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TO
THE HONOURABLE
THE CHAIRMAN, DEPUTY CHAIRMAN,
AND
COURT OF DIRECTORS
OF THE
United East-India Company,

THIS WORK,

PUBLISHED UNDER THEIR KIND AND LIBERAL PATRONAGE,

RELATING TO

AN IMPORTANT AND INTERESTING CLASS OF BRITISH SUBJECTS
UNDER THEIR GOVERNMENT,

IS, WITH PERMISSION,

MOST RESPECTFULLY DEDICATED

BY

THEIR VERY OBEDIENT AND HUMBLE SERVANT,

G. A. HERKLOTS.

TRANSLATOR'S PREFACE.



THE manners, customs, social habits, and religious rites of nations, have ever been esteemed an object of rational and interesting inquiry; hence, with this view, travellers have explored the remotest regions, and antiquaries pushed their researches into the farthest verge of recorded history. The toils of the journey, the uncongeniality of climate, the savage character of the inhabitants, have not been able to deter the progress of the former; the labour of solitary study, the scantiness of materials, or the dark mists of antiquity, have failed to damp the ardour of the latter. The adventurous foot of man has penetrated the dark forests of America, crossed the burning deserts of Africa, and ascended the lofty snow-clad summits of the Himalaya; his ships have swept the ocean and visited the most sequestered shores, from the dreary abodes of the torpid Esquimaux to the tepid isles of cheerful Otaheita and the inhospitable coast of the cannibals of New Zealand: and though nature, inanimate and irrational, has not

escaped his notice, yet his own species under every variety of form has chiefly attracted his attention and engrossed his reflections ; feeling, in the words of the poet, that

“ The proper study of mankind is man.”

If the manners and customs of other tribes of men be worthy of our study, certainly not less so are those of the Mohummudan natives of India. They are the immediate descendants of the race of conquerors who exercised supreme dominion over the greater part of that vast country for so many centuries, until it fell into British hands. As their successors in Indian rule, we must naturally feel a curiosity regarding the character and habits of our predecessors in power ; now, our subjects. And it is not a topic of philosophical speculation merely, but a matter of real practical utility, to understand thoroughly a people with whom we have constant transactions and daily intercourse, in the relations of public officers, soldiers, and subjects, in administering the government of the country.

The utility of a work directed to this object is so obvious, that it appears to me a matter of no small surprise something of the kind has not hitherto been undertaken. On the history, religion, manners, customs, &c. of the *Hindoos*, ample information may be obtained from valuable works

already before the public; such as Mill's History of British India; Moor's Hindoo Pantheon; Ward's History, Literature, Mythology, Manners and Customs of the Hindoos; Coleman's Mythology; the Abbé Dubois on the Manners and Customs of the Hindoos, and others. But, as far as my knowledge extends, no similar work exists, giving a methodical account of the *Mohummudan* branch of the Indian population which embraces the various subjects comprehended in this, or which treats of them individually with sufficient precision and accuracy. From the comparative simplicity and rationality of the Mohummudan system of religion, its followers are less accessible to the influence of conversion, and may have therefore attracted less attention from Christian missionaries; (who are the closest observers of a people among whom they pursue their pious labours); while few other Europeans could have acquired the minute and curious information requisite for composing such a work; and learned natives did not think of describing, to their own countrymen, matters which they knew from daily observation and practice.

But whatever may have been the cause of the almost total neglect of this interesting field of inquiry, I shall here proceed to explain the object of the following sheets. It is to give a detailed account of all the customs adopted and observed in India, more particularly in the Duk'hur,

(vulgarly written Deccan: *i. e.* the Peninsula or Southern part of India), by the followers of the Arabian Prophet, in addition to the duties inculcated on them in the *Qoran* and *Huddees*.* Among the customs described, not a few will be discovered to have been borrowed from the Hindoos; and although the work professes to treat on the *customs* of the Moosulmans, it will be found interspersed also with observations on their *manners*.

To guard against misconception on the part of those who have a partial knowledge of India, it may here be remarked, that many of the customs described in this work are peculiar to the Duk'hun; and some of them are only observed at certain places; not throughout every part of that division of India; far less in remote quarters of the country, such as Bombay, Bengal, and Upper Hindoostan; yet, a very great general resemblance will be found in the manners and customs of the Mohummudan inhabitants in all parts of it.

The following is the plan which the author has followed in describing his countrymen. He traces an individual from the period of birth (and even before it), through all the forms and ceremonies which religion, superstition, and custom, have imposed on the Indian Moosulman. The account begins with the ceremonies observed at the seventh

* The *Huddees* comprises the traditional sayings attributed to Mohummud.

month of the mother's pregnancy; details the various rites performed by the parents during the several periods of the lives of their children as they grow up to maturity, and the almost endless ceremonies of matrimony. Then follow the fasts, festivals, &c. which occur in the different months of the year. These are succeeded by an account of vows, oblations, and many minor subjects, such as the pretended science of necromancy, exorcism or casting out devils, detecting thieves, determining the most auspicious times for undertaking journies or other enterprizes, all of which are matters of almost daily occurrence: and the whole concludes with an account of their sepulchral rites, and the visiting of the grave at stated periods during the first year after death. For a fuller view of the extent and variety of subjects discussed, and the order of arrangement, I must refer to the Table of Contents.

The persons to whom I conceive the work will prove most acceptable and useful are, in the first place, gentlemen in the service of the Honourable East-India Company generally; and in particular, all military officers serving in India, more especially those on the Madras establishment. For example, how often during the year do we find the Moosulmans of a native regiment apply for "leave," or exemption from duty, to celebrate some feast or other, when the commandant to

whom such request is submitted, being unacquainted (as frequently happens) with either the nature of the feast or the necessity of attending it, cannot be certain that, in granting the application, he is doing justice to the service, or that in refusing it he would not infringe upon the religious feelings of his troops. If an officer be more endowed than others with a spirit of inquiry, he may ask after the nature of the feast for which the holiday is solicited. The only reply he obtains is some strange name, which, though to a native it may be very expressive and quite explicit, is to him, as a foreigner, altogether unintelligible. Should he inquire farther, his want of sufficient knowledge of the language prevents him from understanding the explanations offered ; and these are often rendered still more dark by the ignorance of the informers themselves, of whom few even know the origin and nature of the feast they are about to celebrate. This want of knowledge the present work is intended to supply ; and how far the author has succeeded, I leave to the judgment of the reader.

Having myself felt the want of such a work, ever since my arrival in India I set about collecting all the intelligence procurable relative to the various subjects comprised in these pages. To accomplish this object, it must be admitted, was no easy task, in a country where the natives, as is well known, are very reluctant to impart information

respecting their religious rites, ceremonies, &c. This arises, perhaps, from an unwillingness to expose themselves to the ridicule of persons of totally different national customs and religious faith; or from a wish simply to keep Europeans in the dark, under a vague apprehension that frankness would ultimately prove to their own detriment. I had succeeded, notwithstanding, in accumulating a pretty extensive stock of the requisite materials, when I accidentally became acquainted with the liberal-minded author of these sheets. At my particular request he composed, in the Duk'hunee language, the treatise now presented to the public; while I acted merely as a reviser, and occasionally suggested subjects which had escaped his memory.

Though the enlightened English reader will smile at some of the notions gravely propounded by an Oriental writer, yet I must do my author the justice to say, that in all my intercourse with natives of India, I have seldom met with a man who had so much of the European mode of thinking and acting, or who was so indefatigable in the pursuit of knowledge. He was penetrating and quick of comprehension; and, according to my professional judgment, a skilful and scientific physician.

I have made the translation as literal as the different idioms of the two languages would admit of,

bearing in mind, that though a free translation has often more ease and elegance, a close version is more characteristic of the original. And I considered this the more important, as I have some intention of publishing, hereafter, the Oriental version of the work ; and conceive that the close correspondence between the two will be of great advantage to the young Oriental student.

As my object has been to give a complete and precise idea of the things described, I have, by a full and minute description, avoided the obscurity which often arises from vagueness of language and brevity of expression. During the progress of the work and researches connected with it, a large quantity of useful miscellaneous information has come into my hands. Part of this I have comprised in an Appendix, under the heads of Relationship, Weights and Measures, Dresses of Men and Women, Female Ornaments, Mohummudan Cookery, Musical Instruments, Fireworks, Games and Children's Plays.

I have followed the example of several eminent writers on India (such as Mr. Mill in his History, and Colonel Tod in his Annals of Rajast'han), in not attempting to preserve any theoretic system of writing Indian terms in Roman characters. In the spelling of the words, I have been guided by the ear ; and the following letters representing the sounds contained in the words, are given as exam-

ples, respectively—*a*, as in “art;”—*ai* (when medial) and *ay* (when final) as in “sail” and “day;”—*—aee*, as the word “eye;”—*e*, as in “emery;”—*—ee*, as in “bee;”—*g*, as in “good;”—*gh*, as in “g’haut;”—*j*, as in “jest;”—*o*, as in “bold;”—*oo*, as in “moon;”—*u*, as in “bust;”—*y*, as in “fly;”—*—kh* (for ك) as *ch* in the Scotch word “Loch;”—Roman *g* (for غ), like the Northumbrian provincial sound of *R*;—the French *r*. *grassié*;—*Q* (for ق) as in “quoit.” The Arabic *futha* (or *zibur*) is generally represented by *u*, sometimes by *a*, when initial or final with a silent *h* (*s*). The *kusr* (or *zayr*) by *e* or *i* when followed by two consonants; and sometimes by *ay*, which must not always be considered as long. The *zumma* (or *paysh*) by *o* or *oo*.

For the sake of the European reader, and those unacquainted with the current native language of India, I have subjoined a copious Glossary of all the Oriental words occurring, and which have not been already explained in the body of the work, or in the Index, in which it was found more convenient to insert the Oriental terms expressive of such subjects as are particularly treated of in the work. All the Oriental words are put in italics; and this will serve an intimation to the reader, that every word so distinguished will be found explained in the Glossary or Index.

SINCE this work was prepared for the press, I have had an opportunity of consulting two recent publications which throw considerable light on the subject; *viz.* the correct and interesting "Observations on the Mussulmauns of India," by Mrs. Meer Hassan Ali, 1832; and the learned and curious "Mémoires sur les Particularités de la Religion Mussulmane dans l'Inde," (Paris 1831,) by that ingenious and profound Orientalist the professor of Hindoostanee to the French Government, Monsieur Garcin de Tassy.

I have carefully compared their labours with the following sheets, and whenever I found anything of interest or importance in them, which had been omitted, or otherwise stated by my author, I have supplied the omission, or marked the difference in notes and a few Addenda, so as to render this work, as far as possible, complete.

I may now therefore, I think, venture to say, that it embraces an account of all the peculiarities of the Moosulmans, worthy of note in *every part* of India.

I would remark, that any one at all conversant with the Mohummudans or their faith, will instantly perceive that the first work alluded to above embraces the opinions of a *Sheeah*, and that of my author the doctrines of a *Soonnee* (or orthodox Moosulman). The two works thus develop the conflicting opinions of the two great sects, who entertain the most inveterate hatred towards each other; and combined, afford as complete an insight into the national character of that race as can be reasonably desired or ex-

pected. Barring the difference of their religious notions, the general descriptions given of their manners, customs, &c. accord so entirely, that so far from one at all detracting from the merits of the other, the statements of the English Lady and the Indian Moosulman will be found to afford each other mutual support and illustration.

G. A. H.

LONDON, •
1st *September* 1832.

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THE AUTHOR'S PREFACE.

Lord, Prosper { In the name of God, the Mer- } and finish this
Work with { ciful and Compassionate! } thy blessing!

Glory be to that God who has, out of a drop of fluid, created such a variety of creatures, rational and irrational! Adored be that Creator, who has established such a variety of forms, statures, and vocal sounds among them, though their origin is the same pure, liquid, and genuine spirit!

In Praise of the Prophet (i. e. Mohummud).

A thousand thousand salutations and benedictions are due to his sublime holiness Mohummud Moostufa* (the blessing and peace of God be with him!) through whose grace the sacred *Qoran* descended from the Most High! How inadequate is man justly to praise and eulogize him! Salutation and blessing, also, to his companions and posterity!

My object in composing the present work is this: I, Jaffur Shurreef, alias Lala Meean, son of Allee Shurreef (who has received mercy†), of the Qoreish tribe, born at

* Moostufa, i. e. "the chosen."

† "The late," or as we should say, "who is now in heaven."

Nagore (may God illuminate his tomb, pardon his iniquities, and sanctify his soul!) a native of Ooppoo Elloor (Ellore), have for a considerable time been in attendance upon English gentlemen of high rank and noble mind (may their good fortune ever continue!), and under the shadow of their wings have nourished both my soul and body; or, in other words, my office has been that of a teacher of language.

Gentlemen of penetration used often to observe to me with the deepest interest, that if a concise work were written in a familiar style, and in the genuine Dukhune language, containing a full account of all the necessary rites, customs, and usages observed by Moosulmans, Europeans would not only read it with pleasure, but would derive much useful information from its perusal. However, hitherto, owing to want of leisure, this humble individual* has not been able to undertake any thing of the kind. But, in the present instance, at the earnest request of (a possessor of favour and kindness, a man of great learning and magnanimity, a mine of humanity, a fountain of generosity, a just appreciator of the worth of both high and low, well versed in the mysteries of philosophy, a Plato of the age, in medicine a second Galen, nay, the Hippocrates of the day), Dr. Herklots (a man of virtue, an ocean of liberality, may his good fortune ever continue and his age increase!)† I have endeavoured, to the extent

* Literally "this know-nothing;" one of the many expressions of humility which Oriental writers are accustomed to use in speaking of themselves; such as "this sinner;" "this beggar;" "this slave."

† At the very earnest solicitation of the author, the translator has been prevailed upon (very much against his own inclination) to allow the above hyperbolical eulogiums to remain, though conscious of his being little entitled to them. He has been induced to accede to the
author's

of my poor abilities, to arrange this work under different heads, and entitled it “*QANOON-E-ISLAM,* i. e. The Customs of the Moosulmans.*”

Although various Hindoostanee authors have occasionally adverted to similar subjects, yet no work extant contains so full an account of them as has been given here.

I have also included in it, local customs which have been superadded to the laws prescribed by the sacred *Qoran* and *Huddees*, observed by Moosulmans, in order that the liberal-minded Englishman should not continue ignorant of, or remain in the dark as to any rite or ceremony observed by Moosulmans.

Although the author (who deems himself no wiser than a teacher of the A B C) be somewhat acquainted with the science of divinity (*i. e.* the knowledge of the interpretation of the *Qoran* and the *Huddees*, precepts of Mohummud), as well as with law and medicine, he has confined himself merely to a narration of the established and indispensable *customs* commonly observed by Moosulmans in the Dukhun, and to an idiom of language calculated to be understood by even the most illiterate.

Of him who can judge of the state of the pulse of the pen (*i. e.* estimate the beauty of composition), and is likewise erudite, I have this request to make, that should he observe any errors in it, he would kindly consign them to oblivion, by erasing them with his quill.

author's wish, more particularly to shew the remarkable proneness of this class of people to flattery. In their epistolary correspondence, as well as in their intercourse with each other, they are equally lavish of praise. A somewhat similar specimen will likewise be found at the conclusion of the work.

* More strictly “rules (canons) of the Mohummudan religion.”

This work was completed Anno Hijræ* 1248, corresponding with Anno Domini 1832.

* *i. e. Sun-e-Hijree*, or the year of the flight. It is generally, simply called the *Hijra*, or flight; *i. e.* the flight of Mohummud from Mecca to Medina, which happened on the 16th of July, A.D. 622, whence the Mohummudan æra commences.

APPENDIX.

L. RELATIONSHIP.

As the Mohummudans have a great variety of terms whereby to express the different degrees of affinity, it may I hope not be deemed altogether irrelevant to offer them here in a tabular form.

Owlad اولاد, or PATERNAL OFFSPRING.

A man's

Father,

باپ

Father's brother (elder)

تایا

his { wife, تاي
son, تایرا بهاي
daughter, تاي ري بهن

Father's brother (younger)

چچا

his { wife, چچاني
son, چچيرا بهاي
daughter, چچيري بهن

Father's sister,

پهوپهي

her { husband, پهوپهوا-پهوپهو
son, پهوپهيرا بهاي
daughter, پهوپهيري بهن

Father's father,

داده

Father's mother,

دادي

Father's father's father,

پر داده

Father's father's mother,

پر دادي

Al آل, or MATERNAL PROGENY.

A man's

Mother,

ما-مان

Mother's brother,

مامو

his { wife, ممانی
son, موليرا بهاي
daughter, موليري بهن

Mother's sister,	خاله - خالا	her	{ husband, son, daughter,	خالو - خالي خليرا بهاي خليري بهن
Mother's father,	نانا			
Mother's mother,	فاني			
Mother's father's father,	پرنانا			
Mother's father's mother,	پرناني			

A man's			{ wife, son, daughter,	بهاوج بهتيجا بهتيجي
Brother,	بهاي	his		
Sister,	بهن	her	{ husband, son, daughter,	بهوناي بهانجا بهانجي
Son,	بيتا	his	{ wife, son, daughter,	بهو پوترا - پوتا پوتري - پوتي
Daughter,	بيتي	her	{ husband, son, daughter,	داماد - جواني نواسا نواسي - ننني - ناني
Grandson,	} Vide above, Son's son and daughter, and			
Granddaughter,	} daughter's son and daughter.			
Great grandson,	پريوتا - پريوترا			
Great granddaughter,	پريوتي - پريوتري			

A man's			{ father, mother,	مسرا or مسر خوشدامن or ماس
Wife,	جورو	her	{ brother, سالا sister, سالي	بهاوج بهتيجا بهتيجي سارو بهانجا بهانجي
		his	{ wife, son, daughter,	
		her	{ husband, son, daughter,	

A woman's Husband, } his } خصم	{	father,	سسر or سسر		
		mother,	ساس or خوشدامن		
		brother, elder,	جيتھ	his wife,	جيتھائي
		brother, younger,	ديور	} his wife,	ديورائي
			ديورزا - ديورھا		
sister,	ناند	her husband.*			

For the easy reference of Europeans, it may not be amiss to arrange the preceding here alphabetically.

Bāp باپ father.

Baytā بيٽا son.

Baytee بيٽي daughter.

Bhaee بهاي brother.

Bhānjā بهانجا sister's son (or wife's sister's son).

Bhānjee بهانجي sister's daughter (or wife's sister's daughter).

Bhāwuj بهواج brother's wife (or wife's brother's wife).

Bhow-naee بهونائي sister's husband.

Bhuteeja بهتيجا brother's son (or wife's brother's son).

Bhuteejee بهتيجي brother's daughter (or wife's brother's daughter).

Buhoo بهو son's wife.

Buhun بهن sister.

Chu-cha چچا father's younger brother.

Chu-chānee چچائي father's younger brother's wife.

Chuchayra bhaee چچيرابھاي father's younger brother's son.

Chuchayree buhun چچيري بهن father's younger brother's daughter.

Dāda داد paternal grandfather.

Dādee داداي paternal grandmother.

Dāmād or *Juwānee* داماد يا جواني mother's daughter's husband.

* For this and other degrees of affinity not enumerated above, no peculiar epithets are known.

Daywur ديوور *Daywura* ديوورا or } husband's younger brother.
Daywurha ديوورها }

Daywurānee ديوراني husband's younger brother's wife.

Jayth جيٽه husband's elder brother.

Jay'thānee جيٽهاني husband's elder brother's wife.

Joroo جوورو wife.

Juwānee جواني or *Damad* داماد daughter's husband.

Khāla خالا mother's sister.

Khāloo خالو or } mother's sister's husband.
Khulae خلائي }

Khooshdāmun خوشدامن wife's or husband's mother.

Khulayra bhae خليرا بهاي mother's sister's son.

Khulayree buhun خليري بهن mother's sister's daughter.

Mā ما or *Mān* مان mother.

Māmoo مامو mother's brother.

Momānee مماني mother's brother's wife.

