rearing vegetables, as they seldom acquire much strength before the hot winds set in. Turnips and carrots rarely succeed; but radish, mustard and cress, lettuce, endive, spinach, and some of the cabbage tribe may all be planted in this month and throughout the year. Throughout this month the collection of flower seeds is carried on rapidly.

All the fruits, vegetables, and flowers mentioned as procurable in the market in January, may be had in as great perfection and as cheap or cheaper during this month.

In this month peas are plentiful, and the following may be obtained of good quality:—Jerusalem artichokes, asparagus, dulin beans, French beans, scarlet runners, beet root, brocoli, cabbage, carrots, cauliflowers, celery, endive, lettuce, knol-khole, onions, parsnips, spinach, turnips, and yams. Also the following fruits:—custard-apple, Brazil gooseberries, guavas, lemons, mulberries, pumplenose, raspberries, strawberries, peaches, pine-apples, and a few other kinds. Melons and cucumbers should be sown during this month. Gather winter flower seeds. Lay bare, for a fortnight or three weeks, the roots of peach trees, to harden, and preserve them from being destroyed by white ants. Use house-plaster rubbish as manure when closing the roots.

MARCH.

But few vegetables come to any perfection that are sown in this month, but it is desirable to sow successive crops of cabbage and lettuce, which may be

planted in beds which are partly protected from the sun, and transplanted into rows as required.

In the market, brinjal, carrots, and turnips may be procured in considerable quantities and pretty good. Turnips are generally very stringy towards the end of March. Country radish and all kinds of country greens may be had in large quantities, and all the kinds of fruit procurable in February are obtainable, with the addition of green mangoes and jakes, a few dates, and blackberries. Young plants should be weeded in this month, and encircled with a slight embankment, to retain the water which they must be afforded during the greater part of this and the two succeeding months. Melons and cucumbers should be sown during this month also, as well as grape and apple seeds, Indian corn and sugar-cane. Still gather winter flower seeds.

APRIL.

The remarks on March apply equally to this month; but as the hot season advances, the chances of success in rearing most kinds of vegetables diminish. Late melons and cucumbers may be sown during this month likewise. Sow melons in rich light soil, giving the plants plenty of room to run. When they have thrown out four leaves, stop them by pinching off the leading bud: they will then produce two lateral shoots, which stop in a similar manner; and so continue to treat each new-formed shoot, stopping it at the second or third joint. When the plants begin to show fruit, stop the fruiting branches two joints before the fruit. Cover the ground with leaves or straw to keep the roots cool, and to prevent the fruit from becoming spotted.

In this month plantains, pine-apples, pumplenose, blackberries, ripe mangoes, peaches, lichees, and all the other fruits procurable in March, are abundant in the market. Carrots, turnips, beans, and cabbages, are reduced in quantity and their prices are considerably increased, when good. Brinjal, radish, water pumpkins, and greens in plenty, are to be had. Musk-melons, and several other country melons, come into season about the middle of this month.

In the latter part of this month plant all the amaryllis or lily tribe, and, in fact, all bulbous roots and plants should be sown or planted. Sow early cucumbers, okra, Indian corn, sugar-cane, grape, apple, and all country fruit seeds, so that the plants may have the advantage of the rain to grow up vigorously. Gather winter flower seeds, and commence grafting and budding. Plentifully water young plants.

MAY.

Mangoes, pine-apples, pumplenose, plantains, and all the fruits procurable last month, are supplied abundantly. Brinjals, greens, and summer flowers of almost all sorts, are to be had plentifully in the market. Melons, water-melons, &c., are plentifully supplied to the market about the end of this month.

Grafting and budding of all kinds should be performed during this month, which is, though the hottest, yet the most favourable for such operations. And the gathering of the seeds of winter flowers should be finished at its end. Water young plants. Lichees and peaches get scarce at the end of this month; but wampees, wild lichees, and melons, continue plentiful. Sow long cucumbers and white pumpkin seeds, grape seeds, peach stones, and fruit seeds generally.

JUNE.

Asparagus seed should be sown in boxes towards the latter end of the month, and transplanted in November, in rows two feet apart, and the plants one foot

from each other. The soil should be mixed with a large portion of rotten horse manure : it is scarcely possible to make the ground too rich for asparagus. Fresh asparagus seed should be sown whenever procurable, and especially between the end of June and the beginning of December.

In this month mangoes, oranges, pine-apples, pumplenoses, plantains, pomegranates, cucumbers, melons, limes, wild lichees, jake, monkey-jake, and a great variety of berries and other fruits, are abundantly supplied at low prices in the market. Carrots, turnips, cabbages, and other European vegetables, are very scarce and dear ; but country greens and brinjals are procurable in small quantities. About the end of the month melons disappear.

Young and tender plants should be carefully watered every evening during this month, and chillies, oakra, Indian corn, pea-sticks, jute, red spinach, China spinach, and the common native greens in general, including pulbul, kurrala, jhingah, burbuttee, and chichingah, should be sown. The planting of cuttings of all kinds of fruits and flowers, should be commenced at the end of this month. Sow peach-stones and fruit seeds generally. Sow long cucumber seeds at the end of the month.

JULY.

At the end of this month it is desirable to sow seeds for early parsley, beet, knol khole, cabbage, cauliflower, brocoli, asparagus, endive, lettuce, carrots, turnips, and other winter vegetables.

Celery.—Sow in boxes in this and the five following months. Remove to beds when about three inches high, and into trenches, as required, after being a month in the beds. The trenches should be $2\frac{1}{2}$ feet deep, filled up with a foot of light soil and stable manure, and afterwards gradually, as the plant grows, with light soil, till within about six inches of the top. Water for the first two months with the hand, after which they may be occasionally flooded.

Another way.—Having sown and transplanted as above, remove into trenches four feet apart, and about eighteen inches deep, nearly filled with horse manure and rich earth. As the plant grows, bank up into ridges with light soil. By this method the root of the plant, and not the stem, is watered when flooded.

Knol-khole, cabbage, cauliflower, and brocoli.—Sow in boxes during this and five following months. Remove in beds when two inches high, and transplant the cabbage and knol khole twice, and cauliflower and brocoli at least three times, allowing the growth of a couple of new leaves between each planting.

Asparagus.—Sow in beds in July, and remove the plants in November, into raised beds of one or two rows. When the berries become red, cut the plants two inches above the ground, and top dress, when they will be ready to cut in ten days. By dressing the beds in succession, asparagus may be produced for the table all the year. Stable manure is the best, and the plant should invariably be watered by the hand, and never flooded, except in very hot weather. Plants, if taken care of, will produce for eight or ten years. They should, however, be wintered (roots cleared of the earth, and exposed for some days), and the ground dressed every second year.

Lettuce and Endive.—Sow in boxes or pots surrounded with water, till the plants appear, otherwise the small red ant will destroy them. Plant out as required, and tie up a few days before you cut for use.

Carrots.—Sow in a light, deep, sandy soil.

Turnips.—Sow in a rich soil, well manured.

In the market all European vegetables are very scarce and dear this month, Brinjal, greens, and other native vegetables are supplied. Pine-apples and

melons are getting out of season. Plantains, pumpkins, and cucumbers, are plentiful.

Mangoes continue till towards the end of the month. Pine-apples, jakes, monkey-jakes, bonchi, and guavas, are very abundant. Young plants and grafts should be all planted out during this month, and the trees pruned as soon as they have done bearing, as that is the only time when it can be done with benefit to them. Cuttings of all trees and shrubs should be put in this month, as well as slips of artichokes, which, as soon as they have established themselves, should be cut down close to the ground. Standard flower and dahlia seeds should be sown. Balsam seeds should be sown in the beginning of the month, and until the end of October.

All grafting and budding should be finished this month, so that the rains of the two succeeding months may cause them to shoot up with vigour when planted out. Wampees, blackberries, and wild-lichees, go out of season during the early part of this month. Sow mangoe, jake, blackberry, date, and all kinds of summer fruit seeds, during this month—they will thrive well—likewise sow gooseberries. Expose the roots of young plants from the middle of this month to the middle of September, to harden them, or they may fall sacrifices to white ants. Sow the irregular *early* crop of potatoes.

AUGUST.

Successive crops of all the vegetables sown in July should be planted at the end of this month, more especially celery and beet, which should be fit to transplant a second time before the monsoon. These two vegetables are less likely to suffer by excessive rain than most others. Artichokes should be sown in beds during this month, three inches between each seed, so as to allow the removal of the plants in November, without disturbing the roots. To propagate by suckers, take off the suckers, and prick them out six inches apart; and when they become well rooted, transplant into deep rich soil, setting them two feet apart. If large, suckers may be planted at once where they are intended to remain.

To prevent artichokes running to leaf, and producing small heads, when the plants are from ten to fifteen inches high, cut them off close to the ground, and cover them over with light dry old manure: when they have advanced a few inches, repeat the operation. If the young plants are tied up for a few days before being cut off, they will become blanched, and may be eaten as salad.

French beans and scarlet runners may be sown during this month, and until February. They should be planted in rows two feet apart, north and south, and be well supported with sticks, or with an arched bamboo trellis, which is very ornamental. Sow also early radish, turnips, cabbage, cauliflower, parsley, celery, onions, tobacco, and early flower and vegetable seeds, generally at the end of this month. Sow the first regular crop of potatoes.

Mangoes are very scarce. Plantains, pine-apples, and guavas continue in abundance, and custard-apples, kumrungs, punniallas and avigato pears, corroudas, come into season.

Insects are excessively numerous and destructive. The orange tribe should be budded and inarched, and propagated by seeds. Continue grafting mangoes. Transplant cotton. Propagate carnations and pinks by layers. Finish cutting peach and lichee grafts. About the end of this month sow dahlia, balsam, and early mignonette sunflower, coxcomb, polyanthus, hybiscus, hollyhock larkspur, lupin, poppy, sweet sultan, onion, cabbage, salsify, cauliflower, lettuce, and all the other seeds sown last month.

SEPTEMBER.

Continue to sow all the vegetables mentioned for August. Transplant early cabbage, cauliflower, brocoli, beet, celery, endive, and lettuce. Two or three crops of peas may be sown during this month if the weather is favourable, but not with much prospect of success unless sown at the latter end.

Peas should be planted in trenches, in double rows, about two feet apart. They should be watered by hand for the first fortnight, and afterwards flooded until they are two or three feet high, by which time the winter dews will be sufficient to separate them. Peas require no manure, but should be planted in good soil. Sunflower seeds for the winter should be planted now, but this flower grows all the year round. Coxcomb, larkspur, and mignonette seeds might be sown.

Avigato pears still continue, and early loquots and sour oranges begin to make their appearance about the end of this month. A species of hard, tasteless, musk melon is procurable in abundance. Sow avigato pear stones. Young potatoes in season. The American cotton sown early in full fruit. Plant Cape bulbs, either in the ground or in very deep pots well drained. The turnips and cabbages are much infested by a small dark caterpillar, which may be destroyed by sprinkling the plants with powdered lime. The rice begins to flower. Put down cuttings of geraniums, roses, violets, hearts ease, &c. Flowers in great perfection. As most of the peach trees will have lost their leaves, the roots should be opened and exposed for fourteen days, and then strongly manured. Potatoes should be sown during this month. The whole of the grafts should be cut this month if possible, so that they might still benefit by the showers of rain that fall at this time.

OCTOBER.

The remarks on last month apply equally to this. Continue to sow all kinds of vegetable seeds in boxes; transplant from the boxes into beds, and immediately after the first heavy fall of rain remove into beds, rows, and trenches, more particularly celery, beet, cabbage, knol-khole, cauliflower, and brocoli. Care should be taken in finally transplanting all the cabbage tribe this month, to provide against heavy falls of rain, by making trenches to carry off the water. Crops of peas should be sown every week or ten days from the beginning of this month until the end of December; peas sown after that time seldom pod.

Onions and leeks should be sown during this month also, in light rich earth, carefully covering the seed. When leeks are a few inches high, plant them in drills eighteen inches apart, and nine inches plant from plant. As they increase in size draw up the earth to their stems, in order to blanch them, as leeks are much improved by blanching.

Sow parsnips in rich deep soil. Trench the ground two feet deep, sow the seeds in drills one foot apart, and thin the plants so as to leave eight inches from each other.

The main beds for strawberries should be planted. Oranges begin to get palatable this month, and the cutting of the sugar-cane commences. Brinjals and native greens become plentiful, and the last crop of Indian corn is gathered. The last of the grafts should positively be cut, and suckers transplanted. Plant larkspur, marigold, sweet sultan, mignonette, pinks, carnation, asters, and all annual plants during this month. Propagate geraniums by slips, and sow all kinds of vegetable and flower seeds every six or eight days throughout the month.

NOVEMBER.

This is the month for activity in the vegetable gardens, as but few things arrive at much perfection which are not planted before the end of this month. The principal crop of peas should be sown during the first week, and continued every six days during the month; also French beans, scarlet runners, broad beans, and Windsor beans. Sow beet, knol-khole, cabbage, brocoli, and cauliflowers in beds, and remove from beds into rows. Transplant celery and remove into trenches. Plant out artichokes and asparagus.

The middle crop of potatoes should be sown about the middle of this month. They should be planted in light soil in which no horse-dung is mixed. The potato should be cut according to the number of eyes, taking care that each piece is of sufficient size to nourish the eye until it roots. Twice the size of a man's thumb nail of full, round the eye will do well. When planted not more than one inch, or one and a half inch, of soil should be placed over it, and it should not be watered oftener than once in four days, even during the hottest weather. As it grows up the soil should be banked up to the stalk. Great care should be taken not to give too much water, and not to put too much soil upon the potato when first planted.

This is the last month in which the generality of vegetables can be sown with advantage. Sow winter fruit seeds of all kinds except oranges. Oranges, guavas, and plantains, and all European and Cape vegetables are abundant.

DECEMBER.

In the beginning of the month sow French beans, scarlet runners, broad and Windsor beans. Peas sown in this month produce scantily. Plant out late celery from boxes to beds, and remove from beds to trenches. Sow late cabbages and knol-khole, and transplant as above. Vegetable marrow may be sown in the early part of this month in light rich soil. Earth up the stems of the plants as they increase in growth, and peg the leading branches down at a joint and they will strike root.

Potatoes may be planted until the end of this month, but those sown during the first fortnight are most likely to succeed. When potatoes are planted whole, the produce is finer than when they are divided into two or three pieces, but the same number of potatoes yield a far larger crop by the latter than by the former method. Potatoes should be planted in beds fully exposed to the sun. In rather shady places the crop is small, and when altogether excluded from the direct rays of the sun they produce nothing.

European and native vegetables are plentiful during this month, and also all sorts of brinjals, sweet potato, yams. Fruits are scarce, except plantains, plums, gooseberries, guavas, and oranges. Flowers of all kinds are abundant.

A good month for sowing early musk melon and dwarf cucumber seeds, as well as peas, radish, and spinach, but very few other vegetable seeds. Most of the exotic plants will also now be flowering.

Strawberries come in at the middle of this month, and last through all the next.

THE GOVERNMENT OF INDIA.

From "Real Life in India."

THE local government of India is separated into five divisions, three of which being controlled by a governor and council, are called *Presidencies*. The first and largest division of the empire is that portion which comprises the provinces of Bengal and Behar, the whole of British India east and south-east of those provinces, including the coast of Arracan and other provinces of Tenasserim, the Ganges—all the country eastward thereof, the provinces to the west as far as Neemutch in Central India, and the districts north and north-west of Allahabad as far as the recently ceded portions of the Punjaub. This immense tract of territory is under the jurisdiction of

A Governor-General	<i>President.</i>
A Commander-in-Chief, and Four Members, } one of whom is a military man	<i>Members of the Council.</i>

To assist in the local administration of affairs in the upper provinces, which it is not possible a government located in Bengal can effectively conduct, there is a Lieutenant-Governor of the north-western provinces, whose *locale* is the city of Agra. But when the Governor-General is in the north-west, his lordship assumes the entire control of affairs, while the direction of the concerns of Lower Bengal devolves upon the senior member of the Council as Deputy Governor of that province.

The Presidency of Madras is managed by

A Governor	<i>President,</i>
A Commander-in-Chief, and Two Civil } Officers	<i>Members of the Council,</i>

whose administration embraces the whole of the peninsula of India, as far north as the river Godavery, to Carwar in the west. To the north of the Godavery lies the state of Nagpore, governed by a Rajah; and for about one hundred miles to the south, the territories belong to the Nizam of Hyderabad; but these principalities are subsidised by the British, who exercise, through the Madras Government, a certain control over their affairs.

The Bombay Government consists of—

A Governor	<i>President,</i>
A Commander-in-Chief, and Two Civil } Officers	<i>Members of the Council ;</i>

who direct the affairs of Western India, as far as the Gulf of Cutch in the north-west, and Dharwar on the south-east, including the whole of the country east of the Gulf of Cutch, as far as Baroda.

The province of Scinde is under the exclusive management of a Governor, unaided by a Council.

Each government is aided by a corps of secretaries, and agents exercising diplomatic functions in recently-acquired districts, together with a large body of civil officers; and subject to their orders for the protection of the country from external foes and internal disorders, is a considerable army, and a small naval force; in addition to which, a squadron of British men-of-war sweeps the Indian seas, and acts under the orders of the Government.

It should be added, that some of the islands in the Eastern Archipelago and

the island of Ceylon, south of the peninsula of India, are under British rule ; the former being managed by senior officers in the East India Company's service, and the latter by an individual selected by Her Majesty's Ministers, Ceylon not being included in the limits of the East India Company's charter.