Mowlayra bhae موليرا بهاي mother's brother's son.

Mowlayree buhun موليري بهن mother's brother's daughter.

Nānā نانا maternal grandfather.

Nānee ناني maternal grandmother.

Nānud ناند husband's sister.

Nātee ناني or } daughter's daughter.
Nutnee نتني }

Nuzāsa نواسا daughter's son.

Nuzāsee نواسي daughter's daughter.

P'hoopa or *P'hoop'ha* پهوپا - پهوپا or } father's sister's husband

P'hoopoo or *P'hoop'hoo* پهوپو - پهوپو } (or uncle).

P'hoopee or *P'hoop'hee* پهوپي - پهوپي father's sister.

P'hoopayra bhae پهوپيرا بهاي father's sister's son.

P'hoopayree buhun پهوپيري بهن father's sister's daughter.

Pota پوتا or } son's son.
Pōtrā پوترا }

Potee پوتي or } son's daughter.
Potree پوتري }

- Pur dāda* پدر داد paternal great grandfather.
Pur dādee پدر دانی paternal great grandmother.
Pur nāna پرنانا maternal great grandfather.
Pur nānee پرنانی maternal great grandmother.
Pur pota پوپوتا or } great grandson.
Pur potra پوپوترا }
Pur potee پوپوتی or } great granddaughter.
Pur potree پوپوتری }
Sās ساس wife's (or husband's) mother.
Sāla سالا wife's brother.
Sālee سالی wife's sister.
Sāreo سارو wife's sister's husband.
Soosur سوسر or } wife's or husband's father.
Soosra سوسرا }
Tāee تائی father's elder brother's wife.
Tāeea تایا father's elder brother.
Tāeera bhaee تایرا بهای father's elder brother's son.
Tāeeree buhun تایری بهن father's elder brother's daughter.

II. WEIGHTS. (APOTHECARY'S.)

From the *Ulfaz-Udwiye* الفاظ ادویه.

N. B. (a) signifies Arabic, (p) Persian, (h) Hindoostanee.

حب	<i>Hubba</i> (a)	equal to 1 <i>jow</i> جو or com. barleycorn.
تسو	<i>Tussoo</i> (a)	- - - - - 2 do.
قیراط	<i>Qeerat</i> (a) or <i>Carat</i>	- - - - - 4 do.
گھونگھچی	<i>Ghoonghchee</i> (h)	} - - - - - 8 do.
سرخ	<i>Soorkh</i> (h) or	
رتی	<i>Rutty</i> (h)	
ماشہ	<i>Māshā</i> (h)	- - - - - 8 <i>Rutties</i> .
تولہ	<i>Tolā</i> (h)	- - - - - 12 <i>Mashas</i> .
تانگ	<i>Tāng</i> (h)	- - - - - 4 do.
دانگ	<i>Dāng</i> (h) or	} - - - - - 4½ <i>Rutties</i> .
دانق	<i>Dānuq</i> (h)	

درم <i>Dirrum</i> (p) or	} - - - - -	4 <i>Masha</i> and 1 <i>Rutty</i> .
درهم <i>Dirhum</i> (a)		
مشقال <i>Mishqāl</i> (a)	- - - - -	4 <i>Mashas</i> and 3½ <i>Rutties</i> .
استار <i>Istar</i> (a) or	} - - - - -	1½ <i>Tolas</i> and 2 <i>Mashas</i> .
سرشاهی <i>Seer shāhee</i> (h) or Royal Seer		
اوقیه <i>Owqeea</i> (a) or	} - - - - -	7½ <i>Mishqals</i> .
وقیه <i>Wuqeea</i> (a)		
من طبي <i>Mun-e-tibbee</i> (a)	- - - - -	40 <i>Istars</i> .

From the *Mujmooaee Akburree*; selected from the “*Huddees, Seeha-o-Sittah, Logut-i-Kamoos, and Logut-e-Jukheeray*.”

حب 1 <i>Hubba</i>	- - - =	1 barleycorn.
تسو 1 <i>Tussoo</i>	- - - =	2 do.
قیراط 1 <i>Qeerāt</i>	- - - =	4 do.
دانگ 1 <i>Dāng</i>	- - - =	8 do.
درهم 1 <i>Dirhum</i>	- - - =	48 do.
مشقال 1 <i>Mishqāl</i>	- - =	68 do.
استار 1 <i>Astār</i> or techni-	} =	4½ <i>Mishqals</i> .
cally <i>Assār</i>		
اوقیه 1 <i>Owqeea</i>	- - - =	7½ do. and 9 <i>Ruttuls</i> .
رطل 1 <i>Ruttul</i>	- - - =	2 <i>Muds</i> .
مد 1 <i>Mud</i>	- - - =	6 <i>Owqeeas</i> .
رطل } بغدادی	} 1 <i>Ruttul-e-Bugdadee</i> =	90 <i>Mishqals</i> .
رطل } یا مدینہ		
من طبي 1 <i>Mun-e-tibbee</i>	- =	2 <i>Ruttuls</i> .
درهم 1 <i>Dirhum</i>	- - - =	6 <i>Dangs</i> .

1 <i>Dāng</i>	=	2 <i>Hubbas</i> .
1 <i>Hubba</i> or barley- corn	} =	6 Mustard seeds.

AVOIRDUPOIS WEIGHT according to the *Shurra* (or Law of Mubummud).

1 <i>Dirhum</i>	=	10 <i>Dirrums</i> = 7 <i>Mishqals</i> .
1 <i>Mishqāl</i>	=	1 $\frac{3}{4}$ do.
200 <i>Dirrums</i>	=	180 <i>Mishqāls</i> .
1 <i>Mishqāl</i> as at present in use	} =	2 <i>Dirrums</i> .
1 <i>Sāah</i>	=	314 <i>Mishqāls</i> .
1 do. as at present in use	} =	40 <i>Dams</i> = 1 $\frac{1}{4}$ <i>Seer</i> .

MEASURES.

1 <i>Kile</i> (an Arabian measure).
1 <i>Mukkook</i> = 3 <i>Kiles</i> = 2 <i>Sāahs</i> .
1 <i>Sā ah</i> = 4 <i>Muds</i> = 2 <i>Ruttuls</i> = 1 <i>Mun</i> .

APOTHECARY'S WEIGHT, from a respectable Moosulman Practitioner.

	oz.	dr.	gr.
1 <i>Massa</i> or <i>Mūsha</i> = 8 <i>Ghoonghchee</i>	-	-	0 0 15
1 <i>Tola</i>	=	12 <i>Mashas</i>	- - - 0 3 0
1 <i>Tānk</i>	=	4 do.	- - - 0 1 0
1 <i>Wāsikh</i>	=	4 <i>Goomchee</i> (<i>Dukh</i>)	0 0 7 $\frac{1}{2}$
1 <i>Dirum</i> or <i>Dirhum</i> = 3 $\frac{1}{2}$ <i>Mashas</i>	-	-	0 0 52 $\frac{1}{2}$
1 <i>Mishqāl</i>	=	4 $\frac{1}{2}$ do.	- - - 0 0 67
1 <i>Astūr-o-dam</i>	=	18 do.	- - - 0 4 30
1 <i>Udkeeah</i> } 1 <i>Owqeeah</i> (?) }	=	7 <i>Mishqals</i>	- - - 0 7 52

			oz.	dr.	gr.
1 <i>Ruttul-e-tibbee</i> } or <i>Mukkee</i> }	= 19	<i>Dirhums</i> - - -	2	0	37½
1 <i>Ruttul Bugdādee</i>	= 30	do. - - -	3	2	15
1 <i>Mun-e-tibbee</i> -	= 40	<i>Dams</i> - - -	5	0	0
1 <i>Zurra</i> - -	= 1	<i>Mustard-seed.</i>			
1 <i>Karush'ma</i> -	= 3	<i>Zurras.</i>			
1 <i>Khirdul</i> - -	= 4	<i>Karushmas.</i>			
1 <i>Surshuf</i> - -	= 2	<i>Khirduls.</i>			
1 <i>Gundooms</i> -	= 8	do.			
1 <i>Soorkh</i> - -	= 2	<i>Gundooms.</i>			
1 <i>Dām</i> - - -	= 4	<i>Mashas</i> - - -	0	1	0
1 <i>Dāng</i> - - -	= 6	<i>Rutties</i> - - -	0	0	11½
1 <i>Māsha</i> - -	= 8	{ <i>Ruttees or</i> <i>Goomchees</i> }	-	0	0 15
1 <i>Tola</i> - - -	= 30	<i>Chinnas</i> - - -	0	3	0
1 <i>Chinna</i> - - -	= 4	<i>Soorkhs</i> - - -	0	0	6
1 <i>Soorkh</i> - -	= 4	{ <i>Dhan kay dana (or</i> <i>Paddy corn) or 8</i> <i>grs. of rice -</i> }	0	0	1½
or					
1 <i>Soorkh</i> - -	= 3½	{ <i>Jow or barleycorn:</i> <i>generally consi-</i> <i>dered as = 2 grs.</i> }	0	0	1 ⁸⁵ / ₁₀₀
1 <i>Rāee ka dana</i> } <i>Mustard seed, or</i> <i>Khirdul</i> - }	= 12	<i>Fuls.</i>			
1 <i>Ful</i> - - -	= 6	<i>Futteelas.</i>			
1 <i>Futteela</i> - -	= 6	<i>Nuqeers.</i>			
1 <i>Nuqeer</i> - -	= 8	<i>Qetmeers.</i>			
1 <i>Qetmeer</i> - -	= 12	<i>Zurras.</i>			
1 <i>Zurra</i> - - -	= 6	<i>Hubba</i>			
1 <i>Hubba</i> - -	= 5	<i>Wahh.</i>			

III. A LIST of DRESSES worn by Moosulman Men and Women.

I. MALE DRESSES.

1. HEAD DRESS.

Taj or *Topee* تاج - توبي—a cap, generally conical.

Gōshbund or *Gōsh-romāl* گوش بند - گوش رومال—a handkerchief tied over the lower edge of the *Taj*, which covers the ears also; hence its name.

Pugree (Dukh.) or *Dustār* (Pers.) پگڑی - دستار—the common people conceive these names different; but they are synonymous terms for a turban, which consists of a piece of cloth of from forty to seventy cubits long, and from twelve to eighteen inches broad. The following are varieties of them, viz. 1. *Khirkedār*, such as are used among *Chowkeedars* (watchmen), and *Chobdars* (macebearers); 2. *Nustāleekh*, by kings, nobles, &c. 3. *Arabee*, by Arabs; 4. *Putnāoo*, as used in Bengal; 5. *Jooraydār*, a turban tied on, as women tie their hair behind in a knot; 6. *Chukkreedār*, i. e. circular; 7. *Goondee*, globular; 8. *Teenkonee*, three-cornered, as Tippoo Sultan used to wear; 9. *Mootheedār*; 10. *Lutputtee*, irregular, or twisted, as worn by *Rachaywārs* (a warlike race inhabiting *Bobilee*, &c. in the Northern Circars); 11. *Qudum e Russool*, *Allum e Russool*, *Cheera*, or *Phaynta*, worn by kings, princes, &c.; 12. *Seepayree Allee*, very broad, like a shield; 13. *Bānkee*, crooked; 14. *Mushāekhee*, as worn by *Mushāekhs*; 15. *Luttoodār*; 16. *Ek-paycha*; 17. *Murg-paycha*.

Ammāna امام—ten to twenty-five cubits long, worn on the head like a turban.

Mundeel منديل—a band ten or twelve cubits long, woven either partly with thread or silk and partly with gold, or

wholly with gold thread, and applied over the turban; worn by all classes of people that can afford it.

Surpaych سرپیچ—a band two or two and a half cubits long, which only encircles the turban two or three times. It consists of square pieces of gold plates, threaded together, each plate being set with precious stones; chiefly worn by kings, princes, the nobility, &c.

Gōsh-paych or *Gōsh-wara* گوش پیچ یا گوشواره—a band of silk, two or two and a half cubits long and four fingers broad, worn over the turban.

Zeega or *Jeega* زینہ یا جیگا—a band about six inches long and two broad, consisting of a piece of velvet beautifully embroidered, and a gold plate set with precious stones sewed on it. It is worn obliquely in front of the head on the turban, and tied behind by means of silk thread, which is fastened to each end of the band. Only worn by kings, princes, and nobles.

Kulgee کلغی—a *hoomma* or phoenix-feather (Gloss.) fixed into the turban, having generally a pearl fastened to the end of it. Worn only by kings and the great.

Toorru طرہ—worn as the preceding, and made of gold, or gold and precious stones.

2. DRESS WORN ROUND THE NECK.

Gooloobund گلوبند—or neckcloth, is a kerchief worn round the neck.

3. BODY DRESSES.

Mirzāee مرزائی—a cotton or muslin jacket (or *banian*) with long loose sleeves and open cuffs; worn under the *quba*.

Kufcha کفچه—as the preceding, but sleeves tight.

Dugla دگل—a quilted *mirzāee*.

Koorta or *Koortunee* کرتہ یا کرتنی—a kind of shirt. It is called in Arabic *Qumees*; whence the Hindoostanee term *kumees* for our shirts. It is long, reaching down to the

ankles, and is put on by being thrown over the head. Instead of always having the slit or opening in the centre of the front, it has it not unfrequently on one side of the chest. It has no strings, but a button at its upper end, which in Bengal is on the right side, in the Deccan on the left.

Joobba جب—as *mirzaee*, but reaching down to the ankles, without plaits, having two triangular pieces or flaps on each side the skirt; body and sleeves very loose.

Quba قبا—a long gown with flaps in the skirt; the skirt and breast open, and sometimes slits in the armpits.

Aba عبا—a cloak or habit, very loose, and open in front all the way down the centre, not unlike a boat-cloak.

Chupkun or *Bulabur* چپکن یا بلابر—as the *quba*, but breast covered.

Anga or *Angurk'hā* انگ یا انگرکها—as the *quba*, without open flaps; breast and armpits covered. (Also termed *choga*, *mogolae*, *buhadooree*, *bundy*, or *kulleedar*.) In the Deccan, the *angurk'hās* have plaits on each side.

Pyruhun or *Alkhāliq* پیرهن یا الخالق—as the *quba*, but having buttons instead of strings, and that in three places; at the neck, navel, and between the two.

Jāma جامه—a long gown, as the preceding, but having an immense quantity of cloth (from eleven to thirty breadths) in the skirt, which at the upper part is folded into innumerable plaits; the body part is tied in two places on each side, being double-breasted. The upper one of the right side is generally made into a knob with a number of strings. The Mohummudans tie their *jāmas* on the right side; the Hindoos on the left.

Neema نیمه—as the preceding, but with only from five to seven breadths of cloth forming the skirt.

Neema Āsteen نیمه آستین—a sort of a *banian*, worn over either of the two preceding, and never by itself. It

reaches to below the knee, is single-breasted, and fastened above by one button in the centre of the chest; has short sleeves. It is a very expensive dress.

Kumurbund or *Putka* کمر بند یا پٹکا—a girdle. A long piece of cloth, girt round the loins.

Doputta دوپٹہ—*lit.* two-breadths. A cloth thrown loosely over the shoulders. It should properly have a seam in the centre, to indicate its being formed of two breadths, whence its name; but vulgarly the name is applied to any cloth thus worn.

Doshāla دو شالہ—or a pair of shawls, worn as the preceding. A single shawl is never worn; the wearer would be laughed at if he did.

Sayla سیدلہ—a piece of muslin worn as a *doputta*.

Doo-lāee دو لائی or *Ek-lāee* اک لائی—generally made of silk (scarcely ever of cloth), edged with a border of silk or *tash* (*i. e.* silver or gold woven with silk) of a different colour. When it consists of one breadth, it is called *ek-lāee*; of two, *doo-lāee*. It may be worn in different ways. If the individual choose to indulge his fancy by twisting it round his head, it forms a turban; if thrown over the shoulders, it may be called a *doputta*; if worn round the loins, a *kumurbund*.

Chuddur or *Chūdūr* چادر - چادر or *Dohur* دهر—a large piece of cloth or sheet, of one and a half or two breadths, thrown over the head, so as to cover the whole body. Men usually sleep rolled up in it.

Loong or *Loonggee* لونگی یا لونگی *Tahbund* or *Tuhmut* تہ بند یا تہ مت—a piece of cloth, which should, according to Moosulman rule, be merely wrapped round the body, or rather pelvis, and its ends tucked in, after the custom of the *Moplays*; and not, as is generally done, in imitation of the Hindoo mode of wearing it, by passing the end between the thighs and tucking it in behind. *Loonggee* is the name given to coloured cloth worn

thus. *Dhootee*, a similar cloth with a coloured border, is seldom worn by Moosulmans, because a Hindoo dress.

Tusma تسم or *Duwalee* دوالي—the former a leathern strap, the latter of thread or string, tied round the loins, to which the following (*lunggotee*) is fastened fore and aft. Worn only by *fuzees*.

Lunggotee لنگوتی—a bit of cloth about two feet long and six or eight inches broad, passed between the legs, and the ends tucked in before and behind to the preceding *tusma* or *duwalee*.

4. HANDS.

Romal رومال—or handkerchief.

Dustāna دستان—or gloves of leather, cloth, &c. Among the nobility sometimes of shawl. These are of the form used in England for children, having a receptacle for the thumb, but the fingers are all contained in the same bag or cyst.

5. LEG DRESSES.

Pāee-jama پائی جامه or *Tumbān* تنبان—long drawers, or loose trousers, remarkably wide in the legs, *i. e.* from one to three cubits in circumference.

Shurāee شراعي or *Shilwār* شلوار *Soorwal* سروال or *Eezār* آزار—long drawers, as the preceding, but not so wide; not being wider than a foot, if so much.

Goorgee گورگی—Breeches or short drawers. They reach below the knees, and fit tight.

Chōlna چولنا or *Churna* چرنا or *Jangeea* جانگیا—still shorter breeches than the preceding, reaching only half way down the thighs.

Chuddee چڈی—shorter still than *cholna*, having scarcely any legs at all.

Moond مونڈ—a cloth three cubits long, wound round the pelvis, worn by *Moplays*.

Pācetūba پاي تابه—stockings or a short kind of socks, worn by the opulent during the cold season, called *Joorūb* جراب, made of cotton or silk, or both intermixed, and of various colours. Those which are remarkably thick rarely reach above the ankles. Persons of the first rank have their *joorūbs*, as also their *dustūnas* or gloves, made of shawl.

6. FOOT DRESSES.

Jootee جوتي—or shoes, which are of different forms; such as
 1. *Nowkdār* نوک دار, the toe part is terminated by a long pointed strip, usually of leather lined with cloth, that curls inwards over the toes; without this the shoes would be considered both unfinished and vulgar; 2. *Āppashāee* آپاشاي; 3. *Chānddoree* چاندوري; 4. *Chuppul* چپل; 5. *Zayrpūee* زيرپاي; 6. *Kufsh* کفش; 7. *Ghetlee* گهيتلي; 8. *Payshawuree* پشاورى; 9. *Nalyn* نعلين; 10. *Churhuwān* چترهوان. Some of these shoes are made of a very thick and rich stuff, embroidered in a splendid manner with silver and gold, and beset with spangles.

Moza موزه—or boots, made of different sorts of coloured leather.

II. FEMALE DRESSES.

1. HEAD DRESSES.

Taj تاج—the same as that worn by men.

Assa عصه or *Kussūwa* کسوا—a handkerchief tied round the head on going to bed.

Muqna مقنع or *Ghoongut* گھونگت—a handkerchief of fine muslin thrown over the head, which covers the face after the manner of a veil.

Moobāf موباف—a slip of red cloth, a skein of thread, or a fillet of brocade tied to the end of the *choontee*, to prevent its unravelling.

2. BODY DRESSES.

Bāzoo بازو *Koortunee* کرتني *Koorta* کرتہ or *Koortee* کرتی—a kind of short shirt, reaching down to the hips, with very short (if any) sleeves; sometimes open at the upper part of the chest in front.