The Governor-General of India is usually a nobleman chosen by the East India Directors, and approved by the ministers, who form a Board of Commissioners for the affairs of India, with a president, commonly called the President of the Board of Control) ; and the Governors of the two Presidencies are similarly nominated. The Commanders-in-Chief are old and distinguished officers of the royal army, and the Members of Council are selected from among the seniors in the civil services most distinguished by their wisdom, talents, and experience.

The Ecclesiastical Establishment of India consists of three bishops, one to each Presidency, the incumbent of the Calcutta or Metropolitan see exercising a sort of control over the others. There is a considerable number of ministers of the Protestant Establishment in each diocese, who are distributed over the principal military and civil stations, the senior chaplaincies being located at the several Presidencies of Calcutta, Madras, and Bombay, where also there is an archdeacon. The whole of the clergy and ecclesiastical officers are paid by the State, out of the revenues of the country. The fees on marriage, baptism, and interment, are the perquisites of the clergy.

The Presbyterian Church of Scotland, of which there are many disciples in India, is likewise endowed by the Government ; and there is a Roman Catholic Bishop, and a numerous priesthood, who administer religious aid and teaching to the large number of descendants of the ancient Portuguese conquerors and visitors—but these, of course, have no support from Government.

THE CIVIL SERVICE

OF

THE EAST INDIA COMPANY.

A WRITERSHIP is the greatest prize in the East India lottery. It is the first step in the ladder of preferment to the highest civil offices in India. It is, therefore, the most valuable gift at the disposal of a Director, and is reserved for the highest claims of friendship or reciprocal service. A writer is in the receipt of 300*l.* per annum from the moment he sets foot in India ; and he is allowed for one whole year the privilege of studying a language before he enters upon the duties for which he is destined. Preparatory to his departure for India, however, he must undergo a certain course of instruction at the East India College, at Haileybury, in Hertford ; and the following are the rules of that institution :—

NOMINATION OF STUDENTS.

Regulations and Preparatory Instructions.

“ No candidate for the college can be nominated thereto, whose age is less than *seventeen* or above *twenty-one* years. And no person who has been dismissed

from the army or navy, or expelled from any place of education, will be nominated to the college.

“The parents or guardian of every candidate for the college will be required to address the following letter to the nominating Director:—

“‘Sir,—I beg to assure you, on my honour, that my —, to whom you have been so good as to give a nomination to the college, has not been dismissed from the army or the navy, and that he has never been expelled from any place of education

“‘I have the honour to be,’ &c.

“Candidates for the college must produce the under-mentioned documents, previously to their being nominated as students.

“An extract from the parish register of their birth or baptism, properly signed by the minister, churchwarden, or elders; and, in addition thereto,

“A certificate, agreeably to the following form, signed by the parent, guardian, or near relation:—

“‘I do hereby certify, that the foregoing extract from the register of baptisms of the parish of —, in the county of —, contains the date of the birth of my —, who is the bearer of this, and presented for a nomination as a student at the East India College, by —, Esq.; and I do further declare, that I received the said presentation for — gratuitously; and that no money, or other valuable consideration, has been or is to be paid, either directly or indirectly, for the same, and that I will not pay, or cause to be paid, either by myself, by my —, or by the hands of any other person, any pecuniary or valuable consideration whatsoever, to any person or persons who have interested themselves in procuring the said presentation for my —, from the Director above mentioned.

“‘Witness my hand, this — day of —, in the year of our Lord —.’

“In the event of no parish register existing or to be found, a declaration of such circumstance is to be made before a magistrate to the following effect, viz. :—

“‘I —, presented as a student for the East-India College by —, do declare, that I have caused search to be made for a parish register whereby to ascertain my age, but am unable to produce the same, there being none to be found; and, further, I declare, that from the information of my parents (and other relations), which information I verily believe to be true, I was born in the parish of —, in the county of —, on —, in the year —, and that I am not at this time under the age of sixteen, or above twenty-one years.

“‘Witness my hand, this — day of —, in the year of our Lord —.’

“The parent, guardian, or near relation, must then add his certificate as to the truth of the declaration, which must be similar to that ordered to be annexed to the extract from the parish register.

“The above-mentioned certificate (and declaration, in cases where a declaration shall be required) are to be annexed to the petition to be written by the candidate, and they are to sign a declaration thereon, that they have read these printed instructions. The same declaration is to be signed by the parent, guardian, or near relation of the candidates respectively.

“Candidates will be interrogated in an open committee as to their character, connexions, and qualifications, conformably to the General Court’s resolution of the 6th July, 1809. The nature of this interrogation may be known on appli-

cation to the Clerk of the College department. And the following Rules and Regulations are to be observed with respect to the examination of candidates:—

“Each candidate shall produce testimonials of good moral conduct, under the hand of the principal or superior authority of the college or public institution in which he may have been educated, or under the hand of the private instructor to whose care he may have been confided; and the said testimonials shall have reference to his conduct during the *two years immediately preceding his presentation for admission*.

“Each candidate shall be examined in the Four Gospels of the Greek Testament, and shall not be deemed duly qualified for admission to Haileybury College, unless he be found to possess a competent knowledge thereof; nor unless he be able to render into English some portion of the works of one of the following Greek authors,—Homer, Herodotus, Xenophon, Thucydides, Sophocles, and Euripides; nor unless he can render into English some portion of the works of one of the following Latin authors,—Livy, Terence, Cicero, Tacitus, Virgil, and Horace; and this part of the examination will include questions in ancient history, geography, and philosophy.

“Each candidate shall also be examined in English history and geography, and in the elements of mathematical science, including the common rules of arithmetic, vulgar and decimal fractions, and the first four books of Euclid. He shall also be examined in the first part of Paley’s ‘Evidences of Christianity.’

“It is, however, to be understood, that superior attainments in one of the departments of literature or science, comprised in the foregoing plan of examination, shall, at the discretion of the examiners, be considered to compensate for compare deficiency in other qualifications.

“The examinations are held at the East India House half-yearly, in the months of January and July.

“A student publicly expelled the College will not be admitted into the Company’s civil or military service in India, or into the Company’s Military Seminary.

“No person can be appointed a member of the Company’s civil service whose age is less than eighteen or more than twenty-three years, nor until he shall have resided four terms at least in the College, and shall have obtained a certificate, signed by the Principal, of his having conformed himself to the statutes and regulations of the College.

“On a student’s appointment to be a member of the civil service, he will be required to attend at the Secretary’s office, East India House, to make the necessary arrangements for entering into covenant, and for giving a bond for 1000*l.* jointly with two sureties for the due fulfilment of the same; and a legal instrument is to be entered into by some one person (to be approved by the Court of Directors), binding himself to pay the sum of 3000*l.* as liquidated damages to the Company, for breach of a covenant to be entered into that the student’s nomination hath not been in any way bought, or sold, or exchanged for any thing convertible into a pecuniary benefit.

“The rank of students leaving the College is determined by the certificate of the Principal, which is granted with reference to the industry, proficiency, and general good behaviour of the students.

“Such rank to take effect only in the event of the students proceeding to India within six months after they are so ranked, whether they proceed *viâ* Egypt or the Cape of Good Hope.

Terms of Admission for Students.

“One hundred guineas per annum for each student; a moiety whereof to be paid at the commencement of each term, there being two in the year, besides the expense of books and stationery.

“Students to provide themselves with a table-spoon, tea-spoon, knife and silver fork, half-a-dozen towels, tea equipage, and a looking-glass ; also, with not less than two pair of sheets, two pillow-cases, and two breakfast cloths.

“Ten guineas to be paid on leaving College, by each student. for the use of the library.

COLLEGE TERMS.

“First, commences 19th January, and ends 30th June ; second, commences 10th September, and ends 15th December in each year.

“N.B. The students are to provide themselves with proper academical habits.”

CIVIL SERVICE.—FURLOUGH REGULATIONS.

Civil servants coming to England under the absentee regulations, or on special leave, shall, immediately on their arrival, report themselves with their address by letter to the Secretary, forwarding at the same time the certificates which they received in India.

That in all cases of leave, civil servants be required to join the establishment to which they belong at the expiration of the term for which leave may have been granted, unless they shall have obtained an extension of it from the Court six months before the expiration of the said leave.

That extensions of leave be not in future granted except in cases of sickness, certified to the Court's satisfaction, or in cases in which it shall be proved that a further residence in Europe is indispensably necessary.

That when under any such circumstances a civil servant shall have obtained an extension of leave to a given period, he must, at the expiration thereof, apply for and obtain permission either to return to his duty or to reside a further time in Europe ; failing in which he shall be liable to be struck off the list of civil servants.

That the Act of the 33rd Geo. III., cap. 52, sect 70, as it respects civil servants, applies only to cases of sickness or infirmity, and that no civil servant be hereafter considered eligible to return to the service after five years' absence under that enactment, who has failed to obtain, agreeably to the foregoing regulations, an extension of leave under the circumstances referred to in the act.

Arrived in India, and duly qualified for the earliest stage of employment by the acquisition of the vernacular language, the civil servant is despatched into the Mofussil, or interior of the country, where he serves a sort of apprenticeship as an assistant magistrate, or deputy collector, or assistant secretary, or junior commissioner, or some such subordinate officer. Thenceforward, his advancement depends upon his talents, his industry, and the interest he may have with the Governor for the time being. The latter qualification often renders the others quite superfluous. An act of Parliament has regulated the maximum of the civilian's income, but compared with the salaries of functionaries in England, it is princely ; and when he gets to the top of the tree—that is to say, becomes a Resident, a Sudder Judge, a Commissioner, a Chief Secretary, or a Member of Council, his receipts range from 5000*l.* to 10,000*l.* per annum. Annuity and other funds, to which he contributes a per centage during his service, provide him with the means of proceeding to England on furlough for a time, and of ultimately retiring in comfort ; and it is seldom, if he is in the receipt of a handsome salary, at an inexpensive station, that he does not lay by a sufficiency to constitute, with his annuity or pension, a comfortable independence.

MILITARY SERVICES IN INDIA.

A CADETSHIP is the next best appointment in the gift of the East India Directors. There are degrees in its value, however. An infantry or cavalry appointment is positively good; an artillery cadetship is better, but one in the engineers is the best. To obtain either of these latter, a preparation at Addiscombe College is indispensable; and the youth whose parents or friends may place him there, has the satisfaction of knowing that even if his indolence or the want of natural capacity prevents his obtaining the superior cadetships, he is still sure of his infantry appointment, and may at some later period turn his modicum of acquired knowledge to account.

The rules of the Addiscombe College are as follows:—

TERMS OF ADMISSION.

Conditions and Qualifications for a Candidate.

“1. No candidate can be admitted under the age of fourteen, or above the age of eighteen years.

“2. No person can be admitted who has been dismissed or obliged to retire, from the army or navy, the Royal Military College at Sandhurst, the Royal Military Academy at Woolwich, or from any other public institution.

“3. Every candidate must produce a certificate of his birth, taken from the parish register, and signed by the minister, and countersigned by the churchwardens; or if born in Scotland, by the Sessions clerk and two elders, accompanied by a declaration from his father, mother, or nearest of kin, the forms of which may be had at the cadet-office in the military department. In the event of there being no register of his birth or baptism, the candidate will be furnished with the form of a declaration to be taken by him previously to his being appointed.

“4. No candidate will be admitted without a certificate that he has had the small-pox, or has been vaccinated; nor without a certificate, in the prescribed form, to be given by two practising surgeons, that he has no mental or bodily defect whatever to disqualify him for military service.

“5. Every candidate must produce a certificate of good conduct from the master under whom he has last studied.

“6. Every candidate must deliver the names and addresses of two persons residing in London or its vicinity, who engage to receive him if he shall be dismissed from the seminary, or removed from sickness or any other cause.

“*Test of Admission*—7. Every candidate is required to write a good legible hand; and to write English correctly from dictation. He is also required to construe and parse Cæsar’s ‘Commentaries’ correctly. He must likewise possess a correct knowledge of all the rules of arithmetic usually taught in schools, especially the rule of three, compound proportion, practice, interest, vulgar and decimal fractions, and the extraction of the square root. If a candidate is deficient in any part of the preceding test, his reception into the institution will be deferred for such length of time as the head master shall report to be necessary.

“8. The qualifications mentioned in the last article are all that are absolutely requisite for the admission of a cadet into the Military Seminary. Parents and guardians are, however, informed, that it will be of great advantage to a cadet in his future studies at this establishment, if, before being admitted, he make

himself well acquainted with the following portions of the second edition of Cape's 'Course of Mathematics,' in the order in which they are given below. viz :—

1. Algebra. Part I.
2. Geometry. Chaps. I. II. III., and the Problems, page 338.
3. The Use of Logarithms.
4. Trigonometry. Arts. 1—79.
5. Analytical Conic Sections, omitting the Hyperbola.
6. Statics. Sections I. II. III., omitting Arts. 45—63, and those articles dependent on the Differential Calculus.

“It is also very desirable that a cadet, on joining the Seminary, be able to draw with facility in pencil and shade with Indian ink.

“9. Every cadet, upon his admission, is considered a *Probationary* pupil for the first six months ; at the end of which period the public examiner will be required to report to the Military Committee, on the probability of the cadet being able to pass for the artillery or infantry in the required period of four terms. Should this appear improbable, either from want of talent or diligence, the cadet will then be returned to his friends.

“*Payments, &c.*—10. The parents or guardians of the gentleman cadet are required to pay 50*l.* per term (of which there are two in a year), towards defraying the expense of his board, lodging, and education ; also an entrance subscription of 2*l.* 2*s.* to the public library ; which payments include every charge, except for uniform clothes, books, and pocket-money, as hereafter specified.

“11. The payment for the fixed charges for each term is to be made in advance ; and the payment for clothes, pocket-money, and books for the preceding term, is to be made previous to the cadet's return to the seminary.

“12. A cadet entering in a term, at whatever part of it, must pay the regulated sum for the whole term in which he enters, which will count as one of the four terms of his residence ; and no return of any portion of the advance will be made in the event of a cadet's quitting the seminary.

“13. Such articles of uniform dress* as may be considered by the Military Committee to be necessary, shall be provided at the cost of the cadet. The amount of pocket-money issued to him at the rates† fixed by the rules of the seminary is also to be defrayed by his parents or guardians.

“14. The following class-books will be provided at the public expense, the mutilation or destruction of which to be chargeable to the cadets, viz. :—

Shakespear's Hindustani Dictionary.
Latin Dictionary.

“15. The cadets will, on their first joining Addiscombe, be supplied with the following books, the cost of which will be charged to their parents or guardians, viz. :—

Cape's Mathematics.
Straith's Treatise on Fortification.
Shakespear's Hindustani Grammar.
Do. First Vol. Hindu Selections.

* Viz., jackets, waistcoats, stocks, foraging caps, trousers, shoes, gloves, together with a proportionate share of the expense of any other periodical supplies, and the repairs of the same. The average cost is 6*l.* 6*s.* per term.

† Viz., 2*s.* 6*d.* a week, with 1*s.* additional to censors, and 2*s.* 6*d.* additional to corporals.

Fielding's Perspective.

French Grammar.

De la Voye's French and English Lexicon.

De la Voye's French Instructions.

Cesar's Commentaries.

" Any books not included in the above enumeration, or which may be hereafter required at the seminary, to be paid for by the cadets.

" 16. Previous to the cadet's admission, his parents or guardians shall furnish him with the following articles (to be repaired, or, if necessary, to be renewed by the parents or guardians at the vacation), viz.:

" Two combs and a brush, twelve shirts (including three night shirts), eight pair of cotton stockings, six ditto worsted ditto, six towels, six night-caps, eight pocket-handkerchiefs, one pair of white trousers, a tooth-brush, a Bible and Prayer-book, a case of mathematical instruments of an approved pattern, to be seen at Messrs. Troughton & Simms', 136, Fleet-street; Mr. Jones's, 62, Charing-cross; and at Messrs. Reeves & Sons, 150, Cheapside.

" *Prohibition.*—17. The cadet must not join the seminary with a greater sum in his possession than one guinea, and a further supply from any of his relations during his term may subject him to dismissal from the seminary.

" *Vacations.*—18. Midsummer commences about the middle of June, ends 31st July. Christmas commences about the middle of December, ends 31st January.

" 19. Before the close of every vacation, the cadet must apply at the Cadet-office, Military department, East India House, for an order for his re-admission, and all sums then due to the Company must be paid up. This order will express that he is only to be re-admitted upon his returning with the same number of books and instruments which he took home with him, that his linen is put into proper repair, and that he is in a fit state of health to renew his duties.

" *Notice to Parents and Guardians.*—The friends of every cadet are hereby informed, that provision being made for furnishing him with every requisite, he cannot really want a supply of money to be placed at his disposal while at the seminary; and if they do, notwithstanding, think proper to furnish him with money, they put it in his power to commit irregularities, which must always retard his studies, and may eventually lead to his removal from the institution.

" The parents and friends are further particularly desired not to attend to any application from the cadet for money, under the pretence of his having incurred any debts at Croydon, or elsewhere, or for the purpose of subscribing to the public charities, or any other pretence whatever.