Cholee چولی—a sort of a bodice or spencer, which fits close, and only extends downwards to cover the breasts, but completely shows their form. It has tight sleeves, which reach half way (or less) down between the shoulder to the elbow;* and a narrow border of embroidery, or silk, &c. of a different colour sewed on round all its edges. It is put on as a spencer, and the two ends tied together in front.

Ungeea انگيا or *Muhrum* محرم—in regard to the sleeves and length of bodice as the preceding, but instead of being tied in front and only at the bottom, it is put on as a straight jacket, and fastened behind above and below, leaving about four fingers breadth of the back bare.

Pishwāz پشواز or *Tilluk* تلک—not unlike the male *jama*, but only reaching to below the knees, and is of coloured muslin; it is double-breasted, and the two flaps fastened in two places on each side.

3. LEG DRESSES.

Shurrāee شرعي or *Shilwār* شلوار—long drawers, the same as that of the men, except that women generally wear them tighter.

L'hunga لهنگا or *Tobund* توبند—a kind of petticoat, or a mere skirt, which is tied round the loins, and extends to the feet or ground.

Sāree ساری—a dress consisting of an entire piece of cloth (white or coloured), wrapped several times round the

* Never longer, as that would approximate too much to the Hindoo manner of having it entirely down to the elbows. The latter avoid shorter ones, for a contrary reason.

loins; and falling down over the legs to the ankle, serves as a petticoat. The other end is passed over the head, and hangs down on one side.

Orhnee اورھنی *Dāmnee* دامنی or *Dāoonee* داوئی—a wide piece of muslin, generally coloured and of superior quality, thrown over the left shoulder, which passing under the right arm is crossed under the middle, and being tucked into the *Phunga*, hangs down to the feet. One end of it is sometimes spread over the head, and serves for a veil.

Kuppur-p'hool کپڑ پھول—a silk cloth, worked with gold and silver flowers, worn as a *sūree*.

G'hānsee گھانسی—a piece of gauze, worn as an *orhnee* over a *Phunga*.

Chudur چدر corrupt. of *Chādur* چادر—a sheet, thrown over the head, which covers the whole body, and reaches down to the ground. Women generally wrap themselves in it on going out into the streets, taking especial care to conceal with it their faces; which, if they be old and ugly, they are more particular in doing. They also sleep wrapped up in it.

Boorqa برقع—a white sheet thrown over the head, which conceals the whole body. It has a net-worked space opposite the eyes through which they see, while the face is effectually hid from view. This is used by modest women, who cannot afford to go in *doolees* or *palankeens*, but are obliged to walk. It is not unusual to see such a figure mounted on a bullock, which to a stranger and at a distance does not look unlike a ghost.

4. FOOT DRESSES.

Jootee جوتی—or shoes, or rather slippers (which, as soon as they return home from walking to their seat on the carpet are thrown aside); named according to their form, *kowsh* کوش, without heels, the back part being flat-

tened down under the foot. *Chinaults* چنال , without any back piece, the quarters terminating under the ankles on each side, with raised heels perhaps an inch high.* *Payshawuree* پشاوری , *Ghaytee* گھیٹلی , or *Chāndoree* چاندوڑی .

N. B. Children, in addition to wearing any of the preceding clothes, wear in their infancy what is called a *shulooka* شلوکا , which consists of a couple of pinafores, one worn on the breast, the other on the back, and fastened above and below the shoulders.

IV. A LIST of JEWELS or ORNAMENTS (زیور) worn by Moosulman Women.†

ORNAMENTS WORN ON THE HEAD.

Sooriz سورج or *Sisp'hool* سسپہول—a large circular beautifully embossed golden ornament, worn on the back part (nearly on the crown) of the head.

Rāktee راگٹی—(usually worn by Hindoo women) the same as the preceding. When worn by Moosulman women it

* Men usually wear only embroidered shoes; but women have an abundance of various coloured foils, principally purple or green, or the wings of green beetles, fastened down to the body of the vamp (which is of some bright coloured broad-cloth), and serving by the manner in which they are disposed to fill up the pattern of the embroidery. This is either of gold or silver thread, or very small bugles, not dissimilar to seed pearls. Those who cannot afford such decorations, are content with silken ornaments.

† All ornaments worn on the head, ears, nostrils, neck, arms, wrists, and hands, by the respectable classes of people are made of gold; by the lower classes of people, the ear ornament called *dundeean*, and the neck ring called *hunslee*, together with all worn on the arms, wrists, and fingers, are of silver. Butchers (be they ever so rich, and able to afford to have them of gold), durst not make them but of silver. The other ornaments, viz. of the loins, ankles, feet, and toes, are by the lower and middling classes of people of silver; but among the nobility of gold. It is inconceivable what some women undergo for the sake of displaying their riches in this way.

is made a quarter of the size, and worn between the preceding and the following one.

Chānd چاند—a semi-lunar golden ornament worn under two others on the head.

Choontee چونتھی—false hair braided together, having a large golden knob or cup above and several smaller ones below, this is plaited with the natural hair of the head. The *choontee* sometimes consists of silk or cotton thread, with which the hair is tied.

Mirza-bay-purwa میرزا بی پروا—three small delicate golden chains, worn as the *teeka*, fixed to the hair by small hooks; the lower hanging ends being either set or not with precious stones.

Māng مانگ or *Māngputtee* مانگ پٹی—a golden ornament worn over the line on the top of the head where the hair is parted, reaching to the back part of the head.

Teeka ٹیکا or *Māng-teeka* مانگ ٹیکا—any golden ornament worn on the forehead, whether it be a single round one set with precious stones fixed on or glued to the centre of the forehead, or one hanging from the parting of the hair to the spot between the eyes. This frontal ornament has usually a star or radiated centre, of about two inches in diameter, set in gold, and richly ornamented with small pearls, of which various chains are attached, aiding to support it in its position on the centre of the forehead. A triple or quadruple row of pearls passes up the centre of the *māng*, or the part where the hair is parted; the hair being divided and kept down very flat. The centre piece (and occasionally each end piece also) is composed of precious stones, such as topaz, emerald, ruby, amethyst, &c. Sometimes the centre is of one colour and all the rays of some other; or the latter are alternate. Thus the *māng-teeka* is not a very light ornament, but it is extremely splendid, and being generally

set in gold often very valuable. One of a very ordinary description will cost full twelve or fifteen guineas, though composed of coloured glass or crystal, or foils. When made of precious stones, the price may reach to any extent.

Surra-surree سرأسري — (a Hindoo ornament). An elegant and delicate golden ornament, which forms two semi-circles, bordering the edge of the hair parted in a similar manner to each side.

1. ORNAMENTS WORN ON THE EARS.

European ladies are content with one appendage at each ear, while the females of Hindoostan think it impossible to have too many.

Kurrunp'hool کرن پہول — a gold ornament, having a star or radiated centre of about an inch and a half in diameter, sometimes richly ornamented with precious stones. It is fixed into the lobe of the ear both by the usual mode of piercing, and by a chain (*sunkulee*) of gold passing over the ear, so as to bear the weight of the *kurrunp'hool* and *jhoomka*, which would else cause the lobe to be greatly extended downwards. It is however to be remarked, that most of the inferior women have large holes in that part of the ear, wide enough to pass a finger through (and the *Arwee* [Malabar] women on the Coromandel coast, especially at Madras, large enough to pass a ring an inch and a half in diameter). Even the higher orders consider an aperture, such as would admit a pea, rather honourable than otherwise, from its indicating the great weight and consequent value of their jewels.

Jhoomka جھمکا — is always of solid gold, and consists of a hollow hemisphere or bell, curiously fillagreed, and about an inch in diameter. The edges suspend small rods or pendants of gold, each furnished with one or more small pearls, garnets, &c., sometimes a dozen or

two pendants being attached to the circumference of each *jhoomka*, sometimes suspending a hundred pearls. In the upper part is a small perforated stud, sometimes ornamented, through which a ring about the thickness of a fine knitting needle, and not less than half an inch in diameter, is inserted, it previously passing through the ear in the part usually pierced. This ring, like every other fastening made to pass through the ears or nose, is of the purest gold. It is so pliant, that the little hook made at one end, by bending the wire to fix it into a minute loop or eye formed at the other end by twisting it, may be straightened at pleasure by means of the nail only. In general however the *jhoomka* is fixed to the lower edge of the *kurrunp'hool*.

Sunkulee سنكلي—or gold chains (sometimes ornamented with pearls) which support the ears and its appendages.

Kullus كلس.

Boogray بُوغري—(a Hindoo ornament).

Pātan پاتان—lit. leaves, because resembling them, worn in any part of the ear except in the lobe and the little ear.

B'hādooreean بهادریان or *Dundeean* دُنْدِيَان—these which comprehend a number of small rings of pure gold, or in case of poverty of silver, or even of tin, are affixed, all along the border of the ear, which is pierced for that purpose. The number worn is from four to eleven, generally the latter: that is to say in one ear, the left having invariably one less.

Moorkeean موركِيَان—or a small *jhoomka*, worn in the little ear.

Morneean مورنيَان—the same as *baysur* (nose orn.) worn on the top of the ear.

Alloluq الولتق .

Ooddrāj اُدْرَاج—stone ear-rings.

Hulqa حلقه or *Door* دُر—a ring worn on the little ear.

Kān Bāoolee كان باولي .

Long لونگت .

Punk'hā پنکھا .

Much-ch'hee مچھی .

2. ORNAMENTS WORN ON THE NOSE.

The nose has its share in the decoration of the Hindoostanee ladies, and bears several ornaments.

Nut'h نته—an ornament passed through the left nostril, consists of a piece of gold wire as thick as a small knitting needle, with the usual hook and eye, and furnished at the centre, or nearly so, with several garnets, pearls, &c., perhaps to the number of seven or more, separated by a thin plate of gold, having generally 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 common diameter of the circle of a *nut'h* is from one inch and a half to two and a half. On the coast of Coromandel a somewhat similar ornament is worn in each ear by men of respectability (called *pogool*. Vide Index).

Boolāq بلان—of these there are two varieties, viz. *boolāq* and *chānd kay boolāq*. The *boolāq* is a nasal trinket, flat, in form not unlike that article of furniture called a foot-man, and has at its narrowest part a couple of eyes. It is appended to the middle septum or centre cartilage of the nose, by means of a gold screw passed through an orifice in it. The ornament lays flat upon the upper lip, having its broad end furnished with pendants of pearls, and its surface set with precious stones.

Baysur بيسر or *Mōrnee* مورني—worn on the right nostril.

Those who wear this ornament and the next are nicknamed *baysur-wālee* and *p'hoollee-wālee*.

P'hoollee پہلي—this ornament, like the *baysur*, is invariably worn on the right wing of the nose.

Nut'hnee نهنی—a small ring worn on the left nostril by children.

3. ORNAMENTS WORN ROUND THE NECK.

The neck is not forgotten among those lavish decorations, of which the native ladies are so fond. It is furnished with various kinds of necklaces.

Luch-ch'hā * لچها—a necklace worn tight round the neck, formed of gold beads (called *munka* منكا), and *pote* پوت (or glass beads).

Hulla هل or *Neembolee* نيمبولی—the same as the preceding, but longer and hanging down.

Chowkree چوکری—an ornament worn tight round the neck, formed of stars of gold, strung on three black silk or wire threads, with *kalee-pote* † or black glass beads filling up the interstices.

Jignee جگنی—a small semilunar ornament worn in the centre of a string of beads, &c.

Pudduck پدک .

Jow-un Mālā جون مالا .

Chundun-hār چندن هار or *Nowsur-hār* نوسرهار .

Mohun-mālā موهن مالا .

Gulsayree گلسری .

Chowsayree چوسری—not unlike the *bāzoo-bund*, but worn tight round the neck and hooked behind.

Chumpā-kullee چنپا کلي—this is made of separate rays, each intended to represent the unblown flowers of the *chumpā* (*Michelia champaca*, *Lin.*), to the number of from forty to eighty or more, strung together. This orna-

* The *luch-ch'ha*, *gulsayree*, *nut'h*, and *bunggree*, are four ornaments quite essential to matrimony. Even the poorest cannot enter the connubial state without having them.

† *Pote* or glass beads. Of these three varieties are in use, viz. *kālee-pote* or black glass beads, most generally used; *hūrree pote* or green glass beads; and *lal pote* or *lal deeān* red glass beads; the former cast into a round shape, the latter cut.

ment is usually worn rather loose, that it may reach half way down the bosom. The mounting is gold or silver, according to the means of the wearer, and the rays or flower-buds are in imitation of the *māng-teeka*; either crystals set in foils, chiefly white, or precious stones of one colour, throughout the ornament; or, it is wholly composed of gold.

Dooluree دري—lit. two strings. Two rows of small round gold beads (*munkay*) threaded on silk. When the ornament consists of three rows, it is called *tee-luree*; of four, *chāoo-luree*; of five, *puch-luree* or *pānch-luree*.

Toolsee تسلي—nearly the same as the *doo-luree*, except that instead of the gold beads being round they are of an octagonal shape.

Poorneeā kay Gulsayree پرنيا کي گلسري .

Towq توق *Hans* هانس or *Huns-lee* هنسلي—is a solid collar of gold or silver, weighing from four ounces to nearly a pound. The latter must be highly oppressive to the wearer, especially as they are only used on high days and holidays; the general standard may be computed at about six or seven ounces. Being made of pure metal, they are easily bent, so as to be put on and off. They are commonly square in front under the chin for several inches, and taper off gradually to not more than half their greatest diameter, terminating at each end with a small knob, out into a polygonal form. This ornament is sometimes carved in the oriental style, either through the whole length, or only on the front.

Munkeeān ka hār منکيان کا ہار or *Har* ہار—or necklace, of pearls, large gold beads (*munkay*), corals, garnets, &c.

Puttā پتا .

Tāweez تاويز—most of the Hindoostanee women wear round their necks, strung upon black silk thread, *tāweezes*, which are silver cases enclosing either quotations from

the *Qoran*, some mystical writings, or some animal or vegetable substance. Whatever may be the contents, great reliance is placed on their efficacy in repelling disease and averting the influence of witchcraft (*jūdoo*), of which the people of India, of every sect, entertain the greatest apprehension. Hence it is not uncommon to see half a dozen or more of these charms strung upon the same thread; sometimes with the addition of *bughna* بگھنا, or the teeth and nails of a tiger, which are hung round the neck of a child. Vide p. 356.

4. ORNAMENTS WORN ON THE UPPER ARM, OR ARMLETS.

Bhooj-bund بند بھوج or *Bāzoo-bund* بازوبند—a trinket adorned with semicircular ornaments made hollow, but filled up with melted rosin. The ends are furnished with loops of the same metal, generally silver, and secured by silken skeins.

Dholnay ڈھولنی.

Bāoota باوٹی—on ornamented gold ring.

5. ORNAMENTS WORN ROUND THE WRIST, OR BRACELETS.

The wrists are always profusely decorated.

Kurrā کڑا—a ring worn on the wrist, ankle, &c. a massive ring of solid silver, weighing from three to four ounces. These rings are commonly hexagonal or octagonal, of an equal thickness throughout, and terminated by a knob at each end, the same as in the *hunslee*. This ornament being of pure metal, may be opened sufficiently to be put on or off at pleasure; the ends being brought together by an easy pressure of the other hand.

Kunggun کنگن—*Ek-hara*, κ. and *Do-hara*, κ.

Powneeān پہنچیان—*Āg kay p'hool kay P.* and *Luhsun kay phānk kay P.*; a bracelet formed of small pointed prisms of solid silver, or hollow of gold filled with melted rosin, each about the size of a very large barley corn, and having a ring soldered to its bottom. These

prisms are strung upon black silk as close as their pointed or perhaps rounded ends will admit, in three or four parallel rows, and then fastened.

Puttree پٹری—gilt brass rings, a quarter of an inch broad: from one to four are worn on each wrist. Should they wear *bungrees*, only a couple of these are worn, one on each side of the *bungrees*.

Choor چورز—an ornament consisting of several *puttrees* joined together.

Mungguttee منگٹی .

Ale ایل .

To-rray توری

Bungreeān بنگریان—they consist of thin rings made of different coloured glass, and worn on the wrists. They are universally worn by the women in the Deccan, and their fitting closely to the wrist is considered as a mark of delicacy and beauty; for they must of course be passed over the hand. In doing this the fingers are cracked and the hand well squeezed, to soften and mould it into a smaller compass; and a girl seldom escapes without drawing blood and rubbing part of the skin from her hand. Every well dressed woman has a number of these rings on each arm. The usual number is from ten to sixteen. If they wear other golden ornaments along with them they are fewer, if not, a greater number, agreeably to fancy; but invariably one more on one wrist than the other.

Choorecān چوریان—*bangles* or rings made of sealing-wax (*lac*), and ornamented with various coloured tinsel. Also called *Nuqday ka jora*. —

Himbalay—worn along with *bungrees*, singly, and next to the body.

Astur—worn singly, and next to the hand.

6. ORNAMENTS WORN ON THE FINGERS, OR RINGS.

Unggothec انگوٹھی or *Ch'hāp* چہاپ—rings of various sorts

and sizes worn on any finger, generally of gold, those of silver being considered mean.

Ārsee آرسی or *Āeena* آینه—or looking-glass. The thumb of each hand has a ring which fits close, having a small mirror about the size of a halfpenny fixed upon it by the centre, so as to accord with the back of the thumb. The *āeena* should be of gold; but on account of the quantity of gold required wherein to set the glass, many content themselves with silver mounting. That a small looking-glass may at times be commodiously situated at the back of the thumb, will not be disputed; but what shall be said of that preposterous custom which Europeans have witnessed, of wearing a similar ornament on each great toe.

Unggooshtān انگشتان or *Huddeēāroo* هدیارو—a particular kind of ring, an inch broad, worn on the thumbs, only during the wedding days, or for six or twelve months after, when it is melted down and converted into any thing else.

Ch'hullay چہلی *Kungnee ke Ch'hullay, Kunkree ke beej ke Ch'hullay, Sāday Ch'hullay*—usually about the fifth of an inch broad, very thin, and for the most part with bended edges.

7. ORNAMENTS WORN ROUND THE WAIST OR LOINS.

Kumnur-puttā کمر پٹا or *Sāda-puttee* سادہ پٹی—i. e. plain, or a simple flat ring, one inch and a half broad, which encircles the waist, being carved at the ends where they are hooked.

Kumnur-sāl کمر سال or *Koorsān ka puttee*—consisting of small square tablets two inches broad, which are carved and fixed by hinges, worn as the preceding.

Zur-kummur زر کمر .

8. ORNAMENTS WORN ROUND THE ANKLES (ANKLETS) AND FEET.

Lool لول .

To-rray توري—an ornament like a chain.

Pyn-jun پينجن—little bells fastened round the feet of children.

Pāet پايل .

Pāezēb پاي زيب—consists of heavy rings of silver resembling a horse's cub chain, set with a fringe of small spherical bells, all of which tinkle at every motion of the limb.

Maynhdee مينهدي .

Ghoonggroo گهنگرو—are of two kinds, viz. 1. *Ammeeneeān* امنيان ; 2. *Ch'huglee Ghoonggroo* چهگلي گهنگرو .

Ku-rrā کرا—rings of silver, made very substantial, not weighing less than half a pound each.

9. ORNAMENTS WORN ON THE TOES.

Anwut انوت—a ring furnished with little bells, and worn on the great toe.

Bich'hway بچهوي or *Kooireeān* کویريان—rings worn round the toes, and attached along each side of the foot to the *pāee-zeb*.

Chitkeeān چتکيان .

Ch'hullay چهلي—is like the one of the same name worn on the thumb. This is worn on the great toe.

Muttay متي—a Hindoo ornament.

Besides the preceding, there is an ornament which covers the pudendum in young girls, made generally in the shape of a vine leaf, and suspended to a string tied round the waist.

V. MOOSULMAN COOKERY,

(including the various Dishes alluded to in this Work).