" It having become known that cadets have been in the habit of writing to their friends for money, under the pretence that there were so many stoppages from their weekly allowance, that they had scarcely any money left, the committee have ascertained that these stoppages have arisen, not only from wilful and wanton destruction of public property, but in a considerable degree from the postage of letters and the carriage of parcels addressed to the cadets. It has in consequence been ordered, that no letter or parcel shall be admitted into the seminary unless the postage or carriage of such letter or parcel shall have been previously fully paid for by the person sending the same. It has also been ordered, that every parcel shall be opened in the presence of one of the orderly officers and the cadet to whom it is sent; that should it contain wine, or any thing prohibited in the regulations, the parcel, upon the first offence, will be returned to the person sending the same; and that upon the second offence, the cadet will be ordered home, and will not be re-admitted until a written apology has been sent to the committee by the person who has committed a breach of this regulation.

EXTRACT FROM THE STANDING REGULATIONS
OF THE SEMINARY.

Sect. 1, Clause 1.

“No professor, master, or other person in the institution, shall receive from the cadet, or the parents or friends of any cadet, any pecuniary present or consideration, on any pretence whatever.”

“By resolutions of the Court of Directors, dated on the 14th March, 1786; 8th April, 1807; 30th August, 1826; and 8th January, 1836, all cadets appointed to the Company’s service in Bengal, are required to become subscribers to the Military Orphan Society, and to the Military Widows’ Fund at that Presidency.

“By a resolution of the Court of Directors, dated on the 30th April, 1823, all cadets appointed to the Company’s service at Fort St. George and Bombay, are required to become subscribers to the Military Fund at their respective Presidencies.

“The engineer cadets are required to embark and sail for their respective destinations within three months after quitting Chatham, and the artillery and infantry cadets within three months after passing their public examination.

“*Memoranda.*—The gentlemen cadets educated at the Military Seminary are eligible for the corps of engineers, artillery, and infantry. Admission to the two first of these branches, viz., the engineers and artillery, is only to be obtained by these cadets, none others being eligible. Those who are most distinguished are selected for the engineers, according to the vacancies in that branch. Those immediately following in order of succession are promoted to the corps of horse and foot artillery.

“Those cadets for whom there is no room in the engineers, but who are reported to have attained to a high degree of qualification, receive honorary certificates, and their names are announced to the governments in India, and published in general orders to the army, as meriting particular notice. They have the privilege of choosing the Presidency in India to which they shall be stationed. The cadets not appointed to the engineers or artillery are, when reported qualified, posted to the infantry, and rank together according to the rank which they obtained at the seminary.

“The gentlemen cadets may pass through the seminary as rapidly as their attainments and qualifications will enable them to pass after a year’s residence, provided that they are of the age of sixteen years on or before the day of their final examination. Their stay at the institution is limited to four terms.

“The cadets educated at this institution take rank in the army above all other cadets who are appointed from the commencement of three months previously to the date of the seminary cadets being reported qualified; and all the time passed by them at the institution after they attain the age of sixteen, counts as so much time passed in India, in calculating their period of service for retiring pensions on full pay.”

CAVALRY OR INFANTRY CADETS.

“Cadets nominated for either of the above corps must be sixteen years of age, and under twenty-two, unless they have held a commission in her Majesty’s service for one year, or in the militia or fencibles when embodied, and have been called into actual service, or from the company of cadets in the royal regi-

ment of artillery ; they are then eligible if not more than twenty-five years of age ; and they must procure similar certificates and vouchers to those prescribed for cadets entering the seminary.

“ No person who has been dismissed the army or navy, the Royal Military College at Sandhurst, the Royal Military Academy at Woolwich, or who has been obliged to retire from any public institution for immoral or ungentlemanly conduct, will be appointed a cadet direct for India.

“ No person will be appointed a cadet direct for India, without producing to the Military Committee a certificate, signed by two practising surgeons, that he has no mental or bodily defect whatever to disqualify him for military service.

“ N. B. Candidates for military appointments whose age may exceed twenty-two years *are not eligible* for the Company’s service in consequence of their having held a commission for twelve months and upwards in the Guernsey Militia, or in other corps similarly circumstanced, granted after the 3rd April, 1844, the date of the Court’s resolution to this effect.

CADETS AND ASSISTANT SURGEONS.

“ At a Court of Directors, held on Friday, the 27th of February, 1818:—Resolved, That cadets and assistant-surgeons be in future ranked according to the seniority of the Directors nominating them, from the date of sailing of the several ships from Gravesend, by Lloyd’s List, and that those who may embark at any of the out-ports be likewise ranked upon the same principle from the date of the ship’s departure from such out-ports by Lloyd’s List.

“ At a Court of Directors, held on the 21st of May, 1828:—Resolved, That all the cavalry and infantry cadets, and assistant-surgeons, who shall fail to apply at the Cadet Department for their orders within three months from the date of their being passed and sworn before the Committee, or shall not actually proceed under such orders, be considered as having forfeited their appointments unless special circumstances shall justify the Court’s departure from this regulation.

“ By a resolution of the Court, of the 4th December, 1833, all direct cadets appointed or sworn in between the 10th March and 10th June, or between 10th September and 10th December (or the days which may be fixed on for the public examination of the seminary cadets), do rank after the seminary cadets who may pass their said examinations, provided the latter sail for their respective destinations within *three* months after passing said examinations.

OFFICERS RETIRING FROM SERVICE.

Regulations respecting Military and other Officers retiring from the Company’s Service.

“ Officers who have served less than three years in India, and have lost their health there, are entitled to an allowance from Lord Clive’s fund, if the Court of Directors shall adjudge them to be proper objects of that bounty, to the extent of:—

“ If a second lieutenant, cornet, or ensign, 2*s.* a-day, or 36*l.* 10*s.* a-year ; if a lieutenant, 2*s.* 6*d.* a-day, or 45*l.* 12*s.* 6*d.* a-year ; provided they are not possessed of, or entitled to, real or personal property, to the extent of, if an ensign, 750*l.*, if a lieutenant, 1000*l.*

“ Officers who are compelled to quit the service by wounds received in action, or by ill-health contracted on duty after three years’ service in India, are permitted to retire on the half-pay of their rank, viz.:—

“If a second lieutenant, cornet, or ensign, 3s. a-day, or 54*l.* 15s. per annum ; if a lieutenant, 4s. a-day, or 73*l.* per annum.

“A subaltern officer, or assistant-surgeon, having served six years in India, is permitted to retire on the *half-pay of ensign*, if his constitution should be so impaired as to prevent the possibility of his continuing in India.

“A lieutenant, having served thirteen, or a second lieutenant, cornet, or ensign, nine years in India (including three years for a furlough), may retire on the *half-pay* of his rank, in case his health shall not permit him to serve in India.

“Regimental captains, majors, and lieutenant-colonels, who have not served sufficiently long in India to entitle them to retire on full-pay, and whose ill state of health renders it impossible for them to continue to serve in India, are allowed to retire from the service on the half-pay of their respective ranks, viz.:—

“Captains, 7s. a-day, or 127*l.* 15s. per annum ; major, 9s. 6*d.* a-day, or 173*l.* 7s. 6*d.* per annum ; lieutenant-colonel, 11s. a-day, or 200*l.* 15s. per annum.

“All officers who have actually served twenty-two years in India, or twenty-five years, including three years for a furlough, are allowed to retire on the full pay of their respective ranks.

“Officers are also allowed to retire on the following pensions without reference to the rank they may have attained, if they have served to the undermentioned periods, viz.:—

“After twenty-three years’ service in India, including three years for a furlough, on the full pay of captain, viz., 191*l.* 12s. 6*d.* per annum ; after twenty-seven years’ service in India, including three years for a furlough, on the full pay of major, 292*l.* per annum ; after thirty-one years’ service in India, including three years’ for a furlough, on the full pay of lieutenant-colonel, 365*l.* per annum ; after thirty-five years’ service in India, including three years for a furlough, on the full pay of colonel, 456*l.* 5s. per annum.

“Members of the Medical Board, who have been in that station not less than two years, and not less than twenty years in India, including three years for one furlough, are permitted to retire from the service, and allowed 500*l.* per annum, or, in the event of ill-health, they may retire on that pension, after any period of service as member of the Medical Board. If they have served *five* years, or are obliged after three years’ service in that station to retire from ill-health, they are allowed 700*l.* per annum.

“Superintending surgeons, who have been in that station not less than two years, and whose period of service has been not less than twenty years, including three years for one furlough, are permitted to retire from the service and allowed 300*l.* per annum ; or in the event of ill-health, they may retire on that pension after any period of service as superintending surgeon. If they have served five years, or are obliged after three years’ service in that station to retire from ill-health, they are allowed 365*l.* per annum.

Surgeons after 20 years’ service, 3 years’ furlough included	£191 a-year.
24 do. do. do.	250 do.
28 do. do. do.	300 do.
32 do. do. do.	365 do.
35 do. do. do.	500 do.
38 do. do. do.	700 do.