1. POLAOS پلاو .

Polao Yekhnee, vulgo, *Ak'hnee Pillaoo* پلاو ميخني or *K'hara Polao*—the common kind is prepared with rice, meat, ghee, *duhee* (or curdled milk), and spices; such as *shah zeeree* (a variety of the cummin seed), cardamoms, cloves, cinnamon, *dhunnea* (or coriander seed),

and *kōtmeer* (or the leaves of the coriander plant), black pepper, green ginger, onions, garlic, and salt. A good receipt for it is as follows: Take half a *seer* of mutton, four or five onions (whole), one piece of green ginger, two dried cassia leaves (*tayj-pat*), eight corns of black pepper, six *seers* (or twelve pounds) of water; boil these together in an earthen vessel, until one and a half or two *seers* of fluid remain; take the pot off the fire, mash the meat, &c. with the liquor, and strain it through a towel. Set aside this *yekhnee* (or broth). Take rice one *poa* (eight ounces), wash it well and dry it by squeezing it firmly in a towel. Put one *poa ghee* (or butter) into a saucepan or tinned copper vessel and melt it; fry in it a handful of onions sliced longitudinally, and when they have acquired a red colour, take them out and lay them aside. In the *ghee* which remains, fry slightly a fowl which has previously been boiled in a half or one *seer* of water, then take out the fowl, and in the same *ghee* add the dried rice, and fry it a little. As the *ghee* evaporates add the above broth to it, and boil the rice in it. Then put into it ten or twelve cloves, ten or twelve peppercorns, four pieces of mace, ten or twelve lesser cardamoms, all whole; one dessert spoonful of salt, one piece of green ginger cut into fanciful slices, and two *tayjpat* or dried cassia leaves. When the rice is sufficiently boiled, remove all, except a very little fire from underneath and place it on the top of the brass cover. If the rice be at all hard, add a very little water to it and stir it about, and put the fowl also now in to imbibe a flavour. On serving it up, place the fowl on a dish and cover it over with the rice, garnishing the latter with two or four hard boiled eggs cut into two, and the fried onions.

Qoorma Polao قورما پلاؤ—as the preceding, except that the meat is cut into very thin slices.

- Meetha Polao* میٹھا پلاؤ—made of rice, sugar, *ghee*, aromatics; and instead of ginger, aniseed.
- Moozāfur Polao* مزعفر پلاؤ or *Shushrunga Polao* ششرنکا پلاؤ—as *Moozāfur Shola*, but not so watery.
- Tāree Polao* تازی پلاؤ—rice, meat, turmeric, and *ghee*.
- Sooe Polao* سوئی پلاؤ—prepared with the addition of *sooe* or dill seed.
- Much-ch'hee* or *Māhee Polao* مچھی یا ماھی پلاؤ—same as *yekhnee*, but substituting fish for the meat.
- Umlee Polao* املی پلاؤ—as *yekhnee*, with the addition of tamarind.
- Dumpokht Polao* دم بخت پلاؤ—as *yekhnee*, but when nearly ready adding the *ghee* and giving *dum*, (*i. e.* leaving it closed up with hot embers put both below and above it, till the moisture be evaporated).
- Zurda Polao* زردہ پلاؤ—as the preceding, with the addition of saffron.
- Kookoo Polao* کوکو پلاؤ .
- Moala Polao* معلی پلاؤ .
- Dogosha Polao* دوگوشہ پلاؤ—rice, meat, *ghee*, and spices; making it excessively hot with the spices.
- Polao-e-Mugzeeat* پلاؤ مغزیات—to *meetha polao* add kernels of fruits (such as almonds, pistachio nuts, &c.).
- Moozāfurshola* مزعفرشولہ—made with rice, saffron, milk, rose-water, and sugar, of a thin consistence: it is very cooling.
- Birreeānee* بریانی—as *qoorma polao*, with marrow and plenty of spices, and the addition of limes, cream, and milk; or take raw meat one *seer* (two pounds), cover it with *duhee*, ginger, garlic, and salt, and set it aside for three hours in a covered vessel. Fry four *pice* weight (two ounces) of onions sliced, in one and a half *pow* (twelve ounces) of *ghee* in an earthen pot; take out the fried onions and three quarters of the *ghee*, fry half the meat in the *ghee*, and take it off the fire; boil one *seer*

(two pounds) of rice in water. On the fried meat scatter half the boiled rice, sprinkle some spices and onions over, and pour a little of the *ghee* into it; repeat the layers of meat, rice, spices, onions, and *ghee* as before. Afterwards pour a little milk over the whole, sufficient to soften the rice; make the earthen pot air-tight with flour,* and cook it on a charcoal fire.

Mootunjun Polao مونتجن پلاؤ—rice, meat, sugar, *ghee*. Sometimes adding pine-apples or nuts.

Kush or *Huleem Polao* کوش یا حلیم پلاؤ *Boont Polao* بونت پلاؤ—or *Chunnay kay Dal* (or Bengal horse gram) *kay Polao*, made of wheat, meat, and spices.

Lubnee Polao لوبنی پلاؤ—prepared in a silver dish; cream, kernels, sugarcandy, *ghee*, rice, spices, particularly aniseed.

Jāmun Polao جامن پلاؤ .

Tectur Polao تکتیر پلاؤ—as *yekhnee*, but with the meat of the partridge, (*Tetrao cinerea*, *Lin.*)

Butayr Polao بتیر پلاؤ—as the preceding, but with quails, (*Tetrao coturnis*. *Buch.*)

Kofta Polao کوفتہ پلاؤ .

K'hāree Thoollee کہاری تھولی—meat with *sooiee* or *moong dal*.

K'hāree Chukoleean کہاری چکولیان—meat, vermicelli, and green (*kuchcha*) *dal*.

2. *K'hichree* کہچری—commonly made thus: Take one *poa* (four ounces) *sona* or *hurree moong kay dāl*, (*Phaseolus aureus*, *Roxb.* *Phaseolus radiatus*, *Lin.*) green gram or rayed kidney-bean; fry it a little with a small quantity of *ghee* or butter in an earthen vessel to impart a nice smell to it, this is called *bug'harna*, or to season; then moisten it, by sprinkling a little water on it

* The flour best adapted for this purpose is *māsh ka ātā*. *Phaseolus max*, *Willd.* or black gram.

while on the fire; after, boil it in one and a half *pow* (twelve ounces) of water in a tinned copper vessel. When pretty soft (though not quite so), take it off the fire. Put two *ch'huttacks* (four ounces) of *ghee* or butter into another tinned copper vessel, and when melted, throw into it a handful of onions peeled and sliced lengthways; continue frying them until they acquire a fine red colour: then take them out and lay aside. To the remaining *ghee* put one *poa* (eight ounces) of rice properly washed and fry it a little; then add the *dāl* with the water in which it was boiled, and two pieces of green ginger cut into slices. When the water has nearly evaporated, remove part of the fire from below and place it on the brass cover taking the pot occasionally off the fire and shaking it, which is called *dum dayna*: but before so doing add to the rice ten or twelve cloves, one or two large pieces of mace, ten or twelve pepper corns, two dried cassia leaves, a dessert spoonful of salt, and cover it up. This is what is termed *suffeid*, or white *k'hichree*. When required of a fine yellow colour, add a little pounded turmeric about the quantity of the size of a pea to it, at the time that the *dāl* is added. When served up, ornament it with four hard boiled eggs, and the above fried onions, as in the case of the *polao*.

Oobālee K'hichree ابالي کھچڑي—rice and *dāl*, *gurrum*, and all *thunda mussāla*, Gloss. (except *chillies*, or kyan-pepper) and salt.

Kush K'hichree کش کھچڑي—as the preceding, with the addition of meat.

Bhoonee K'hichree بھوني کھچڑي—as the following, but with more *ghee*.

Bughāree K'hichree بگھاري کھچڑي or *Quboollee K'hichree* قبولي کھچڑي—as *Oobālā K.* but with *ghee*.

K'hichrā کھچڑا—rice, wheat, and as many kinds of *dāl* as are

procurable; such as *toowur*, *chunnay*, *moong*, *lobay*, *buller*, *mussoor*, &c.

Shola شولا—*k'hichree* with meat.

Shoortāwā شورتاوا—*k'hichree* without meat, but made thin.

3. CHAWUL چاول or RICE (RAW).

Khooshka خشک or *Bhāt* بهات—boiled rice.

Oobālay Chāwul اوبالی چاول—i. e. paddy (or rice in the husk) parboiled and dried in the sun, afterwards winnowed and boiled for use. It is much used by the natives, who prefer it to the other kinds, as it has a richer flavour..

Toorānā ترانا (*Panto-bhat*, Beng.) or *Bāsee K'hānā* باسی کھانا—boiled rice kept in cold water over night, and used next morning, when it will have acquired an acid taste. Much in use among the poorer classes.

Chulāoo or *Bughārā Khooshka* چلو یا بگھارا خشک .

Gooluhtee گولھتی—or rice boiled to a pap, with the addition of *ghee*; recommended to patients labouring under bowel complaints, being considered easy of digestion.

Jāwā جاوا *Owgrā* اوغرا or *Gunjee* گنجی—rice gruel; commonly called by Europeans *conjee*.

4. ROTEE روٹی OR BREADS.

a. Leavened :

Nān نان or *Rotee Māa-tulun* معہ تلوں روٹی—or leavened bread, baked in an oven, but using leaven instead of yeast.

Bāqurkhānee Nān باقرخانہ نان—differing from the preceding merely in shape.

Gāoodeeda گاویدہ—of a round shape.

Gāoozubān گاوزبان—of a long shape, resembling neat's tongue.

Sheermāl شیرمال—a sweet bread.

Girda گردہ or *Nān Dākhilu* نان داخلہ—of a large and round form.

Qoors قرص—likewise round.

P'hoolkay پھلکی *Khumeer P'hoolkay* خمیر پھلکی or *Nān Pāoo* نان پاو—small and flat.

Khumeeree Rotee خميري روٹی—the bread, used by Europeans, made with yeast.

b. Unleavened :

Rotee روٹی—wheaten cakes toasted on an earthen or iron dish or plate. The term is generally, but improperly, applied to leavened as well as unleavened bread.

Chupāteeān چپاٹيان—thin wheaten cakes; the same as *rotee*, but considerably thinner.

Sumosay سوموسي—three-cornered *rotee*.

Meethay Pooreeān ميٹھا پوريان .

P'heekay Pooreeān پھيڪي پوريان .

Poorun kay Pooreeān پورن کي پوريان .

K'hujoorān کھجوران—sweet bread: wheat flour, poppy seed, sugar, and *k'hoprā*, mixed up with water, cut into small pieces and fried.

Sutpoortee Rotee ست پرتي روٹی—made of layers of *chupāteeān* one upon another, with every alternate one besmeared with *ghee* and sprinkled with sugar, united at the edges and fried in *ghee*, or toasted on an earthen or iron dish.

P'hayneeān پھينيان—as the preceding, but smaller in size and without sugar.

Pārātay پاراڻي—like *chupāteeān*, but somewhat thicker.

Mootkoolay موٽڪولي—wheat flour paste, sweetened and formed into a long shape by pressing with the closed fist, boiled in steam, *i. e.* placed on straw in a pot with water, (boiled dumplings).

Buldār بلدار—wheaten cakes with *ghee* in separate layers, like our pastry.

Sohālee سھالي—wheat flour kneaded with water, made into very thin cakes and fried in *ghee*.

Pooreeān پوريان—a kind of cakes fried in *ghee*; three varieties, viz. fruit, meat, and *dāl* patties.

Loong Chirray لونگ چڙي or *Baysun-kee Rotee* بيسن کي

روٹی—a kind of cake made of powdered Bengal horse-gram, either fried or not.

Bhayjeeay بھجی—fried cakes.

Muthee Rotee مٹھی روٹی or *Qowaymāq* تویماق—made of flour, white of eggs, and onions, fried in *ghee*.

Other varieties are :

Chulpuck چلپک .

Cheela چیلا .

Khārā or *Meethā Rotee* کھارا یا میٹھا روٹی .

Undon kee Rotee انڈون کی روٹی .

Goolgoollay گولگلی .

Duhee Burray دھبی بڑی or *Māūsh Duhee* ماش دھبی .

Row-gundar روغندار—with plenty of *ghee* in it.

Seekh Rotee سیخ روٹی—(vide p. 267.)

5. **KUBAB** کباب *Kabobs*—Cut meat into thin long pieces, dry them in the sun, and roast them by placing them on live coals, or fry them in *ghee*.

Koofstay kay Kubāb کوفتی کی کباب—meat hashed. Add all the warm and cold spices (Gloss.) except tamarind, and pound them well in a wooden mortar, then form them into flat cakes, and fry them in *ghee*.

Tikkay kay Kubāb تکی کی کباب—lumps of meat, with spices and without tamarind, as in the preceding, fried in plenty of *ghee*.

Moosumun مسمن .

Hoseinee Kubāb حسینی کباب—pieces of meat with salt and lime juice toasted over a fire.

Shāmee Kubāb شامی کباب—chopped meat, with all the aromatics, and all *thundā* (Gloss.) spices (except *chillies* and tamarind) green ginger and lime juice, made of a particular shape a finger thick, fried in *ghee*.

Kulleejāy kū Kubāb کلجی کا کباب—liver, heart, and kid-

neys, cut into small pieces, trussed on skewers, with salt, and roasted.

Luddoo Kubāb لُدُو كَبَاب—chopped meat, with all *gurm* and *thundā mussāla* (Gloss.) or aromatics and spices, green ginger and lemon juice, formed into balls and roasted on the fire. To be surrounded with thread, to prevent their falling asunder.

Seekh Kubāb سِيخ كَبَاب—like *luddoo k.* but with more *kyan* pepper, cut into thin long pieces like dried dates, fried in *ghee*.

Putthur kay Kubāb پُتھَر كِي كَبَاب—used on a journey: they light a fire on a stone and remove it when the latter is well heated, and then roast slices of meat on it.

Much-ch'hee kay Kubāb مچھي كِي كَبَاب—or fish kabob.

Quleeu قَلِيه—broiled flesh or meat dressed with any 'thing, usually eaten with *polao*.

6. SALUN سالن or *Sālnā* سالنا—curries. Put any meat, properly washed in water, into an earthen or metallic vessel, and either let it boil in its own juice (which will be sufficient if the meat be tender), or add a little water; then add *ghee* and spices, and stir it well.*

* The following is a more general recipe for making good curries: Take of *ghee* or butter, 2 *ch'huttaks* (or 4 ounces; or half that quantity if the meat be fat, or the curry wanted dry); onions, 1 *ch'huttak* (2 ounces); garlic, 2 or 3 cloves; turmeric, cummin seed, coriander seed, of each 1 *tola* (3 drams); red chillies (cayenne pepper), 3 in number; black pepper, 4 or 5 corns; green ginger, $\frac{1}{2}$ *ch'huttak* ($\frac{1}{2}$ ounce); salt, a tea-spoonful. The spices are all to be separately ground on a *sil* (a stone in use for the purpose, resembling an oil-man's grinder and muller, but rough), adding a little water when the substance is dry; the coriander seed to be previously toasted a little to impart to it an agreeable smell. Put the *ghee* into an earthen pot, or a tinned copper saucepan, and fry half the quantity of the onions, sliced lengthways, in it, and when they have acquired a yellow-brown colour take them off and set them aside. Then add to the remaining *ghee* the meat mixed up with all the spices, and cover it up. Occasionally uncover it, and (before the meat is sufficiently done) as the *ghee* evaporates, sprinkle a table-spoonful of water on it; if much gravy be required, a proportionate quantity of water is to be added, but the drier a curry is the nicer it tastes. *Do-peeaza*, and others, have no

Sālun of *Qoormā* قورما—use chopped meat, add some water, all *gurm* and *thunda mussalas*, (Gloss.) tamarind and *ghee*.

Do. of *Do-peeāza* دوپیازہ—meat cut into pieces; in other respects as the preceding.

Do. of *Nurgis* نرگس .

Do. of *Bādāmee* بادامی .

Do. of *Shubdayg* شبدیگت .

Do. of *Dālcha* دالچہ—meat, *dāl* (*chunna* or *moong*), with or without *brinjal*.

Do. of *Kut ka Sālun* کت کا سالن—decoction of Madras-horsegram (*kooltee ka kut*): boil it until it be a good deal evaporated; if still too thin add some pounded rice, and all the aromatics and spices. Fry onions in *ghee* seven or twelve times, and add them successively to the decoction. This among the great is boiled till it becomes sufficiently consolidated to form balls, which keep good six months or a year; and when required for use, a ball is placed on hot *polao* or rice, which causes it to melt and run over the rice. It is very rich, but delicious.

K'huttā کھٹا *K'hārā* کھارا or *Meethee Much-ch'hee ka sālun* میٹھی مچھی کا سالن—put all the different aromatics and spices into tamarind water, add the fish to it, and cook as other *curries*. A second method is to add the *ghee* after instead of before.

Koolmā کلما .

Cheelā چیلہ—omelet, with all the spices (no tamarind).

Baysun kee Birreeān بیسن کی بریان—*toowur*, *moong*, *hur-*

gravy at all. The addition of the following articles is sometimes had recourse to to increase the flavour, *viz.* dried cassia leaves (*tejpat*), dried kernel of the cocoa-nut, or the essence of the cocoa-nut, procured by rubbing rasped cocoa-nut with water through a coarse towel, tamarind water, green or dried mangoes and other fruits, lemon-grass, fenugreek (*matyhee*) seed, the leaves of which likewise, if added, improve a curry amazingly.

burrā (or *chunna*), or *lobay-sāg*, add to them (no aromatics, but) all the spices (no tamarind), onions and its leaves chopped; put into a mortar and pound them, form balls and dry them. When required make curry of them.

Sirrā or *Kullay* or *Nuhāree ka Salun* سرا یا کلي یا نهاري کا سالن
—sheep's head, made as *do-peeāza*.

Kuleejay ka Sālun کليجي کا سالن—sheep's head, along with the liver of the sheep.

Meethāy Gosht ka Sālun ميٿهي گوشت کا سالن یا قليہ سادہ
—as *do-peeāz* but without tamarind, یا ترکاری ڈالا هوا
or with the addition of vegetables.

Botee ka or *Antree ka Sālun* بوتے کا یا انتری کا سالن—as the preceding, using tripe and the mesentery, &c. instead of the flesh.

Meethee Dāl ميٿهي دال—*dāl* boiled soft, with the addition principally of cinnamon and cardamoms as well as the other aromatics and spices (without tamarind), *bugar* as other curries.

Khuttee Dāl کھٽي دال—as the preceding, but with tamarind.

Khūgeena or *Khāriz* خاگينه یا خارز—melt *ghee* in a pot, add all the varieties of aromatics and spices, plenty of onions, and breaking eggs one by one add them to it, stirring them well together.

Burrā بڑا—all kinds of *dāl*, and flour, with aromatics and spices (not tamarind), made into balls and fried in *ghee*.

Chumkooree kee birreeān چمکوري کي بريان .

Qemu قيمہ .

Jhīngay ka Sālun جھنگي کا سالن—or shrimp curry.

Kurway K'heeree, or *Kuporay ka Sālun* کروي کھيري یا کپوري کا سالن .

Tullay Muchch'hee تلي مچھي—or fried fish.

Sālun سالن—curries made of *turkūree* or esculent vegetables; such as garden stuffs, large legumes, small

pulses, &c., and a number of pot vegetables but little known to Europeans; and of *bhājee* بهاجي or *sūg* ساگ greens. First fry the onions in *ghee*, then add the vegetables or greens and spices. N. B. If there be too much salt, tamarind, or *chillies*, they do not keep good long; as for other spices being more or less, it does not signify.

- Sālan* of *Bygun* سالن يا بينگن—*or brinjal*. *Solanum melongena*, *Lin.* or egg plant.
- Do. of *Torāee* توراي or ترئي کا سالن—*cucumis acutangulus*, *Lin.* or acute-angled cucumber.
- Do. of *Chichoonday* چچونڈا يا چچونڈا کا سالن or *Pottōl* (Beng.), *Pulwul* (Hind.)—*trichosanthes anguina*, *Lin.* (*trichosanthes dioica*, *Roxb.*) or common snake gourd.
- Do. of *Kuraylay* کريلي کا سالن—*momordica charantia*, *Lin.* or hairy momordica; three varieties in use.
- Do. of *Gownwār* or *Mutkee kay P'hulleēn* گنوار يا مٹکي کا سالن—*dolichos sabæformis*, *Lin.*
- Do. of *Saym'kee P'hulleēn* سيم کي پھلي کا سالن—*dolichos lablab*, *Lin.* or black-seeded dolichos; several varieties used.
- Do. of *Bhayndee* بهينڈي کا سالن—*hibiscus esculentus*, *Lin.* eatable hibiscus, or bandaky.
- Do. of *Aloo* آلو—*solanum tuberosum*, *Willd.* or potatoe.
- Do. of *Rut Aloo* رتالو کا سالن—*dioscorea sativa*, *Lin.* or common yam.
- Do. of *Pend Aloo* پنڈ آلو کا سالن—*convolvulus batatas*, tuberous bind-weed, country or sweet potatoe; skirrets of Peru, or Spanish potatoe.
- Do. of *Māt kee Bhājee* مات کي بهاجي—*amaranthus tristis*, *Lin.* roundheaded amaranth, (*amaranthus oleraceus*, *Heyne*), or eatable amaranth.
- Do. of *Āmbāree kee Bhājee* انباري کي بهاجي—*hibiscus can-*

- nabinus, *Lin.* or ozeille greens, (*hibiscus sabdariffa*, *Willd.*) Indian hibiscus or red sorrel.
- Sūlun* of *Maythee kee Bhājee* بهاجي کي ميٿي—*trigonella fœnum græcum*, *Lin.* or fenugreek greens.
- Do. of *Sooe Chookay kee Bhājee* سوي چوڪيکي بهاجي—*anethum graveolens*, *Lin.* or dill greens.
- Do. of *Ghōl* or *Khoorfa kee Bhājee* گھول يا خرفه کي بهاجي—*portulaca oleracea*, *Lin.* purple, garden or small purslane.
- Do. of *Kurrum kee Bhājee* کرم کي بهاجي—or cabbage curry.
- Do. of *Ārwee* آروي کا سالن—*caladium esculentum*, *Ventenat.* or esculent caladium.
- Do. of *Hureea Kuddoo* هريا کدو کا سالن—*cucurbita lagenaria*, *Lin.* green pumpkin, or bottle gourd.
- Do. of *Meethee Kuddoo* ميٿي کدو کا سالن—*cucurbita hispida*, *Thunb.* (*cucurbita melopepo*, *Willd.*) red pumpkin, or squash gourd.
- Do. of *Shulgum* شلغم کا سالن—or turnip.
- Do. of *Peeāz* پياز کا سالن—or onion.
- Do. of *Mirch* مرچ کا سالن—*capsicum frutescens*, *Willd.* or chilly.
- Do. of *Chiggur* چگر کا سالن.
- Do. of *Chowlāee* چولاڻي کي بهاجي—*amaranthus polygamus*, *Lin.* or hermaphrodite amaranth.
- Do. of *Āmbotee* انبوتي کي بهاجي—*oxalis corniculata*, *Lin.* procumbent oxalis, or yellow wood sorrel.
- Do. of *Poklay* پوکلي کي بهاجي.
- Do. of *Kāhoo* کاهو کي بهاجي—*lactuca sativa*, *Lin.* or lettuce.
- Do. of *Kāsnee* کاسني کي بهاجي—*chichorium endivia*, *Lin.* or endive.
- Do. of *Jumkooray* جمکوري کي بهاجي.
- Do. of *Lāl Sāg* لال ساگ—*amaranthus gangeticus*, *Roxb.*
- Do. of *Pāluk kā Sāg* پالک کا ساگ—or a species of spinach.

Sālun of *Chundun Butway* چندن بتوي کي بها جي .

Do. of *K'huttee Chun-wul* کھٽي چنول کي بها جي .

Do. of *Kuchchoo* کچو کا سالن—*arum colocasia*, *Roxb.* or Egyptian *arum*; and innumerable others.

The following is an excellent receipt for *curry powder* :

Take of powdered *huldee* or turmeric twenty tea-spoonfuls, red dried *chillies* or Cayenne pepper eight tea-spoonfuls, *dhunnee* or coriander seed, *zeera* or cummin seed, *tayjpāt* or dried cassia leaves, of each twelve tea-spoonfuls, and mix them together.

7. SHEERNEE شیرینی Sweets.

Meetha Pooreean میٹھا پوریان—between two thin wheaten cakes insert pounded *sohaleean*, *khoprā*, *goor*, *khush-khush*, and kernels, and fried in *ghee*.

Khara Pooreean کھارا پوریان—meat chopped with *gurm* and *thunda mussala* between two cakes as above, and fried in *ghee*.

N. B. If one cake be folded double it is called *kunola* کنولا, and not *pooree* پوری .

Feernee فیرنی—*soojee*, sugar, milk, *ghee*, cardamoms, cloves, aniseed, boiled in syrup made of the milk and sugar (or *goor*), and fried in the *ghee*.

Sheerbirrinj or *K'heer* شیربرنج یا کھیر—rice parboiled in water, is again boiled in milk, adding sugar, spices, and kernels.

Mulāee ملائی or *K'howā* کھوا—cream or milk inspissated by boiling.

Hulwā حلوا—*soojee*, one *seer* fried in *ghee* (q. s.) half *seer*, add syrup two or three *seers*, *k'hopra* three *tolas*, and spices (not quite one *tola*), viz. cinnamon one stick, ten cloves, ten cardamoms, and a little aniseed, and mix over a fire.

Fālooda فالودہ—same as *hulwā*, except that the *soojee* is boiled in milk, and when still somewhat soft, poured

into a dish. As it cools and hardens, it is cut into square pieces.

Punbhutta پن بهتا—a kind of drink made from rice.

Moorubbā مر با or *Goor-āmba* گرانبه—cut mangoes into thin slices and boil in syrup (adding water if required); when soft put them into melted *ghee*.

Āfshoru or *Ābshoru* آشوره یا آبشوره commonly called *Ābshola*—lemonade, or a species of negus without the wine, made with the juice extracted from pomegranates, quinces, lemons, oranges, and other fruits or plants. *Batāsha* is sometimes substituted for the sugar. Some dissolve in it perfumed cakes made of the best Damask fruit, containing also an infusion of some drops of rose-water. Another kind is made of violets, honey, juice of raisins, &c. It is well calculated for assuaging thirst, as the acidity is agreeably blended with sweetness. It resembles, indeed, those fruits which we find so grateful when one is thirsty.

Shurbut شربت—sugar and water, or eau sucré, with sometimes the addition of aniseed and cardamoms.

Sheera شیره—or syrup, made of sugar, with sometimes the addition of wheat flour, milk, *ghee*, and dried cocoanuts, resembling thick treacle, and is eaten with bread dipped into it.

Seekunjebeen سکنجبین—oxymel of vinegar and honey; or lime juice, or other acid, mixed with sugar and honey.

Goolgoollay گلگلی—wheat flour, sugar (and *tyar* or *duhee*), with anise and cardamom seeds made into dumplings, and fried in *ghee*.

Muleeda or *Māleeda* ملیده یا مالیده—pounded *rotee*, or wheat-en cakes, with *ghee*, sugar, aniseed, and cardamoms, all well mixed up.

Hurreera حریره—*soojee*, sugar, milk, and water, aniseed, and cardamoms, boiled to a thin consistence.

Meethee Thoollee تهولي ميثهي — as *hulwā*, but with the addition of milk, and of a thinner consistency.

Surrolay سرولي — wheat flour, *ghee*, sugar, poppyseed, dates, and almonds, made into a paste and formed into little pieces between the fingers, and boiled in milk.

Sayweeān سيويان — or vermicelli boiled in milk, &c. as *surrolay*.

8. MEETHAE ميثهي or Sweetmeats.

Luddoo لُدُو — a kind of sweetmeat made chiefly of sugar, with the addition of cocoanut kernel rasped and cream, and formed into the shape of large boluses or grape shot.

Doodh payra دودھ پیرا — a sweetmeat made of sugar, milk (or cream), and rice or wheat flour.

Julaybee جلیبی .

Butāshā بتاشا — a kind of sweetmeat or sugar cakes of a spongy texture (or filled with air, as the word implies).

Khājā کھاجا — a sweetmeat like piecrust.

Eelāchee Dānā الچی دانا *Nuqōl* نقل or *Nuqoldana*.

Rayooreeān ریوڑیان . *Imrutee* امرتی .

Burfee برفی . *Hulwā-e-Sohun* حلوا سوھن .

Nookteeān نکتیان or *Pup-ree* پپڑی .

Bondeeān بوندیان . *Undursā* اندرسا .

Dur-bayhaysht در بہشت . *Puttee* پٹھی .

Meethay Sayoo ميثهي سيو . *Goordhānee* گڑدھانی .

Shukur-pāray شکر پارے . *Gōnd* گوند .

Sāboonee صابنی .

9. TOORSHEE ترشي Acids.

Āchār آچار or pickles, *Āām* kā Āchār* آم کا آچار or mango

* Or, rather Ambuh, as in the following couplet:

انہ فرستاد حسن خان بمن *Ambuh firristad Hussun Khan bunun*

انبت اللہ نباتاً حسن *Ambutuhoolah Nubatus Hussun.*

play upon words, of which the following version will convey an idea:

A man-go Mr. Fair did send to me,

Go-man, thank Him who made so fair a tree.

pickle—mangoes (green) about three hundred, divide into two, take out the stones and dry in the sun for three days. Take turmeric nine *pice* weight (four ounces and a half), garlic nine *tolas* (three ounces and three drams), salt three *pukka seer* (six pounds), mustard seed three *pice* weight (one ounce and a half), coriander seed, toasted, three *pice* weight (one ounce and a half); mix the spices together, and lay the mixture in alternate layers with the mangoes, and add *gingilie* oil twenty-four *tolas* weight (nine ounces), or as much as will cover them.

Duhee دهي—curds, or curdled milk. Warm milk on a slow fire (so as not to boil) till the cream which collects on the surface acquires a reddish hue, then take it off the fire, and while still lukewarm add a little stale *duhee* (or tyar), tamarind, or lime juice.

Mecthee Chutnee چٹنی میٹھی—or a condiment made of green *chillies*, salt, garlic, *kotmeer* (or the leaves of the coriander plant), and green ginger. The following are most excellent receipts for preparing two varieties of it.

1. *Dehli*, or celestial *Chutnee*: Take of green mangoes one *seer*, raisins one *seer*, mustard seed one *seer*, green ginger one *seer*, garlic one *seer*, onions (none) or half a *seer*, dried red *chillies* half to one *seer*, moist or soft sugar one to two *seers*, salt one *seer*, white wine vinegar four *seers* (or bottles). The ginger, garlic, and onions are to be peeled, and together with the *chillies* are to be cut into thin slices previously to being pounded; the mustard seed to be washed and dried, then gently bruised and winnowed; the raisins to be washed and freed from the stones; the sugar to be made into a thick syrup; the mangoes to be picked of their rinds, cut into thin slices (some boil them in three bottles of the vinegar, adding the fourth when mixing them up with

the other ingredients) and pounded; the remaining articles are to be separately pounded, and then the whole is to be incorporated, put into a stone jar, well closed, and placed in the sun for a month or two. If put into a glass bottle, it is occasionally to be put out in the sun. It will keep good for years.

2. Love-apple *Chutnee*: Take of love-apple (*solanum lycopersicum*, *Lin.*) a large platefull, the rinds and seeds to be rejected, and only the pulp used; dried salt-fish cut very fine (as if rasped), a piece about two inches square; six onions cut into thin longitudinal slices; eighteen green *chillies* chopped fine, dried tamarind two *pice* weight (or one ounce), mashed up in about three or four ounces of water (stones and fibres to be rejected); salt a tea-spoonful, *ghee* or butter five *pice* weight (or two ounces and a half). First put the *ghee* into a tinned copper vessel placed on the fire, when it is melted add the onions, and as the latter begin to assume a reddish hue add the *chillies*, stirring them well for five minutes; then add the salt fish, and continue stirring the whole: when the *ghee* has nearly evaporated add the love-apples, and stir it about for a good while; lastly, add the tamarind water and salt, and mix the composition well until it acquires a pretty dry consistence (like that of *brinjal-chutnee* or *sāmbāl*). This *chutnee* is only for immediate use, and will not keep above a day or two.

K'huttee Chutnee کھٹی چٹنی—dry *chillies*, salt, tamarind, onions, garlic, and *kotmeer*.

Boorānee بورانی—a kind of food consisting of the fruit of the egg plant (*byn-gun*) fried in sour milk.

Ch'hāch kee Kurree چھاچ کی کڑی—soak rice in water, pound it, mix it with *tyar*; add cold spices, and stir about till it acquires a thick consistence.

K'huttay Ch'hāch kee Kurree کھٹی چھاچ کی کڑی—add tamarind to melted *ghee*, one or two kinds of *dāl* flour,

as that of *chunna* or *toowur*, and the cold spices as in the preceding.

Baysun kee Kurree بسن کي کڙي—mix three or four kinds of *dāl* flour with water, add tamarind and spices, &c. as in the preceding.

Unday kee Kurree انڊي کي کڙي—as *khuttay kurree*, with the addition of eggs previously fried in *ghee*.

Noor Quleea نور قلی or *Kurug* کورگ.

Rācetā رایتا—boil pumpkin in water; take *duhee*, break it up a little, mix with all the varieties of (cold) spices and mustard seed; and add the pumpkin. This is what is called *kuch-chā rācetā*; if *bugar* be given it becomes *pukka rācetā*.

Chār چار or *moloogoo-tunny* Tam., lit. pepper-water (corrupted into *mullikatawny*).

VI. MUSICAL BANDS-AND INSTRUMENTS.

1 NUTWAY KA TAEFA نٹو بکا طایفہ .

This *tāefa* or band consists of male performers, commonly employed by great men, as kings, princes, and the nobility, to attend them when they promenade or take an airing. It consists of the following instruments :

Seetūr ستار—or a sort of guitar made of wood, without any holes on the board, and mounted with from five to seven steel wires, all of which are used in playing, and that with both hands. (Vide *Sūrungee*).

Moor-chung مورچنگ—or jew's harp.

Duff ڈف—which consists of a wooden dish or plate, covered with leather, and is about a foot (or somewhat less) in diameter.

Theekree تھیکری—consists of two pieces of wood, one held between the fore and middle finger, the other between the middle and ring finger of the left hand; while with

the thumb and middle finger of the right hand the ends of the sticks on the outside of the hand are made to strike against each other, producing the same sound as castanets.

2. KUNCHNEE KA TAEFA کُنچنی کا طائفہ .

This band is employed by princes and the nobility on feast days, &c. All the instruments are played upon by men, except the fifth, which are worn by women, who dance and sing; and their number is never less than three, nor more than five. The instruments are as follows:

Poonggee پونگی—or drone, consisting of a dried pumpkin (*cucurbita lagenaria*, *Willd.*), with a single or double bamboo tube attached to it, having eight holes, and played upon as a flageolet. The tone is altered to a higher or lower pitch by stopping the holes with wax, or by means of the fingers; in the former case occasioning a momentary pause.

Meerdung مردنگ or *Nurgū*—a kind of long drum, differing from the common *dhol* (or drum) in being much longer, and broader in the centre than at either end.

Jhānjh جہانجھ or *Munjeera* منجیرا—consists of two small brass cups tied together with a string, and played upon by striking one against the other.

Ghugree گھگری—resembling the rings used by *tappal* or *dawk*-men and bearers on their sticks. They are fitted on the right thumb, are made thick and hollow, containing shots, which by shaking produce a rattling sound. If large, only one is used; if small, two.

Ghoongroo گھنگرو—consists of numerous small brass jingling bells or hollow balls fastened to a string, which is twisted round both the ankles of female dancers.

Sārung سارنگ or *Sārungee* سارنگی, also called *Tumboorā* تنبورا—much resembling the *sectār*, with this difference, that although it has seven strings only one is

played upon, and that with the right hand, the left not being used at all; and there are holes on the board.

3. **BAJA KA TĀEFA** باجا کا ٹایفہ .

This band, commonly called *bājā-bujuntur*, is an indispensable one at weddings: no marriage can take place without it; the poorest are obliged to engage it. It consists of the following instruments:

D'hōl ڈھول—or drum, one foot two inches long, and eight inches in diameter.

Shuhnāee شہنائی—two of different kinds are invariably used together; the first, without finger holes, two feet long and half an inch in diameter at the upper part of the tube, and four inches below, producing one tone, and serving as a bass; while the other, a foot and a half long, three-quarters of an inch in diameter above, and four inches and a half below, with holes, is played upon like a clarionet.

Bānkā بانکا—a kind of trumpet made of brass.

Qurnā قرنا—a kind of French horn, made of brass.

Jhānjh جھانجھ or *Munjeera* منجیرا—as beforementioned.

The preceding are the principal *tāefas* (or bands); but there are others which have different appellations, though the performers make use of some of the abovementioned instruments; such as

Bhānd ka Tāefa بہاند کا ٹایفہ—or mimic's band, which consists of men dancing (in women's clothes), clapping their hands, and several making an uniform sound as a bass, while others sing. The only instrument they use is a *dholuk* ڈھولک or small drum, sometimes adding the *munjeera*.

Bhugteon ka Tāefa بھگتیون کا ٹایفہ—as used by *bhāgōte* (or stage actors). They use the *meerdung* or *nurgā*, the *sārungee* or *tumboora*, and the *munjeerā*.

Quwāl قوال—a set of male musicians, who sit, sing, and play on the *sārungee* or *tumboora* or *dholuk*.

Domneeān دومیان or *Meerūshneeān* میراشنیان—females who only sing in presence of women, and play, sitting, upon the *dholuk* and *munjeerā*. They only use one *dholuk*, while the *munjeerā* may be increased to four in number. They receive a rupee a piece for their performances. They are of a particular caste, and follow that profession from generation to generation. This band is likewise termed *mooshūta ka tāefa* مشاط کا ٹایفہ .

Hijron ka Tāefa ہجرون کا ٹایفہ—or band of eunuchs. A set of eunuchs dance and sing, playing on the *dholuk* and *munjeerā*.

Sunnāna ka Tāefa سنانہ کا ٹایفہ—or seraglio-band. Men personifying women dance and sing, playing on the *meerdung*, or *dholuk* and *munjeerā*.

Lowndon ka Tāefa لونڈون کا ٹایفہ—handsome boys (sometimes of respectable people) dressed up in women's clothes, whom they personate, and from whom they are with difficulty distinguished, dance and sing, while male performers play on the *meerdung*, *nurgā* or *dholuk*, and *sūrungee*, *tumboora* and *munjeerā*.

Arbūnee عربانی—or men who sing and play on the *duff* and *surōde*, or on the *rubāb* and *duff* or *dāirā*.

A LIST OF MUSICAL INSTRUMENTS FROM THE KEETAB-E-MOOSUQEE کتاب موسیقی .

WIND INSTRUMENTS.

Zufeeree زفیری .

Puttee پتی—a leaf of the *cholum* (*holcus saccharatus*, *Lin.*) held between the lips and sounded.

Moorchung مورچنگ—or jew's harp.

Shuhnāee شهنای—a kind of clarionet, a cubit long, and having a leaf mouth-piece, vulgarly called *soornāee* سرنای

Soor سر—a bass or drone to the *shuhnāee*.

Algoza الغوزة—a small flageolet, a span long.

Nāgaysur ناگيسر.

Poonggee پونگي—of this there are two varieties, one made of leather, and sometimes accompanies the *kunchnee ka tāefa*; the other of pumpkin, usually played upon by jugglers and snake dancers, &c.

Qurnā قرنا—a straight or curved horn, twelve feet long. (Vide *bājā ka tāeefa*).