“The present regulations by which superintending surgeons are entitled as such to retiring pensions of 300*l.* and 365*l.* a-year, and members of the Medical Board, to pensions of 500*l.* and 700*l.* a-year, according to period of service in those ranks respectively, will cease to be the rule of the service for medical offi-

cers after the date of the introduction of the new arrangement; but individuals then in the service, and who may be appointed to offices of superintending surgeon and member of the Board within ten years from that date, will be allowed the option of retiring upon pensions upon the old scale of length of service in those ranks, instead of the new scale of length of service in India.

“When officers on furlough retire upon the pay or half-pay of their rank, they are only entitled to claim the benefit of the rank held by them at the expiration of one year from the date of their landing in the United Kingdom.

“A veterinary surgeon is allowed to retire after six years’ service in India, provided his health shall not permit him to serve in India, on 4s. 6d. a-day; after ten years’ service in India, provided his health shall not permit him to serve in India, 5s. 6d. a-day.

After 20 years’ service, 3 years’ furlough included, 7s. a day.

25 do. ” ” do. ” ” ” 8s. do.

30 do. ” ” do. ” ” ” 12s. do.

“A commissary or deputy commissary of ordnance, not being a commissioned officer, is allowed to retire on full pay if he has served twenty-seven years in India, of which twelve must have been in the ordnance department; twenty-five years, fourteen of which in that department; or twenty-two years, seventeen years of which in the ordnance department.

“A conductor of stores is allowed to retire on 60*l.* per annum after twenty-five years’ actual service in India.

“Officers retiring from the service will be considered to have retired from the date of their application for leave to retire; or from the expiration of two years and a half from their quitting India, whichever shall happen first.

FURLOUGH REGULATIONS.

Military.

“Officers (of whatever rank) must be ten years in India before they can be entitled (except in case of certified sickness, and as hereafter specified) to their rotation to be absent on furlough, and the same rule is applicable to assistant-surgeons and veterinary-surgeons. The furlough to be granted by the Commander-in-Chief at each Presidency, with the approbation of the respective governments.

“Officers who have not served ten years in India, but whose presence in England is required by urgent private affairs, may be allowed a furlough for one year without pay.

“A conductor of stores is allowed furlough pay only in case of coming home from sickness.

“Officers coming to England on furlough are required immediately to report their arrival by letter to the secretary, stating the name of the ship in which they came, and their address, forwarding at the same time the certificates they received in India.

“The period of furlough is three years, reckoning from its date to the day of the return of the officer to his Presidency.

“Officers are required to join the establishment to which they belong at the expiration of the three years’ furlough, unless they shall have obtained an extension of leave from the court, six months before the expiration of that period. No furlough will be extended, except in cases of sickness, certified in the manner hereafter mentioned; or in cases in which it shall be proved to the court that a further residence in Europe is indispensably necessary.

“All officers finding it necessary to solicit a further leave of absence on ac-

count of sickness, must, if resident in London or its vicinity, appear before the Company's examining physician, Dr. John Scott, 13, Stratton-street, who will report to the Court of Directors his opinion on the state of such officer's health. And if resident in the country in any part of the United Kingdom, they must transmit, with letter of application for such leave, a certificate according to the following form, signed by at least two gentlemen, eminent in the medical profession, viz:—

“ I hereby certify, that I have carefully examined [state the nature of the case, as well as the name of the party], and I declare, upon my honour, that, according to the best of my judgment and belief, ————— is at present unfit for military duty, and that it is absolutely necessary, for the recovery of his health, that he should remain at least ————— longer in this country.’

“ Also previously to such extension of furlough being granted, such further proof shall be adduced by personal examination, or by such other evidence as shall be deemed satisfactory.

“ Officers abroad in any part of Europe, applying to remain a further time from their duty on account of sickness, are to furnish a certificate of two eminent physicians, *in the above form*, with the attestation of a magistrate, that the persons who signed the certificate are physicians.

“ Officers having obtained an extension of furlough to a given period, must at its expiration apply for permission, either to return to their duty or to reside a further time in England.

“ In every case in which an officer has had his furlough extended beyond the prescribed period on the ground of his health not being sufficiently restored, and shall apply for permission to return to his duty, he shall produce a certificate from the examining physician that his health is completely re-established, and that there is every probability of his being able to perform the active duties of his profession in India.

“ No officer who has failed to obtain an extension of furlough will be considered eligible to return to the service after five years' absence, under the act of 33 Geo. III. cap. 52, sect. 70.

“ Every officer upon leaving India will receive a printed copy of the general order on this subject, published agreeably to the court's instruction, and the plea of ignorance of the regulations will not be admitted as any justification of the breach of them; officers, therefore, who shall come home on furlough, and who shall not in due time apply, so as to effect their return to the Presidency to which they belong within the period of three years from the commencement of their furlough, will subject themselves to the loss of the service, unless they shall be permitted by the court to remain a further time in Europe.

“ No officer on furlough can receive pay for more than two years and a half from the period of his quitting India until he returns, excepting colonels of regiments, and those of the rank of lieutenant-colonel regimentally, when promoted to that of major-general; the latter are then allowed to draw the pay of their brevet rank beyond the above period.

OFFICERS RETURNING TO INDIA.

Regulations as to the Charge of Recruits.

“ Whenever a detachment of Company's recruits, to the extent of thirty men, shall be embarked on any one ship, they be placed in charge of the senior Company's officer, not exceeding the rank of a field-officer, who shall have obtained permission to return to his duty on the ship, within at least seven days of the

period fixed for embarkation :—that the officer proceed with the men from the depôt :—that, as a remuneration for this service, he be granted the passage-money of his rank, payable to the commander of the ship.

LORD CLIVE'S FUND.

Regulations for the Admission of Pensioners.

“Every petitioning officer and soldier must produce a certificate from his commanding officer of his being an invalid, and rendered incapable of further service in India, together with an approbation of such certificate by the Governor and Council of the Presidency where he shall have served.

“Every commissioned officer must previously make oath before the Governor and Council, viz., a colonel, that he is not possessed of, or entitled to, real and personal property to the value of 4000*l.*; a lieutenant-colonel, 3000*l.*; a major, 2500*l.*; a captain, 2000*l.*; a lieutenant, 1000*l.*; an ensign, 750*l.* Officers' widows must produce proof, on affidavit, that their husbands did not die possessed of property as above.

“Petitioners residing in England may be admitted if the Court shall adjudge them to be proper objects.

“All commissioned, staff, or warrant officers, to have half the ordinary pay they enjoyed whilst in service, viz. :—

	Per ann.			Per day.	
	£	s.	d.	s.	d.
Colonels and members of Medical Board	228	2	6	or 12	6
Lieut.-cols. and sup. surgeons	182	10	0	10	0
Majors and chaplains (15 years' service)	136	17	6	7	6
Captains, (chaplains, 7 years' service,) surgeons and vet. surgeons (20 years' service)	91	5	0	5	0
Lieutenants, assistant-surgeons, and veterinary surgeons under 20 years'	45	12	6	2	6
Ensigns	36	10	0	2	0
Conductors of ordnance	36	10	0	2	0

Their widows one-half the above, to continue during their widowhood.

“Serjeants of artillery to have ninepence per day, and those that have lost a limb one shilling per day. Gunners of the artillery sixpence per day, and those that have lost a limb ninepence per day.

“All other non-commissioned officers and bombardiers to have fourpence three farthings per day.

“Officers and privates to be entitled from the period of their landing in England.

“Pensioners neglecting to claim the pension for three half-years will be considered as dead; and no arrears for a longer period than two years back from the date of application for admission or re-admission, as the case may be, will be allowed either to claimants or to pensioners after admission.”

THE MEDICAL SERVICE OF INDIA.

AN Assistant-surgeoncy is a desirable office, both on account of the immediate advantages which it offers, and the prospective benefit with which it is fraught. An assistant-surgeon becomes at once the recipient of an income of between two and three hundred pounds a-year, and if attached to a regiment where there is no full surgeon, or where the surgeon, from illness or other causes, is often absent, may soon be in the receipt of a much larger income. In former times, so little care was taken about the selection of the medical officers of the East India Company, that it was facetiously said, a man need only sleep upon a medicine chest for a single night to become perfectly qualified for the office. Now-a-days a stricter system is in force, and if a candidate for service should even pass the usual ordeals in England with success, his career in India will entirely depend upon the manner in which he may acquit himself on the spot.

The reports of every medical officer undergo a severe scrutiny by the superintending surgeon of the division in which he may serve, and afterwards by the Medical Board at the Presidency; and on these evidences of his professional capacity will depend his selection for office, involving higher responsibility, and its usual accompaniment—higher emoluments.

Chance and interest have, of course, a share in promoting the views of a medical officer; but they will not much avail him without accompanying talent, and those personal qualities which render a man acceptable to suffering patients.

PRACTICE, independently of official employment, is the grand source of competency (irrespective of the funds), and this can only be assured by the exercise of undoubted professional skill.