Toorree توري or *Toortooree* تورتوري—commonly denominated by Europeans *collery horn*, consists of three pieces fixed into one another, of a semicircular shape.

Bānkā بانكا—as the preceding one, but the upper piece turned from the performer, forming it into the shape of the letter S.

Bāns-lee بانسلي—or flute.

Sunkh سنكه—or conchshell. It is frequently used by devotees; also as an accompaniment to the *tumkee*. Sometimes they play trios and quartettos on the shells alone.

Nursingā نرسنگا—a sort of horn.

DRUMS, GUITARS, CYMBALS, CASTANETS, &c. &c.

Chitkee چٹکي—or snapping the fingers.

Tālee تالي—or clapping the hands.

Khunjuree خنجري—a sort of small tambourin, played upon with the fingers.

Duff دف or *Duffrā* دفرا—or tambour de basque; “tympanum,” according to Gentius, *Sadi Rosar. Polit. p. 303*. A sort of bass tambourin played upon with a stick.

Dāeerā دايرا—the largest variety of tambourin, being from a foot and a half to two feet in diameter, played upon with a stick.

Dhōl دھول—a larger drum than the following, both sides covered with leather, and played upon with the hands.

D'holuk ڈھولک or *Dholkee* ڈھولکی—smaller than the preceding, and only one side covered with leather.

Meerdung مردنگ—the kind of drum which is an accompaniment to the *kuncheeān ka tāefa*, q. v.

Pukhāwuj پکھاوج—a kind of drum, a timbrel.

Tubla طبلة—a couple of drums, played upon at the same time, one with each hand.

Nurgā نرغا .

Nuqāra نقارة—or a kettledrum.

Ghurreeāl گھڑیال—a plate of brass for beating time.

Tukkoray تکوری or *Zayrbum* زیربوم—or small kettledrums; one is called *zayr*, the other *bum*.

Dunkā دنکا—or a bass kettle drum, middle size, between the *nuqāra* and *tukkoray*.

Tāsa طاسه or *Tasha Mursā* مرنا طاشه—a drum of a semicircular shape, played upon with two sticks, and invariably accompanied by the next (*mursā*).

Mursā مرنا—a drum like a *d'hōl*, covered at both ends with leather, but played upon only on one side with a stick.

Tubūl تبل—an enormously large variety of drum, used in the field of battle.

Tumkee تمکی—a small circular brass plate, played on by striking it with a piece of wood, having a knob at the end.

Dhubboos دھبوس—consists of a rod of iron about a foot long, with a knob at one end and a sharp point at the other, having from fifty to a hundred hollow rings, which when shook rattle against one another: used by *suqcers*, who wield it about, striking their abdomen of a sudden with the sharp point.

G'hurrā گھڑا—or empty earthen vessels, or water-pots, played upon with the hand.

ستار or *Yek Tāra* یک تارا—when with one steel wire, called by the latter name: sometimes it has nine or

eleven steel wires; but generally three, whence its name, from سه three, and تار string.

Tumboora طنبورہ—a sort of *sectār* (guitar), having catgut strings instead of wire.

Sārung سارنگ or *Sārungee* سارنگی—a musical instrument like a fiddle, played upon with a bow.

Rubāb رباب—a kind of violin, a rebeck.

Been بین or *Vina*—a sort of *sectār*, but having two dried hollow pumpkins (*cucurbita melopépo*, *Willd.*) fixed to the end of it, with five or seven steel strings; described by Sir Wm. Jones in the *Asiat. Res.*

Keenggree کینگری—as the preceding, but having three or four pumpkins, and only two steel strings; generally used by Hindoos.

Qānoon—a species of dulcimer, or harp.

Urgunoon ارغنون—a kind of organ.

Rāgnālā رانگ مالا.

Chukārā چکارا—a kind of violin.

Thālee تھالی—a flat earthen dish, on which they rub and rattle a stick with both hands.

Theekree تھیکری—two bits of sticks or fragments of earthen vessels used as castanets.

Doroo دورو—a small double-headed hand drum.

Surod سرود—a kind of guitar (or *sectār*), having catgut or silk strings.

Dupprā ڈپرا.

Munjeera منجیرا or *Jhānjh* جھانجھ—a kind of small cymbals in the shape of cups, struck against each other, and accompanying most bands.

Tāl تال—cymbals used by devotees, and frequently an accompaniment to the *tāefas*.

Ghugree گھگری—one or two hollow rings with pebbles in them, worn on one or both thumbs, and rattled.

Ghoonghroo گھنگھرو—little bells fastened to a string, which is

wound round the wrists and ankles, and which jingle at every motion of the limbs.

ساز *Sāz*

Seekhān سیخان—a piece of iron about a cubit long, with which *fugeers* pierce their necks and cheeks.

An Arab musical instrument, used by the Arabians who frequent the Malabar coast.

VII. BAZEE بازی or GAMES.

1. *Shutrunj* شطرنج—or chess.
2. *Chowsur* چوسر or *Tukhta-e-Nurd* تختة نرد—as *pucheesee*, but using *pāsa* (or dice) instead of cowries. The dice are four or six-sided, four inches long and half an inch thick on every side, and are thrown by the hand, not from boxes, and fall lengthways.
3. *Chowpur* چوپڑ—as the preceding, differing merely in the form of the game.
4. *Geeān-chowsur* گیان چوسر.
5. *Gunjeefū* گنجفہ or *Tūs*—or cards.
6. *Pucheesee* پچیسپی— This game is the most popular and celebrated in India (next to chess).*

* It is thus played; the board consists of four rectangles, with their narrow sides so placed as to form a square in the centre (as shewn in plate vii. fig. 2.) Each rectangle is divided into twenty-four small squares, consisting of three rows of eight squares each. It is usually played by four persons, each of whom is furnished with four ivory or wooden cones (called *got* or *gotee*) of a peculiar colour for distinction, and takes his station opposite one of the rectangles. His pieces (or *gotee*) start one by one from the middle row of his own rectangle, beginning at the division next to the large central space. They thence proceed all round the outside rows of the board, passing, of course, through those of the adversaries' rectangles, travelling from right to left (i. e. contrary to the sun) until they get back to the central row from which they started. Any piece is liable, however, to be taken up and thrown back to the beginning, as in backgammon, by any of the adversaries' pieces happening to fall upon its square; except in the case of the twelve privileged squares, which are marked with a cross (see plate); in that case the overtaking piece cannot move from its position. Their motion is determined by the throwing of six or seven cowries (i. e. shells) as dice, which count according as the apertures fall uppermost or not; one aperture up, counts 10; two, 2; three, 3; four, 4; five, 25; six, 30; seven, 12; and if none be turned up, it counts 6. A throw of 25 or 30 gives an additional move of 1. At the last step the

7. *Āthā Chumuk* اثنا چمک.
8. *Tāq-joost* طاقت جفت—or the game of odd or even.
9. *Nukk'hā-moot'h* نکه موته or *B'hur-moot'h* بهر موته—somewhat like odd or even.
10. *Chitput* چیتپت—or wrestling.
11. *Lyay* لئی
12. *Chow-gān* چوگان—a game resembling cricket (or tennis), but played on horseback.
13. *Mudrungum* مدرنگم—like *mogol puttān* (four tigers and sixteen sheep).
14. *Pāsāy* پاسی—or dice of a square and oblong shape, numbered much in the same way as the European dice.
15. *Mogol Putt'hān* معل پتھان—played like the game of draughts on a diagram sketched on the ground, or on a board or paper, using sixteen cowries or gravel, pebbles, &c. on each side for men.
16. *Mogdur* موگدر—they frequently make use of violent exercise within doors, with dumb-bells or heavy pieces of wood, not unlike the club of Hercules, weighing from eight to twenty pounds, which they whirl about the head so as to open the chest and strengthen the arms, which may account for their being excellent swordsmen. They stretch themselves at full length upon their hands and feet, kissing the ground hundreds of times, and and nearly touching it with the chest, but without suf-

throw must amount exactly to one more than the number of squares left to enable the piece to go into the central space; that is, as we would say, off the board. If it happen to stop on the last square, therefore, it cannot get off until you throw a 25 or 30. The players throw in turns, and each goes on until he throws a 2, 3, or 4, when he loses the lead. If the same number be thrown three successively, it does not count. The game is generally played with six cowries, making the highest throw 25 (the six apertures up then counting 12), hence it is termed *puchesse* (from *puchees*, 25), and the board used is a carpet, ornamented and marked with different colours of cloth sewed on it. It is sometimes played by two persons, each taking the two opposite rectangles with eight pieces, and playing them all from the rectangle next to him the game continues till three of the players get out. They never play for money.

fering the body to come in contact with it; which occasions a great exertion to the whole frame. This is called *Dund*.

Among the respectable classes, Nos. 1, 2, 3, 4, 5, 6, 11, and 16 above are much played; among the vulgar, Nos. 8, 9, 10, and 13; among the children of the former, Nos. 12, 13, and 14; and among the children of the latter, Nos. 6, 7, 9, and 15.

VIII. لڑکيو نڪي ڪهيل CHILDREN'S PLAYS.

Ānk'h-moochānee آنڪه مچائي—or blindman's buff.

Tālum-tolā ٿالم ٽولا.

Bāgh-bukree باگه بڪري lit. Tiger and sheep; Second var. 3 *baghs* (tigers), and 13 *bukrees* (sheep).

Cheel jhuptā چيل جهپٽا—not unlike our “rules of contrary.” If a person raise his hands at the call of the word *Guddā p'hurpur* (when he should not do so), he is most immoderately tickled by all the party.

Undhlā bādshāh اندهلا بادشاه—lit. the blind king.

Gillee dundoo گلي ڏنڏو—the game of tip-cat. *Gillee* is the short stick, which is struck by the longer one called *dunda*.

Jhūr bāndrā جهور بانڊرا—(lit. the tree-monkey; so called from the circumstance of one being mounted on a tree.) or *Dab-dubolee* ڊاب ڏبولي.

Bhooroo ck'hub-ja بهرو چهب جا or *Ek tārā* or *Do tārā* يڪ تارا يا دو تارا—something like blindman's buff.

Gulgul kooppay گلگل ڪي or *Kooppay-māee* ڪي ماي .

Ageel-jhup اگيل جهپ—or marbles; a second var. called *Ekpurree subsurree* consists of chucking a number of marbles into a hole.

Goleeān گوليان—or marbles, played into two holes, the player

winning a *pice* or two each time his ball strikes another ball or enters the hole.

Ekkul khwājay اکل خواجه—also played with marbles and two holes, the player counting one each time his ball strikes another ball or goes into a hole; and whoever first counts ten is the winner. The loser is punished in various ways.

Sut k'hooddee ست کھڈی .

Lōn-pāt لون پات .

Hooodoo or Kubuddee حرڈو۔ کبڈی *Torā* or *P'hullā* تورا۔ پہلا
—a game among boys, who divide themselves into two parties, one of which takes its station on one side of a line or ridge called *pala* پالا made on the ground, and the other on the other. One boy, shouting “*Kubuddee kubuddee*,” passes this line, and endeavours to touch one of those on the opposite side. If he be able to do this, and to return to his own party, the boy that was so touched is supposed to be slain; that is, he retires from the game. But if the boy who made the assault be seized and unable to return, he dies, or retires in the same manner. The assault is thus made from the two sides alternately, and that party is victorious of which some remain after all their opponents are slain.

Thikkree-mār مار تھکری—throwing a *thikkree* (or a fragment of an earthen vessel) so as to glide along the surface of the water.

Boojha-boojhee بوجھا بوجھی—one's eyes are bound up, and he is desired to guess who it was that touched him, and is not unbound till he does guess.

Took'hay تکھی .

Ghoom گھوم—a stick buried in the earth to which a string is previously fastened, and by holding which they run in a circle.

Boontee or *Chundoo* چنڈو - بونٹی - 2 var. 1st. *Oorān Chundoo* ازان چنڈو—a cap is thrown up, and whoever gets it pelts the others with it, and they run away. 2d. *Bumā Chundoo* بما چنڈو—a stone is set up against a wall, at which a *chundoo* (or cap) is aimed by each three times; whoever succeeds in throwing it down takes it up and pelts it at the others.

Luttoo لٹو—or tops.

Chukkree or *Chukkee* چکری - چکی—a bandalore; a small reel with a cord fixed to its centre, which winds and unwinds itself alternately by the motion of the hand.

Qūzee moollā ملا قاضي.

Kān chittee or *Suwāree* سوارے - کان چٹی—or holding by the ears, while the adversary strikes a piece of wood supported on two stones and attempts to throw it down.

P'hissul-bundā پھسل بندہ—sliding down the smooth banks of a *tank* or river, a sloping stone, or hill.

Ooree mārṇā اری مارنا—jumping from a height into a *tank*, well, or river.

Puttung Oorāna اوڑانا پتنگ—lit. Flying kites; which latter comprise three varieties. 1. *Kun-kowā* کن کوا in raising which they use silk line. Mrs. M. H. Ali justly observes, vol. ii., p. 14, “they fly kites at all ages. I have seen men in years, even, engaged in this amusement, alike unconscious that they are wasting time, or employing it in pursuits fitted only for children. They are flown from the flat roofs of the houses,” (by the lower orders more frequently from a plain or common, or, in fact, from any place) “where it is common with the men to take their seat at sunset. They are much amused by a contest with kites, which is carried on in the following manner. The neighbouring gentlemen, having provided themselves with (silk) lines previously rubbed with paste and

covered with pounded glass" (mixed up with any glutinous substance, generally the juice of the pulp of the small aloe plant, aloe perfoliata, *Vera. Lia.*) "raise their kites, which, when brought in contact with each other by a current of air, the topmost string cuts through the under one" (usually the reverse in the hands of an adept in the art, as I know from personal experience), "when down falls the kite, to the evident amusement of the idlers in the streets or roadways, who with shouts and hurrahs seek to gain possession of the toy, with as much avidity as if it were a prize of the greatest value: however, from the numerous competitors, and their great zeal to obtain possession of it, it is usually torn to pieces. Much skill is shewn in the endeavours of each party to keep his string uppermost, by which he is enabled to cut that of his adversary's kite." 2. *Tookkul* تکل—is raised by means of a thin string, and resembles (except in shape) the European kite. 3. *Puttung* or *chung* پتنگ یا چنگ is a large square kite, four feet by five, bent back by thin rattan stays, which produce pleasing sounds, not unlike that of the Æolian harp; it can only be flown in very windy weather, when it sometimes requires more than one person to hold it. It is raised by means of a thin rope instead of twine, and sometimes flown at night, with a lantern fastened to its long tail.

Gop'hin گوپهن—or sling.

G'hirkā گهرکا—a little pole fixed in the ground with another across resting on a pivot; a boy sitting at each end, with his feet touching the ground, whirls round, whereon it makes a creaking noise.

Guddhā guddhee گدها گدهی—lit. jack and jenny-ass.

IX. ATUSHBĀZEE آتش بازی OR FIREWORKS.

These in the East are superb. They are of various forms, re-

presenting animate and inanimate things; such as trees, tigers, elephants, men, sea-fights, eclipses of the sun and moon, &c.

Putakhā پٹاخا—or crackers.

Ch'hooch'hoondree چھوچھو ندری—a sort of squib held in the hand.

Mahtab مہتاب—or blue lights. 2d. var. *Nuktee Mahtab* نکتی مہتاب.

Goolrayz گلریز or *Kurrayla* کریلا—or matches, with or without stars.

Ahunee Nulla اہنی نلا or *Bhooeen Nulla* بھوین نلا—or Roman candle, made of iron, buffalo-horn, or bamboo, placed on the ground. 2d. var. *Dum Nulla* دم نلا—ditto, but with occasional globes of bright light bursting up.

Huth'-nulla ہتھ نلا—ditto, but small, held in the hand. 2d.

Phool-jhurree or *Phukna* پھولجھری یا پھکنا—ditto, with flowers.

Tara Mundul تارا منڈل—like the *Dumnulla*, but ever and anon stars burst up of a sudden.

Huwāee حوائی or *Bān* بان—the common rocket.

Holuqqay حلقی—or rockets with stars.

Hinggun ہنگن—a rocket with a small staff.

Nurree نری—rockets without staffs, which run on the ground.

Chukkur-ban چکر بان 1. *Asmanee Ch*: اسمانی چکر بان—a piece of bamboo placed horizontally on another fixed in the ground, or held in the hand and whirls round on a pivot. 2d. var. *Bhooeen Ch*: بھوین چکر بان—is placed on the ground, and whirls round first to the right and then to the left alternately.

Gotta-khōr غوط خور—or diver; so called, because, being lighted, it is thrown into water (river or tank) when it dives, and every now and then shows itself above water.

Undā انڈا—lit. an egg; so called because the composition of the following is put into an egg-shell.

Ānār انار—lit. a pomegranate; or *Toobree* توبری flower-pots.

Totā توتا—or a straight squib. 2d. *Jungee Totā* جنگي توتا or a bent (serpentine) squib.

Gujga گجگا or *Mayndhul* مینڈھل—a fruit (*Guilandina bonduccella*, *Lin.*) so called, filled with composition; when lighted it is thrown amidst the crowd. It bursts with an explosion.

Nāriel ناریل—*lit.* cocoa-nut; or *Kuweet* کویت—*lit.* wood-apple; so called from the shells of these fruits being filled with the powder. They burst with the report of a gun.

Bich-ch'hoo بچھو—*lit.* Scorpion.

Kāntā کانتا—a large hollow species of thorn filled with powder and exploded. 2d. var. *Hāthee Kāntā* ہاتھی کانتا—a larger thorn. If a stick be fastened to it it ascends in the air: otherwise it remains on the ground.

Sowkunā kee joree سوکناکی جوڑی—*lit.* rival wives. Two tubes like those of rockets fastened together, which strike each other alternately on the ground.

Dhān دھان—or rice husks filled with powder, with a small staff attached to them.

Erundee ارندی—or the shell of castor-oil seed, filled with the powder.

Ungoor kā mundwā انگور کا منڈوا—in imitation of clusters of grapes hanging from a shed.

Shoala شعلہ .

Asman kay Kuweet آسمان کی کویت .

Bhoocen champa بھوین چمپا .

Besides these there are many others such as those already alluded to, formed in imitation of natural objects, of which it has not been thought necessary to give any particular description.

GLOSSARY.

A.

Aba عبا—a cloak or habit worn by dervises, &c., very loose and open in front, not unlike a boat-cloak.

Abeer عبير—a grateful perfumed powder. The simplest, and what is most generally used, is composed of rice flour, or the powder of the bark of the mango tree (*mangifera indica*, *Lin.*) or of the *deodur* (*uvaria longifolia*, *Roxb.*) camphor, and aniseed. A superior kind is prepared with powdered sandalwood or *uggur* (wood aloes), *kuchoor* (*curcuma zerumbet*, *Roxb.*) or *ambi huldee* (*curcuma zedoaria*, *Willd.*), rose flowers, camphor, and civet cat perfume, pounded, sifted, and mixed. The dry powder is rubbed on the face or body, and sprinkled on clothes to scent them. Beejapore is famed for its *randu* or *abeer*.

Abjud اجد—the name of an arithmetical verse, the letters of which have different powers, from one to one thousand, as follows :

قشرت	سعفص	كلمن	حطي	هوز	اجد
400	100 200 300	80 20 60	20 80 20	10 50 50	500 500 500
		ضظخ	ثخذ		
		1000 800 900	700 500 600		

Ajwaenee اجوايني *ulgo uchwanee*—is prepared of the following ingredients, viz. *kalee mirch*, piper nigrum, *Lin.* (or black pepper); *pipplee*, piper longum, *Lin.* (or long pepper); *piplamore*, rad. piper long. *Lin.* piper dichotomum, *Rottl.* (root of the long pepper)

plant); *huldee*, curcuma longa, *Lin.* (or turmeric); *sont*, amomum zingiber, *Lin.* (or dry ginger); *luhsun*, allium sativum, *Lin.* (or garlic); *khoolinjān*, or *kooleejun*, alpinia galanga major, *Rottl.* (or greater galangal); *baee-burrung* (a kind of medicinal seed); *long*, eugenia caryophyllata, *Lin.* (or cloves); *ghōrbutch* or *attvussa* (or a kind of medicinal root); *khorasaneē ajwaeen*, hyosciamus niger, *Lin.* (or black henbane); *chooree ajwaeen*, cleome viscosa, *Lin.* (or viscid cleome), of each an equal weight; *ajwaeen*, sison ammi, *Lin.* (or Bishop's weed seed), a weight equal to all the above put together. These, reduced to a fine powder, is given mixed with warm water.

Amal-namu اعمال نامہ—from *amal* actions, and *namu* history, (God's) book of remembrance, in which all the good and evil deeds of men are written by the recording angels, *Keeramun* and *Katebeen*: the former, sitting on the right hand of Jehovah, notes down all the good actions; the latter, on the left hand, records the evil deeds.

Arfāt عرفات—a mountain near Mecca, from which, among other ceremonies, the pilgrims make a procession to the holy monument situated on another mountain at a little distance. It was on mount *Arafāt* where the Mohamets imagine Adam, conducted by the angel Gabriel, met Eve, after a separation of two hundred years, in consequence of their disobedience and banishment from Paradise, whence he carried her afterwards to Ceylon. Eastern writers make Adam of a prodigious size; the most moderate giving him the height of a tall palm-tree, whilst others say that his foot was seventy cubits long, and the rest of his body in proportion.

Ātā آتة—pounded wheat. When sifted it affords *myda* the finer part or wheaten flour, and *soojee* the coarser, q. v.
Azān اذان—or summons to prayer, proclaimed by the *mo-*

wazin (or crier) from the minarets or towers of the mosques. It is the same as the *tukbeer*, q. v. except omitting the sentence *qud qamut sulat*.

B.

Beera or *Beeree* (*pan kay*) پان کی بیڑا یا بیڑی—a parcel made up of betel leaf, &c. called *pansooparee*, q. v.

Bhung بھنگ—the name of an inebriating preparation, made with the leaves of the *ganja* or *dhung* (*cannabis sativa*, Willd. or hemp). It is in a liquid form, and chiefly drank by the Mohummudans and Mahrattas. The following is a recipe for the same.

Take of *siddhee* (hemp) leaves, washed in water, one *tola* (three drams), black pepper four *annas* weight (or forty-five grains), cloves, nutmeg, and mace, of each one *anna* (or eleven and one-fifth grains) weight: triturate the leaves and other ingredients with one *pao* (eight ounces) of water, milk, or the juice of water-melon seed, or cucumber seed, strain and drink the liquor. It is usually employed without the spices; the latter rendering it highly inebriating. It is a very intoxicating draught.

Bismilla بِسْمِ اللّٰهِ—or “In the name of God;” an ejaculation frequently used by Mohummudans, especially when going to commence any thing. At the beginning of the chapters of the *Qoran*, and indeed prefixed to almost every Arabic, Persian, or Turkish book, is the following line:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillah hirruhman nirruheem, “In the name of God, the merciful, the compassionate,” generally extending, either for ornament or mystery, the connecting stroke between م and س to an uncommon length.

Boza or *Boja* بوزا یا بوجا—is the name of a fermented liquor

obtained from a grain called *ragee* راجي, alias *mun-ruwee* منڑوي (*cynosurus corocanus*, *Lin.*), or *juwar*, alias *jaree* (*holcus saccharatus*, *Lin.*) great millet, fermented with *neem kay ch'hal* (bark of the margosa tree (*melia azadirachta*, *Lin.*), and further made intoxicating by the addition of *bichnag* بچناگ or poison root. It somewhat resembles country beer, and is chiefly used in the higher provinces of India.

Bundugee بندگي—a mode of salutation. Vide *Sulam*, in Gloss.
C.

Chiksa چکس—a perfumed powder, composed of a variety of odoriferous substances. The following is an elegant recipe for the same :

Take of *surson kay beej* سرسونگي بيج or *sinapis dichotoma*, *Roxb.* a kind of mustard seed ; or *kown-ar kay beej* کنوارگي بيج aloe perfoliata, *Lin.* or aloe plant seed ; or *bunnolay*, or *kupas kay beej* بنولي يا کپاس کي بيج *gossypium herbaceum*, *Lin.* or cotton seed ; of any one of these a quarter of a *seer* or eight ounces : of *gayhoon kay ata* گيھونگي آتا *triticum* *Lin.* or wheat flour ; or *chunnay ka ata* چنيگا آتا *cicer arienatum*, *Lin.* or powdered Bengal horse gram, of either a quarter of a *seer* or eight ounces : *maythee* ميٿي *trigonella fœnum græcum*, *Lin.* or fenugreek seed ; and *gheoonla* or *gewla* گهيونلا, of each a quarter of a *seer* or eight ounces : *ambee-huldee* ابي ھلدي *curcuma zedoaria*, *Roxb.* or turmeric-coloured zedoary, one-eighth of a *seer* or four ounces : *nagur-motha* ناگر موٽھا *cyperus juncifolius*, or *cyperus pertenuis*, *Roxb.* or rush-leaved cyperus, four *tolas* or one ounce and a half : *khush-khush* خشخيش *papaver somniferum*, *Lin.* or poppy seed ; *sundul* سندل *santalum album*, *Lin.* or sandal wood ; *sundul ka putta* سندلکا پٽا *folium santal. alb. Lin.* or sandal wood leaves, of each two *tolas* or six drams : *kuckoor* کچور *curcuma*

zerumbet, *Roxb.* or zerumbet zedoary; *putchapan* بالیگی; *bawunchean* بازنجیان; *balay kee jur* جر andropodon muricatum, *Kœnig.* or cusscuss root; *ubruk* ابرک or mica (erroneously called talc); *bag-nuk* or *nuckholay* باگنک یا نکھولی; *pu'hur kay phool*, پھول کی پھول lichen rotundatus, *Lin.* or rock lichen, of each one *tola* or three drams: *kasoor* کاسور laurus camphora, *Lin.* or camphor, quarter of a *tola* or forty-five grains: *sonf* سونف pimpinella anisum, *Lin.* or aniseed, half a *tola* or one dram and a half: *ood*, عود styrax benzoin or benzoin (vulgo benjamin); *eelachee* الاچی amomum cardamomum, *Lin.* or cardamoms; *long* لونگ eugenia caryophylla, *Lin.* or cloves; *darcheenee* دارچینی laurus cinnamomum, *Lin.* or cinnamon, of each a quarter of a *tola*, or forty-five grains; *jap'hul* چاہل myristica moschata, *Wood.* or nutmeg: *jowtree* جوتری myristica moschata, *Wood.* or mace, of each two *masha*, or thirty grains. The *maythee* is first to be toasted with any of the first three kinds of seed, then well dried, pounded and sifted, and mixed with the other ingredients, which are likewise to be previously reduced to a fine powder and sifted. In using this powder it is generally mixed up with *phool-ail ka tail* (or sweet scented oil), instead of water. The poorer classes of people, when many of the above substances are not procurable, prepare the *chiksa* with only a few of them.

Choorway چڑوی—paddy, (*i. e.* rice in the husk), well soaked in water, is dried in the sun; then toasted in an earthen pot till one or two begin to burst open, after which it is pounded in a wooden mortar and winnowed.

Chukkur چکر—a weapon, resembling a quoit in size and shape, used principally by the Sikhs, consisting of an iron ring with a sharp edge, which they throw with great dexterity, and usually carry several of them on the head, fastened to the hair.

Chukoleean alias *Sootreean* چکولیان یا ستریان—a dish consisting of wheat flour made into paste, formed into small cakes, and boiled in water together with meat, *gurm* and *t'hunda mussala*,* and salt.

Churus چرس—the exudation of the flowers of hemp collected with the dew, and prepared for use as an intoxicating drug. A man covers himself with a blanket and runs through a field of hemp early in the morning; the dew and gum of the plant naturally adhering to it, these are first scraped off, and the blanket afterwards washed and wrung. Both products are boiled together, and an electuary formed. The quantity of five grains, placed above the *goorakoo* (q. v.) and smoked, proves speedily intoxicating.

Circumcision—The operation, as practised by natives in India, is performed in the following manner: a bit of stick is used as a probe, and carried round and round between the glans and prepuce, to ascertain that no unnatural adhesions exist, and to ascertain the exact extent of the frænum; then the foreskin is drawn forwards, and a pair of forceps, consisting of a couple of pieces of split bamboos (five or six inches long and a quarter of an inch thick), tied firmly together at one end with a string to the extent of an inch, applied from above in an oblique direction, so as to exclude about one inch and a half of the prepuce above and three-quarters of an inch below: the forceps severely grasping it, occasions a considerable degree of pain; but this state of suffering does not continue long, since the next thing to be done

* *Gurm mussala* گرم مصالح or warm spices, includes pepper, cloves, mace, cinnamon, cardamoms, *shah zeera* (cuminum cyminum, *Var.*), and *cuab cheenee*, cubeb; *Thunda mussala* ٹھنڈا مصالح—or cold spices, comprises chillies, onions, garlic, ginger, turmeric, coriander and cummin seed, tamarind, &c.

is the removal, which is executed by one stroke of the razor (drawn directly downwards). The hæmorrhage which follows is inconsiderable, and readily stopped by the application of burnt rags or ashes; over this is put a pledget, with an ointment prepared of *dammer* (or country rosin) and gingilie oil. (Ol. Sesam. Oriental.) I have seen adults undergoing this operation for phymosis, who were required by the native practitioners to confine themselves to their beds for ten or fifteen days. The applications to the wounds in these cases were various. The most common practice was to fumigate the wound daily with the smoke of benjamin, and apply the ashes of burnt rags, which were sometimes kept on for three days. I found the wound heal much more kindly and rapidly by our common dressings of white ointment or Turner's cerate.

D.

Dæe دای—there are four kinds of *Dæes*, viz. 1. *Dæe junnaee*, a midwife; commonly called simply *Dæe*. 2. *Dæe doodh-pillæe*, a wet-nurse; commonly denominated by the familiar term *Anna*. 3. *Dæe k'hillæe*, a dry nurse, or a nursery maid; commonly called *Ch'ho-ch'ho*. 4. *Dæe asseel*, a maid servant, or a lady's maid; commonly called merely *Asseel* or *Mama*. A midwife generally receives as her fee for attending upon a woman at her lying-in, from the nobility, jewels to the value of twenty or twenty-five rupees; a suit of clothes, consisting of a *lungga*, a *saree*, and a *cholee*, or an *eezar*, a *peshwaz*, an *unggeean*, a *koortee*, a *doputta*, and about ten or twelve rupees in money: from the middling classes, a *saree*, a *cholee*, and five or ten rupees: and from the poorer classes, one and a quarter to two and a half rupees, and sometimes a *cholee* in addition; or, in addition to a rupee, her lap is filled with *pansooparee*, as a trifling recompense in return for, and emblematic of, her

having filled the mother's lap with the infant. Another statement, more especially applicable to a particular part of the country (Hydrabad). 1. Nobility :—A suit of clothes, value from twenty-five to one hundred rupees; cash, fifty to one hundred rupees; jewels, one to one hundred rupees worth, with sometimes a pension of ten or twelve rupees per mensem for life. Her salary, during the period of suckling, is from four to ten rupees per month, exclusive of food, which among the great is very sumptuous, that is, so long as the infant enjoys good health; the moment, however, it becomes ill, they get displeased with her, and make her live as low, comparatively, as she lived high before; a change which is very little relished. They are very particular in the choice of a *wet nurse*: they take none but a respectable woman of their own caste, and one who is married; for they suppose the child to acquire the temper and disposition of the nurse. She has three meals a day, which, though constituting part of the dinner cooked for the family, costs from seven to ten rupees per month extra. She moreover receives presents at different feasts, such as at the two great ones, viz. *Eed-ool-fitr* and *Buqr-eed*; and at the minor ones of *Akhree char shoomba* and *Shub-e-burat*, as well as at the anniversary of the child's birth, and at his marriage. The present consists of four or five rupees, with or without victuals, a *saree* and a *cholee*, to the value of four or five rupees. 2. Middling class :—Salary, six or seven rupees per mensem; plenty of the daily food of the family. On dismissing her, a suit of clothes of from ten to twenty rupees, and in cash eight or ten rupees: no ornaments. 3. Poorer orders, have also nurses from among people of the lowest caste. Moosulman children are generally suckled till they are two years and a half old, which, agreeably to the *Shurra*, is the period within which the wet

nurse is considered as the child's foster-mother. (Vide p. 145.) If a child suck another woman during that time, she is not his foster mother. It is not unusual to see children of three and four years hanging about their mother's breasts. The females among the nobility scarcely ever suckle their own offspring, but employ a nurse, for they consider it weakening, and detrimental to the beauty of their form. The diet which is considered wholesome for the wet-nurse consists in the following: *polao*, *birreecanee*, fish, *khoorfuy ka bhajee* (portulaca oleracea, *Lin.* or purslane), *ambotee kay bhajee* (oxalis corniculata, *Lin.* or yellow wood sorrel), *puluk kay bhajee* (or spinage), *choukay kee bhajee* (rumex vesicarius, *Lin.* or country sorrel), and cabbage. Those which are considered unwholesome, and to be refrained from, are the following: *bygun* (solanum melongena, *Lin.* brinjal or egg plant), *ambaree kee bhajee* (hibiscus cannabinus, *Lin.* or ozeille, erroneously called in Bengal sorrel), *maat kay bhajee*, or *sada noteeu* (amaranthus tristis, *Lin.*), *kurayla* (momordica charantia, *Lin.*), *maythee kee bhajee* (trigonella fœnum græcum, *Lin.* or fenugreek greens). None of the *dals* (or peas) are good except *moong* (phaseolus radiatus, *Lin.* phaseolus aureus, *Roxb.* green gram, or rayed kidney bean), and cooling articles, such as cucumbers, carrots, turnips, and potatoes.

Dal دال—a round flat ornament, of the size and shape of a crown piece, made of stone, bone, or mother-of-pearl, worn by *fugeers* round the right ankle, suspended by means of silk thread, which is passed through a couple of holes. The ornament itself hangs immediately below the outer ankle-bone.

Domneean دومنیاں—the females of a low caste of Moosulmans called *dom* دوم, who sing and play in the company of females only. The instruments they play on are the

dhōl (or a kind of drum), and *munjeeraj* (or a kind of cymbals).

Dozanoo bythna دوزانو بیٿنا—*lit.* sitting on two knees, or kneeling; it is different, however, from the European mode of kneeling: they rest the body, or sit upon the left foot placed horizontally with the sole turned upwards, while the right foot is placed perpendicularly, with the great toe touching the ground and heel up, the hands resting on the thighs. In repeating prayers in this position, the eyes are directed to the region of the heart. I may observe, that the right foot is never moved from its original position, while the left is altered to the vertical in the act of making *sijdah* (or touching the ground with the forehead), and placed again in its horizontal posture, when the person praying sits on the sole of it.

Dumree دمری—a small copper coin current in the Carnatic, four of which go to a *pice*.

Dur-gah درگاہ—a tomb or shrine. There are two noted ones of this kind near and at Mangalore. The first is situated at the village of Cuddry (two miles off), and called *Sheikh Furreed ka Durgah*. It consists of a hole in the centre of the side of a perpendicular rock composed of laterite, which is said to lead to a considerable distance (they say all the way to Hydrabad, 450 miles). The opening is square, about six feet above the ground, ascended by a flight of stone steps rudely constructed, and just large enough to allow of a person to crawl in. The cavern is very dark, and no one knows the exact size of it, as none dare venture in. Adjoining is a chasm in the rock, and of inconsiderable size, which at its entrance has been built up with stone, and an opening left for people to creep in by as in the other; but this is found open within (or exposed to the air) after it is once entered. Tradition states that, about one hundred years

ago (this being A. D. 1832), there was a peer named *Sheikh Furreed*, who likewise made another similar *chilla* (i. e. neither speaking, eating, nor drinking for forty days, but worshipping God and living retired from the world) in Hindoostan. He resided at Cuddry for twelve years, during which time he used to observe *chillas*, remaining for forty days together in the cavern, seeing and speaking to nobody, eating and drinking nothing; after the forty days were over, he was wont to come out for four or five days, but partake of no other food but the leaves of a plant (since named after him), *furreed-bootee* (the latter word signifying a medicinal herb), a sort of shrub which grows wild in the surrounding jungles, and has a sweetish taste: he drank water, spoke during these days, said prayers in an adjoining stone building, and then retired again to this cavern to perform another forty days *chilla*, and so on. At the end of twelve years he disappeared, and it is said, this being the road to Mecca, that he set out for that town by this subterraneous route, and has never been heard of since. Moosulmans resort hither occasionally, and on Fridays (their sabbath) cook victuals, and having offered *futeeha* over them while burning incense in his name, distribute them among the *fuqeers* resident there, as well as those who have accompanied them. If a *durgah* be situated in a place where no food can be dressed (from want of materials or otherwise), they take sweetmeats with them, which they substitute in its stead. This *durgah* is in the charge of a *fuqeer*, who receives (or rather helps himself to) the offerings that are made by visitors, and which are placed at the entrance of the cave. When he dies (the office not being hereditary) another is appointed, the one best qualified from his known piety and zeal. The committee for electing a successor consists of the four principal *mukkanwalay*

(peers), residing at the four principal *mukkans* (or houses of peers), spiritual guides (so called) at Mangalore, and six or ten of their *mooreeds* (or disciples). On such occasions numerous *fugeers* are likewise present. The four peers having come to an unanimous conclusion, appoint either one of their disciples, or the son of the deceased, if he be found duly qualified. In the days of the Sooltan (Tippoo), the individual in charge of this *durgah* used to receive (by order of the Sooltan) rupees corresponding to the number of masts of the vessels that entered the roads or harbour; for every ship three rupees, *pattamars*, &c. two rupees, *munjee*, &c. one rupee: this rule has been abolished since the place has fallen into the hands of the British. Here is likewise a pagoda (or Hindoo place of worship) where a grand annual festival takes place, on which occasion an immense concourse of people assemble.

The second *durgah* is situated at Mangalore, on the banks of the river, and consists of a large long tomb with minarets at each extremity. *Low Lungur Shah* (a *fugeer*) is buried here, whose name it bears. Lamps are burned here every night, and it is chiefly visited by Malabars (a Hindoo caste), but also by Moosulmans and other Hindoos. Most Hindoos, however, frequent *Sheikh Furreed's durgah*. These *durgahs* are resorted to when people are desirous of being freed from any distemper, misfortune, &c. If the individual who is enshrined in the *durgah* have been wealthy, large dinners are provided, *fateeha* offered, and the food distributed to any who choose to partake of it; there being sometimes *kunchnee ka taefu* (bands of dancing girls) to entertain the guests. Among the great this takes place on every night of the year (and is never observed in the day time); but among the poorer classes of people, every Monday and Thursday, or once a week or month.

E.

Eed-gah or *Numaz-gah* عیدگاہ - نمازگاہ—*lit.* a place of festival or of prayer: a building generally situated without the walls of a town (often amidst gardens), erected on a platform or a pediment three or four feet above the level of the ground, and on an eminence, consisting of a square wall with two or more minarets, and having in the centre, on a level with the ground, three steps, which forms the *mimbur* منبر (or pulpit), from which the *khootba* خطبہ (or sermon) is read on particular occasions, or on particular feast days, such as those of *buqr-eed* and *rumzan kee eed*, which occupies from an hour and a half to two hours. It is said that the Prophet, in addressing the congregation, stood on the uppermost step; *Abu Bukur* (his successor) on the second; *Oomur* on the third or lowest; but *Oosman*, observing that at this rate we might descend to the bowels of the earth, fixed upon the middle as the one from which to deliver the sermon; since then it has continued so. This building is merely intended as a signal post for people to assemble at to hear the *khootba* read. A bamboo, or any other post, might answer the same purpose, but a brick building is usually preferred, as being more durable, and affording individuals an opportunity of handing down their names to posterity, by being at the expence of erecting them. It is by no means a sacred edifice.