The rules affecting the nomination of a medical gentleman to an assistant-surgeoncy in the Company's service are as follows :

ASSISTANT-SURGEONS.

Regulations for their Admission into the Company's Service.

Age.—The assistant-surgeon must not be under twenty-two years, in proof of which he must produce an extract from the register of the parish in which he was born, or his own declaration pursuant to the act of the 5th and 6th Gulielmi IV., cap. 62, and other certificates, agreeably to forms to be obtained in the office for cadets and assistant-surgeons.

Qualifications in Surgery.—The assistant-surgeon, upon receiving a nomination, will be furnished with a letter to the Court of Examiners of the Royal College of Surgeons, to be examined in surgery, and their certificate will be deemed a satisfactory testimonial of his qualification: but should the assistant-surgeon be previously in possession of a diploma from the Royal College of Surgeons of London, or of the Colleges of Surgeons of Dublin or Edinburgh, or of the College and University of Glasgow, or of the Faculty of Physicians and Surgeons of Glasgow, either of them will be deemed satisfactory as to his knowledge of surgery, without any further examination. He is also required to produce a certificate from the copper of a public hospital in London of having acquired and being capable of practising, with proper dexterity, the art of cupping.

Qualifications in Physic.—The assistant-surgeon will also be required to pass

an examination by the Company's examining physician in the practice of physic, in which examination will be included as much anatomy and physiology as is necessary for understanding the causes and treatment of internal diseases, as well as the art of prescribing and compounding medicines; and Dr. Scott will then require him to produce satisfactory proof of his having attended at least two courses of lectures on the practice of physic, and, above all, that he should produce a certificate of having attended diligently the practice of the physicians at some general hospital in London for six months; or at some general hospital in the country (within the United Kingdom) for six months, provided such provincial hospital contain at least, on an average, one hundred in-patients, and have attached to it a regular establishment of physicians as well as surgeons. No attendance on the practice of a physician at any dispensary will be admitted,

"The assistant-surgeon is also required, as a condition to his appointment, to subscribe to the Military or Medical Retiring Fund at his respective Presidency, and also to the Military Orphan Society, if appointed to Bengal.

"The assistant-surgeon is required, by resolution of Court of the 21st of May, 1828, to apply at the Cadet Office, and actually proceed within three months from the date of being passed and sworn before the Military Committee; he will then be furnished with an order to obtain the certificate of his appointment, signed by the Secretary, for which he will pay a fee of 5*l.* in the Secretary's office."

[For certain additional Regulations regarding Rank and Retiring Pension, see pages 292 and 293.]

THE INDIAN NAVY.

THE INDIAN NAVY is by no means so desirable a service as either of those enumerated above, but it has its advantages, which become the more apparent as its members advance up the ladder of preferment. The officers of this service are employed in the steamers which ply between the Red Sea and the island of Bombay; in the Company's schooners and small frigates employed in the Persian Gulf, China, and the straits of Malacca, and in the surveys of the seas and coasts in the East. Entering as midshipmen, they rise to the rank of captain, and have comfortable retiring allowances on quitting the service. There are certain valuable shore appointments distributed among the senior officers, but the entire command or superintendance of the Indian navy is intrusted to a Captain of Her Majesty's navy. The following are the rules regulating admission to the service:—

Regulations for Appointment.

"That nominees shall not be under fifteen years, or above eighteen years of age, unless they shall have served on board a steam-vessel, or under an engineer in a factory or foundry from the completion of their eighteenth year up to the time of their being put in nomination; and that in such case the nominees shall not exceed nineteen years.

"That no person who has been dismissed the army or navy, or who has been obliged to quit any school or institution for immoral or ungentlemanly conduct, will be appointed to the Indian navy.

“That volunteers for the Indian navy be required to proceed to India within three months after their appointment shall be completed, or their appointment will be considered as forfeited; and that they be ranked from the date of sailing from Gravesend.

“That all volunteers appointed to the Indian navy subscribe to the Indian Navy Fund.

Regulations respecting Retirement and Furlough.

“*Retirement.*—Every officer who has actually served twenty-two years or upwards in India, is permitted to retire from the service with the following pay:—

“A captain, 360*l.*; commander, 290*l.*; lieutenant, 190*l.*; purser, 190*l.*

“Every officer retiring from ill health, after ten years’ service, and before they have completed that of twenty-two years, is granted the following retiring allowance:—

“A captain, 200*l.*; commander, 170*l.*; lieutenant, 125*l.*; purser, 125*l.*

“*Furlough.*—A certain proportion of the officers (to be determined by the Government, with a due regard to the exigencies of the service) are allowed to come home on furlough for three years, with the pay only of their rank.

“No officer under the rank of captain who has not actually served ten years, can be permitted to come home on furlough, unless in cases of ill health, under the like certificates as required from military officers.

“The regulations for drawing pay on furlough and retirement by the officers are, as far as circumstances will admit, the same as those for the military officers.”

ECCLESIASTICAL ESTABLISHMENT OF INDIA.

THE Chaplaincies in India are far better paid than three-fourths of the curacies in England, and equal many livings; the lowest salary for the “assistant chaplains,”—the title of the junior ministers—being five hundred rupees per mensem. The rise to the higher appointment is by seniority, but the selection of stations is in the discretion of the archdeacon, under the sanction of the bishop. Partiality and interest have, of course, their influence in obtaining the largest stations for certain chaplains, but in these the advantage of extra fees is more than counterbalanced by the heavier duties devolving on the incumbent, and the severer tax imposed upon his charitable inclinations. At every station there are schools, institutions, religious and charitable societies, hospitals, &c., and to the support of these the minister is invariably expected to contribute. The private demands upon his benevolence are likewise considerable.

Regulations for the Admission of Chaplains into the Company’s Service.

“Candidates for appointments as assistant chaplains must have been two years in orders, and must not exceed forty years of age; and at the time of appointment are required to produce their letters of orders, deacon and priest, as well as a testimonial, signed by three beneficed clergymen, and a medical certificate; the appointments are made subject to the approval of the Archbishop of Canterbury or the Bishop of London.

“Chaplains are required to enter into covenant, and to give a bond of 500*l.* jointly with two sureties, for the due fulfilment of the same.

“Under the deed of covenant, chaplains are required to subscribe to the Military Fund of the Presidency to which they may be attached.

“Chaplains must proceed to their destination within six months from the date of the Court’s resolution by which they were nominated; and in failure thereof, without leave obtained from the Court, their appointments will lapse.”

REGULATIONS REGARDING CHAPLAINS.

A chaplain (appointed previously to the 1st September, 1836), after eighteen years’ service in India, including three years for one furlough, is allowed to retire on the pay of lieutenant-colonel, 365*l.* per annum; after ten years (if compelled by ill-health to quit the service), on the half-pay of lieutenant-colonel, 200*l.* 15*s.* per annum; after seven years, on the half-pay of major, 173*l.* 7*s.* 6*d.* per annum.

If appointed subsequently to that date, according to the following scale, viz.: after eighteen years’ service, including three years for one furlough, the pay of major, viz., 292*l.* per annum; after ten years’ service (if compelled by ill-health to quit the service), on the half-pay of major, viz., 173*l.* 7*s.* 6*d.* per annum; after seven years, the half-pay of captain, viz., 127*l.* 15*s.* per annum.

A chaplain (appointed previously to the 1st September, 1836), after seven years’ residence in India, is allowed to come home on furlough and receive the pay of major, 292*l.* per annum. Should he come home from sickness prior to this period of service, he is allowed the pay of captain only, viz., 191*l.* 12*s.* 6*d.* per annum.

If appointed subsequently to that date, after seven years’ residence in India, the pay of captain, viz., 191*l.* 12*s.* 6*d.* per annum; and if compelled by ill-health to come home prior to this period of service, the half-pay of captain, or 127*l.* 15*s.* per annum.

THE CHOICE OF ROUTES TO INDIA.

THE number of routes by which an individual may proceed from England to India are three, not taking into account the digressions that may be made *ad libitum* on the European half of the trip. These—the routes throughout—are as follow, viz. :—

1. Round the Cape of Good Hope.
2. *Via* the Red Sea.
3. *Via* the Persian Gulf.

The first involves a voyage of from three to four months’ duration. The second may be accomplished (according to the Presidency to be reached) in thirty-five to fifty days. The third *may be* achieved in three months, and has been known to occupy seven or eight.

The route round the Cape is commended by its comparative economy and its great comfort. The passage-money of two persons in one of the best of Messrs. Smith’s, or Wigram’s, or Green’s ships, does not amount to more than the charge for a single individual in one of the steamers of the Peninsular Company. The intimacy of the several captains of the free-traders with the navigation of

the seas to be traversed, the beauty of the weather while the trade-winds prevail, the general serenity of the tropics, the excellence of the arrangements for the accommodation and luxurious entertainment of the passengers, altogether make a voyage to India a perfect pleasure-trip. It is by no means uncommon to find the termination of a voyage a subject of regret with every body on board. For four months there has been a continual round of social intercourse altogether divested of care. Regular and abundant meals, opportunities of uninterrupted study, rational and instructive conversation, with such recreations as walking, music, dancing, card-playing, chess, backgammon, sea-bird shooting, shark-catching, and dolphin-harpooning, afford, have contributed to beguile the time and cheat the passengers of all the cares arising from homesickness, sea-sickness, and the vague fears which beset the stranger to a ship. It is not often that outward-bound vessels touch at any port, or even make the land during the whole voyage. Sometimes, however, a stay of a day or so is made at Madeira; and occasionally an unexpected deficiency of provisions or water, an injury to the ship of a character not to be repaired at sea, the hope of getting passengers, or the obligation to land them, and, possibly, a portion of the cargo, will carry a vessel to the Cape of Good Hope, and these incidents serve to break and to vary the voyage agreeably.

The great advantage of the Red Sea route—commonly and erroneously called the *Overland* route—to India, consists in the comparatively brief duration of the trip. Transported in twelve or thirteen days to Alexandria, in Egypt, touching at Gibraltar, Malta, and, possibly, one or two places on the Spanish coast, the outward-bound traveller will have an opportunity of seeing Cairo, the Pyramids, and other objects of interest. His baggage being carried across the Suez desert on the backs of camels, he follows in a small omnibus, and in ten or twelve hours reaches Suez, where another steamer waits to convey him to Bombay, Ceylon, Madras, or Calcutta. If he goes to the last-named place, he has the advantage of touching at the two preceding ones, together with the little port and town of Aden in the Red Sea. The table on board the steamers is as excellent and liberal as any round-the-Cape free-trader can boast; but in other respects, of course, the accommodation is very inferior to that of the sailing vessels. From the immense space occupied by machinery, fuel, baggage, cargo, provisions, &c., it necessarily follows that the cabins of the steamers must be of very confined dimensions.

Few persons, unless they be of a peculiarly adventurous or inquiring temperament, care to attempt the Persian Gulf route. It is all very easy and pleasant to get to Trebisond, on the Black Sea, or to St. Petersburg, in Russia, for the steamers and the railway will assist the traveller to those points: thenceforward, whether the route be taken through Armenia, or through the Caucasus to Tabreez, in Persia, and thence to Bushire, in the Persian Gulf, the journey is tedious, not particularly interesting, nor always safe; and when Bushire is reached, the chances are at least five to one against any vessel being found prepared to return to India.

ADDITIONAL ROUTES TO INDIA.

WE have said that there are three ways of getting to India; but we took the precaution of adding that the route by the Red Sea admitted of a variety of

means of travelling through Europe. We may suggest the following as the most easy of adoption, and as embracing the greatest number of interesting places:—

Routes to India, viâ the Continent of Europe and the Red Sea.

I.	II.	III.
London.	London.	London.
Boulogne.	Ostend.	Rotterdam.
Paris.	Antwerp.	Amsterdam.
Troyes.	Brussels.	Hanover.
Mulhouse.	Liège.	Berlin.
Basle.	Aix-la-Chapelle.	Dresden.
Lucerne.	Cologne.	Prague.
Altorf.	The Rhine.	Ratisbon.
St. Gothard.	Strasburg.	Linz.
Bellenzona.	Basle.	Vienna.
Lago Maggiore.	Lucerne.	Gratz.
Lugano.	Altorf.	Adelsberg.
Como.	St. Gothard.	Padua.
Bologna (or Genoa).	Bellenzona.	Venice.*
Padua.	Lago Maggiore.	Trieste (down the
Venice.	Lugano.	Adriatic).
Rome.	Como.	Ancona.
Naples.	Milan.	Corfu.
Ancona.	Parma.	Patras.
Corfu.	Bologna.	Lepanto.
Patras.	Florence.	Corinth.
Lepanto.	Leghorn.	Egina.
Corinth.	Rome.	Athens.
Egina.	Naples.	Trieste.
Athens.	Sicily.	Syra.
Trieste.	Malta.	Alexandria.
Syra.†	Alexandria.	
Alexandria.		

Or the traveller may go straight through France *viâ* the Seine and Rhone to Marseilles, thence to Genoa; but (after leaving Paris) until he reaches the coast of Italy, he will find little to interest him.

We have seen a great variety of extracts from the note-books, account-books, journals, and memoranda of persons who have proceeded by the above routes (varying them, perhaps, by going a few miles to the right or left to visit some particular town), and the conclusion we come to is, that the expense to India overland, *any way and every way*, averages 150*l.*

The traveller should take sovereigns all the way. The bulk of his luggage must, of course, be sent to India, *viâ* the Cape or the Red Sea, to await his arrival.

* Hence the route to Rome may be adopted.

† Hence, if he has time, the traveller may pay a flying visit to Constantinople, returning to Syra.

PRECEDENCE IN THE EAST INDIES.

Under Warrant dated 23th June, 1841.

- The Governor-General, or Governor-General for the time being.
- The Deputy-Governor of Bengal.
- The Governor of Madras.
- The Governor of Bombay.
- The Governor (or Lieutenant-Governor) of Agra.
- The Chief-Justice of Bengal.
- The Bishop of Calcutta.
- The Chief-Justice, Madras.
- The Bishop of Madras.
- The Chief-Justice, Bombay.
- The Bishop of Bombay.
- The Commander-in-Chief in India, when also a Member of the Supreme Council.
- Members of the Supreme Council, according to their situation therein.
- Members of Council, Bengal, according to their situation therein.
- The Commander-in-Chief at Madras, when also a Member of Council.
- Members of Council at Madras, according to their situation therein.
- The Commander-in-Chief at Bombay, when also a Member of Council.
- Members of Council at Bombay, according to their situation therein.
- The Puisne Judges of the Supreme Court at Calcutta, according to date.
- The Puisne Judges of the Supreme Court at Madras, according to date.
- The Puisne Judges of the Supreme Court at Bombay, according to date.
- The Recorder of Prince of Wales' Island.
- The Commander-in-Chief in India.
- The Commander-in-Chief of Her Majesty's naval forces, and the Commander-in-Chief of the army at the several Presidencies (not being Commanders-in-Chief in India), according to relative rank in their respective services.
- Naval and military officers above the rank of major-general.
- Members of the Sudder Adawlut, according to their situation therein.
- Members of the law commission, according to their situation therein.

Civilians, with Reference to their Rank and Precedence, to be divided into six Classes.

- Civilians of thirty-five years' standing, from the date of rank assigned to them on their arrival, to form Class I., and from date of entering such class to rank with—
- Major-Generals, according to date of Commission.
- Civilians of twenty years' standing, from date of rank assigned to them on their arrival, to form Class II., and from date of entering such class to rank with—
- Colonels, according to date of commission.
- Archdeacons of Calcutta, Madras, and Bombay.
- Civilians of twelve years' standing, from date of rank assigned to them on their arrival, to form Class III., and from date of entering such class to rank with—
- Lieutenant-colonels, according to date of commission.
- Civilians of eight years' standing, from date of rank assigned to them on

- their arrival, to form Class IV., and from date of entering such class to rank with—
- Majors, according to date of commission.
- Civilians of four years' standing, from date of rank assigned to them on their arrival, to form Class V., and from date of entering such class, to rank with—
- Captains, according to date of commission.
- Civilians under four years' standing, from date of rank assigned to them on their arrival, to form Class VI., and to rank with—
- Subalterns, according to date of commission.
- All officers not mentioned in the above table, whose rank is regulated by comparison with rank in the army, to have the same rank with reference to civil servants, as is enjoyed by military officers of equal grades.
- All other persons who may not be mentioned in this table, to take rank according to general usage, which is to be explained and determined by the Governor-General in Council, in case any question shall arise.
- Note.*—The Governor-General's order of the 19th of January, 1842, assigns precedence to the advocates-general, who are to rank with the first class of civil servants; also to chaplains, who are to rank with civilians of the fourth class and majors; assistant-chaplains with civilians of the fifth class and captains.
- All ladies to take place according to the rank assigned to their respective husbands, with the exception of ladies having precedence in England, who are to take place according to their several ranks, with reference to such precedence, after the wives of the members of Council at the Presidencies in India.

Relative Rank.

Admirals	with generals.
Vice-admirals	with lieutenant-generals.
Rear-admirals	with major-generals.
Commodore and first captain to com- mander-in-chief	} with brigadier-generals.
Captains of three years' post	
Other post captains	with colonels.
Commanders	with lieutenant-colonels.
Lieutenants	with majors.
Physicians-general, surgeons-general, and inspectors-general of hospitals }	} with brigadier-generals.
Superintending surgeons	
Senior surgeons	with lieutenant-colonels.
Surgeons	with majors.
Assistant-surgeons	with captains.
Assistant-surgeons	with lieutenants.

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