Ehram احرام—putting on the pilgrim's habit when at a certain distance from Mecca. While they wear this mean habit they interdict themselves all worldly enjoyments, &c.

F.

Fanam—a small silver Madras coin, value about twopence.

Fateeha فاتحہ—the offering up of prayers to the Almighty for the remission of the sins and the acceptance into Heaven of the individual in whose name it is desired,

be he a saint or sinner, rich or poor, old or young. It consists in saying, "For such or such a one I offer this prayer;" then repeating the first chapter of the *Qoran*, which comprises the following short prayer: "Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment, Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray." It is called also the *fateeha* chapter, followed, when praying for the souls of the dead, by the hundred and eleventh chapter, termed *Qoolhoo-oollah*; which latter, if read thrice over, is considered equivalent to having read the whole *Qoran*; for all the blessings will be derived from the one as from the other. Sometimes merely these prayers are offered, at other times oblations are also made at the same time. Reading or performing *fateeha* over any kind of food previous to distribution, which is so commonly done, is not enjoined in the *Qoran*; consequently an innovation. *Fateehas* are of various kinds. (Vide Index.)

Fateeha, *Neeut khyr kee* نیت خیر کی فاتحہ—from *neeut* intention, and *khyr* good; i. e. *fateeha* offered in the name of the living, in contradistinction to other *fateehas*, which are performed for the dead.

Fateeha, *Suhnuk*, vulgo *Sanuk* صحنک فاتحہ—*sanuk* is the name of a small earthen pot, seven of which are used at this offering. They are filled with boiled rice, which is completely covered with *duhee* (or curds), sugar, and *ghee* (or clarified butter), and sweetened (not acidified), *moong* (*phaseolus radiatus*, *Lin.*) or *chunnay kay dal* (*cicer arienatum*, *Lin.*) and *fateeha* being offered over them in *Beebee Fateema's* name, they are distributed to the seven respectable women invited to partake

of them, for it is not every woman that is allowed the honour of eating of so sacred a dish. (Vide p. 108.)

Fitr or *Iftar* افطار - فطر—the breaking of fast, which takes place every evening during the Mohummudan Lent; or on the last day of the month *Rumzan*, called *eed-ool-fittur*, عيد الفطر, or the festival of breaking up Lent.

Fitra فطرة—alms given upon the *eed-ool-fittur* abovementioned.

Flowers or *P'hool* پھول—whenever flowers are mentioned as being sent or used on any occasion, it is invariably meant to allude to garlands, nosegays, &c., not to single loose flowers. The different forms into which they are manufactured are thus distinguished: 1. *Sayhra* سہرا tied on the forehead, covering the eyes as a veil, worn by men as well as women; 2. *Jalee moeebund* جالی موی بند representing a network tied to the forehead and covering the forepart of the head, worn only by women; 3. *Surpaynch* سرینچ a string of flowers wound round the head in the form of a turban by women; 4. *Har* ہار or a wreath of flowers, worn as a necklace, and hanging down on the breast; 5. *Budhee* بدھی or wreaths of flowers, crossing each other on the breast and back like a soldier's belt; 6. *Toorru* طرّو a nosegay or bouquet; 7. *Pak'hur* پاکہر an ornament of flowers (intended to represent an armour) thrown over the horse's head and body; 8. *Gujra* گجرا flower bracelets; 9. *Gend Guhwara* گیند گھوارا or flowers formed like the scale of a balance tied on to images. Vide *Mohur-rum*. 10. *Chuddur, P'hool kay* چدر کی پھول or flowers worked in the form of a sheet, spread on graves.

Furz فرض—the word signifies God's commands, and those of two kinds; 1. *Furz* فرض or injunctions, which, in delivering them, he has repeated thrice; 2. *Wajib* واجب or injunctions, which, in delivering them, he has repeated twice.

G.

Ganja گانجا—the leaves or young leaf-buds of the hemp plant (*cannabis sativa*, *Willd.*), which are frequently rubbed between the hands, added to tobacco and smoked, to increase its intoxicating powers, or smoked by itself. Vide *Bhung*.

Ghurra گھڑا—a large earthen pot, a waterpot, a pitcher.

Gold-*mohur* or *Ashrufee* اشرافی — a gold coin, equal, in Bengal, to sixteen *sicca rupees*; in Madras, to fifteen *Arcot rupees*; and in Bombay, to fourteen *sonaut rupees*.

Gool-ab گل آب—or rose-water; it is contained in a *goolab-pash* گلاب پاش or a kind of long-necked silver bottle, perforated with holes at the mouth in the form of a muffineer, out of which the rose-water is sprinkled on the guests.

Goorakoo گڑاکو - گڈاکو prop. *Goodakoo*—from the Sanscrit word *good* (Hindoostanee *goor*) raw sugar, and the Teloogoo word *akoo*, leaf. It is the name given in the Deccan to the tobacco for the *hooqqa** (called in Bengal *tambakoo* تنباکو), in the preparation of which these enter as chief ingredients. The following are two very valuable formulas for this composition :

1. Take of tobacco leaves *four seers*; common treacle *four seers*, preserved apples, or as a substitute either preserved pine-apple or *byer* بیر, zizyphus jujuba, *Lin.* jujubes or Indian plum, half a *seer*; raisins, half a *seer*; *gool-qund* گل قند or conserve of roses half a *seer*: these are to be well pounded together in a large wooden mortar, put into an earthen pot, the mouth of which is to be made air-tight, and buried under ground for three

* *Hooqqa* حقه—the pipe and its apparatus used in the East-Indies for smoking tobacco through water.

months previous to being used. If it be desired to have the tobacco spiced, add Pegu cardamoms one *ch'huttack*; *cubab cheenee* چيني كباب piper cubeba, *Lin.* or cubebs, one *ch'huttack*; sandal wood one *ch'huttack*, putchapaut or *pas ka pan*, two *ch'huttacks*; *auneck* or *juttamasee* جٹاماسي cyperus stoloniferus, *Kæmig.* *valeriana jatamansi*, *Roxb.* or spikenard, and mix them all well together before you proceed to the burial ceremony.

N. B. The tobacco without the spices is reckoned by far the most wholesome, and if it has been allowed the prescribed time of fermentation under ground, will be found very mellow and agreeable. If the smoker cannot bear strong tobacco, the leaves must be washed in cold water from one to five times, and as often dried in the sun, then pounded.

2. Recipe (of *Mooneer ool Moolk*). Take of good tobacco leaves twenty *seers* (forty pounds); *tar ka goor* تار کا گور or raw sugar of the palmyra tree (*borassus flabelliformis*, *Lin.*) twenty *seers*; *sad-koofee* سعد کوفی (Arab.) *nagurmotha* (Hind.) ناگرموتہ (cyperus juncifolius) or root of the rush-leaved cyperus, two *tolas* (six drams); *kayla* کید or ripe plantains (*musa paradisiaca*, *Lin.*) twenty in number; *kaweeet* کاویٹ (*feronia elephantum*, *Roxb.*) or wood-apple, ten in number; cloves two *tolas* (six drams). Pound all separately except the two first, then mix them with two *seers* of each of the two first; make eight divisions of the remaining tobacco and sugar, triturate one at a time well with the mass; then add them all together, and knead them again well with the hands; afterwards bury them (as above) for a month in a dunghill.

Gurm mussala, see note p. lxxv.

H.

Hoomā هما (or همای)—a fabulous bird. The phœnix of the East.

Huddees حدیث—properly a saying, but generally applied to the sayings which tradition has attributed to Mohummud. These are divided into two classes; the first is called *Huddees-e-nubuwee* حدیث نبوی or the sayings of the Prophet; the other *Huddees-e-goodsee* حدیث قدسی or the holy sayings, which they believe the angel Gabriel brought from heaven.

Huj حج—the pilgrimage, to Mecca. *Améer-e-huj*, the chief or commander of the pilgrims (an officer of great dignity during the splendour of the Khaliphat, and generally filled by the son or declared successor of the reigning sovereign).

Hundee هندی—a small earthen pot.

I.

Ispund اسپند—the seeds of the *Maynhdee* (q. v.), which is burnt at marriages to drive away evil spirits. It is also burnt as a charm for the like purpose during the forty days of the puerperal state; particularly at the door, whenever a visitor retires, as well as when the infant is taken out of the room to be bathed, and brought in again. It is generally thrown into the fire along with some *benzoin* (or benjamin), or with mustard seed and *putchar ka putta*.

J.

Ja-e-numaz جای نماز vulgo. *Jancemaz* or *Moosulla* مصلا—or a place of prayer. The term is applied to the carpet, mat, or cloth on which they stand while praying.

Jibreel جبریل—or the angel Gabriel. The Mohummudans reckon four great angels, viz. 1. *Jibraeel*, *Jibreel*, or *Jubra-ueel* جبرئیل - جبرائیل - the archangel Gabriel, who is God's messenger. The protector of the Mohummudans. 2. *Meekael* میکائیل (Michael)—

the angel who presides over water (rain), whom the Moosulmans acknowledge to be the protector of the Jews. 3. *Israfeel* اسرافيل—or the angel who presides over the wind, and will sound the last trumpet at the resurrection. 4. *Izra-eel* عزرائيل—or the angel of death. The Mohummudans affirm, that when a dead person is buried two evil spirits, named *Moonkir* منكر and *Nukeer* نكير, of a frightful aspect and black colour, make the dead sit upright in the grave and arraign him: if he be found innocent, they suffer him to lie down again and rest in quiet; if not, they give him several blows with a hammer between the two ears, which occasions incredible pain, and makes him cry out terribly. Vide Sale's *Qoran*, Prel. Diss., sect. 4.

K.

K'hana كهانا—food or meals. Moosulmans use three meals a day: 1st. *Nashtā* or *Hazree* حاضري ناشتا or *breakfast*; at nine or ten A.M., which consists, among the great, of rice, *k'hichree*, or wheaten cakes with curries, fried fish, preserves, pickles, omelet, eggs broken up into lumps while frying, *duhee* (or *tyar*), buttermilk, *chutnee* (*shubdeg*), carrots, *haleem* made of meat, wheat flour and *ghee*, *moosummun*, fried fowl in *ghee*, milk, and sugar, with *sayweean*, *dal*, *char* (or *mooloo-goo tunny*, literally pepper water), *goorday ka pooray* (sheep's testes). Among the middling orders, of rice, *k'hichree*, or wheaten cakes, eggs, pickles, *chutnees*, *duhee*, *dal*, *char*, and fried or boiled fish. Among the poorer classes, of *basee k'hana*, or stale rice which has been kept overnight in water and acquires a slightly acid taste, with *kyan* pepper, *chutnee*, or *dal* and rice, with *char* or fish. 2d. *Khana* كهانا or *dinner*, which they partake of at three or four P.M., the lower orders generally at 1 P.M.; it consists, among the nobility, of rice, occasionally *polaos*, curries, *moosummun*, *chut-*

nees, shurbut, *kubabs*, and occasionally fruits : among the middle ranks, of rice, occasionally *polaoos*, wheaten cakes, with curries, fruits, and water : among the poor, of rice and *dal*, or fish, with *chutnee*; occasionally meat. In most places they eat *ragee* (or *munruwee*, *cynosurus coracanus*, *Lin.*) cakes, instead of any of the foregoing. 3d. *Rat ka k'hana* راتکا کھانا or *supper*; at seven or eight P.M.; this consists, among the nobility, of milk, *mulleeda*, and fried sweetmeats; sometimes *polao*, with a variety of fruits, wines, and coffee; among the middling classes, of milk with *rotee*, rice, curry, and sweetmeats: among the poor, of the same as dinner or breakfast.

K'hich-ree کھچڑی—a dish made of rice and a species of pea called *dāl*, together with *ghee* and spices. (Vide Appendix, p. xxx.)

Khootba خطبہ—an oration or sermon delivered every Friday after the forenoon service in the principal mosque (in which they praise God, bless Mohummud and his descendants, and pray for the king or reigning monarch,)* with exhortations. This was generally pronounced in former times by the reigning *Khuleefa*, or the heir apparent.

K'hopra کھوپرا—is the kernel of the *nariel* (or fresh coçoa-nut), when fully ripe, taken out, divided in the middle, and dried. This is very generally eaten by the natives, and is esteemed not only superior in flavour to the *nariel*, but more wholesome, being considered more digestible, and less apt to create flatulence or generate worms. Its price is double that of the other. It is frequently used as an ingredient in curries and in medicine.

* This, in the author's opinion, should at present be the Honourable East-India Company, but that is not done; they pray for the king of Delhi, he being the titular sovereign of the Indian empire.

Khuleefa خليفه—(Caliph) a title given to Mohummudan sovereigns or successors of the Prophet; to which was annexed the most absolute authority both in religious and civil government.

K'hullee كهلي—oil cakes; the dregs of the seeds which remain after the oil is expressed.

Koosoom كسم—*carthamus tinctorius*, *Lin.* or safflower. The beautiful red dye called *koosoom ka rung*, so much in use on all occasions, and so frequently referred to in this work, is prepared as follows: Take of *koosoom ka p'hool* (or the dried flowers of safflower) one *seer* (two pounds), put them into a towel suspended by its four corners to sticks fixed in the ground, pour cold water on them, rubbing at the same time the flowers well with the water, and continuing the washing as long as the strained water remains yellow. When it begins to acquire a red colour, squeeze the water out of the flowers and spread them out; then having sprinkled four *pie* weight (two ounces) of *soojekhar* مسجي كهار, or an impure carbonate of soda, mix them well together. Put the flowers again on the suspended cloth, and pour on them three gugglets of cold water, and keep the strained liquid of each gugglet separate; add to these the juice of as many lemons (about twenty or twenty-five) as will change the colour of the fluid into a most beautiful hue. In dyeing cloth, it is first soaked in the faintest coloured liquid, then in the darker, and lastly in the darkest, leaving it in each for a few seconds or minutes.

Kufnee كفني *Alfa* or *Alfuh* الف - الله—it consists of a piece of cloth about fifteen feet long, and about a yard wide. In the centre of its breadth a slit is made through which the head is passed, where a collar is sewed on; one-third of the cloth hangs behind, reaching down to the

calf of the leg, and two-thirds before; the superfluous quantity in front is tucked up by means of the *kummurbund*, which at the same time forms a sort of bag to receive the contributions of the charitable.

Kulma کلمہ—the two members of the Mohummudan confession of faith, *i. e.* لا اله الا الله *la illaha illallah*, “There is no God but God;” و محمد الرسول الله *wo Mohummudoor russool Oollah*, “And Mohummud is the messenger of God.”

Kunchneean kay nach کنچنیان کی ناچ—or dancing girls. These dancing women and their musicians form a separate kind of caste, and a certain number of them are attached to every Hindoo temple of any consequence. The allowance which the musicians receive for their public duty is very small, yet morning and evening they are bound to attend at the temple to perform before the image; they must also receive every person travelling on account of the government, meet him at a distance from the town, and conduct him to his quarters with music and dancing. All the handsome girls are instructed to dance and sing, and are all prostitutes, at least to the Brahmuns. In ordinary sets they are quite common; but under the Company's Government, those attached to temples of extraordinary sanctity are reserved entirely for the use of the native officers of the temple, who are all Brahmuns, and who would turn from the set any girl that profaned herself by communication with persons of low caste, or of no caste at all, such as Christians or Moosulmans. Indeed almost every one of these girls, that is tolerably handsome, is taken by some native officer of revenue for his own special use, and is seldom permitted to go to the temple except in his presence. Most of these officers have more than one wife, and the women of the Brahmuns

are very beautiful; the dancing girls are sought after by all natives with great avidity. The Moosulman officers in particular were exceedingly attached to this kind of company, and lavished on these women a great part of their incomes. The women very much regret their loss, as the Moosulmans paid liberally, and the Brahmuns durst not presume to hinder any one who chose from amusing an *asoph*, or any of his friends. The Brahmuns are not nearly so liberal of their money, especially where it is secured by the Company's Government, but trust to their authority for obtaining the favours of the dancers. When a Moosulman called for a set of dancers, it procured from twenty to two hundred *fanams*,* according to the number and liberality of his friends who were present; for in this country it is customary for every spectator to give something. They are now seldom called upon to perform in private, except at marriages, where a set does not get more than ten *fanams*. The girls belonging to this caste who are ugly, or who cannot learn to sing, are married by the musicians. The *nutwa*, or person who performs on two small cymbals, is the chief of the troop, and not only brings up the boys to be musicians, and instructs all the good looking girls born in it to sing and dance, but will purchase handsome girls of any caste whatever which he can procure. When a dancing girl grows old, she is turned out from the temple without any provision, and becomes very destitute, unless she have a handsome daughter to succeed her. If she have this, the daughters are in general extremely attentive and kind to their aged parents. In the opinion of some Europeans nothing can be more silly and unanimated than the dancing of the women, nor more harsh and

* A Madras small silver coin, value about twopennes.

barbarous than their music ; while others perhaps, from long habit, have acquired a relish for the latter, and have even been captivated by the women.—F. Buchanan's *Journey through Mysore, Canara, and Malabar*, Vol. II. p. 267.

Kuntha كُنْثَا—a necklace of large beads made of the basilar process, or button of the conch-shell, worn round the necks of all the Bengal sepoy.

L.

La-howl or *Lahowl-o-la qooowuta illa bil lahil all-i-lazeem*, i.e. "There is no power or strength but in God, who is great and mighty ;" or, in other words, they mean there is no striving against fate. *NISI DOMINUS FRUSTRA.*

Lota لُوتَا—a small metallic pot, generally made of brass or tinned iron.

Luddoo لُدُو—a kind of sweetmeat, made chiefly of sugar, with the addition of rasped cocoa-nut and cream, and formed in the shape of large boluses.

M.

Majoon مَعْجُون—this electuary is much used by the Mohumudans, particularly the more dissolute, who take it internally to intoxicate and ease pain, and not unfrequently, from an over-dose of it, produce a temporary mental derangement. The chief ingredients employed in making it are *ganja* (or hemp) leaves, milk, *ghee*, poppy seeds, flowers of the thorn apple, the powder of the nux vomica, and sugar: or, take of milk four *seers* (eight lbs.), put into it a *seer* of *ganja* leaves, and boil until three *seers* remain; take out the leaves and coagulate the milk by putting into it a little *duhee*: next day churn it and separate the butter, to which add *jungle long*, nutmegs, cloves, mace, saffron, of each one *tola* pounded, and sugar-candy five *tolas*, and boil to an electuary. Or simply the leaves of the hemp are fried in

ghee (or clarified butter) and strained, and to the liquor some sugar is added, and the beverage drank ; or the liquor is boiled with the sugar until it acquires a consistence sufficiently thick to form cakes on cooling.

Maleeda or *Muleedu* مَلِيدَة - مَلِيدَة - wheaten cakes, dried, pounded, and mixed up with *ghee* and sugar.

Maynh'dee مِينَهْدِي - (*Lawsonia spinosa*, *Lin.*, *Lawsonia inermis*, *Heyne*, *Ligustrum indicum*) prickly *Lawsonia*, *Ivenie*, or Eastern Privet. The leaf, triturated with rice gruel or water, is much used by the Mohummudan women in staining the nails, palms of the hands, and soles of the feet, of a red colour. The plant forms a fine hedge, and perfumes the air with a delicious fragrance. Few shrubs are more esteemed throughout India, Persia, and Arabia than this. Its seeds, called *ispund* (q. v.), are likewise used on various occasions.

Meesee مَسِي - a powder (made of vitriol) with which the teeth are tinged of a black colour. The following is a good recipe for preparing the same : Take of *maphul* مَافِل or *majoophul* مَاجُوْفِل (*quercus robur*, *Lin.*) or gall-nuts two ounces ; *neela toota* نِيلَا تُوْتَا or *neela thotha* نِيلَا تَهُوْتَا or *tooteea* تُوْتِيَا (*sulphas cupri*), or blue vitriol two drams ; *beer* بِيْر or steel filings one ounce ; *hulla*, vulgo *hurla* هَلَا يَاهْرَلَا (*terminalia chebula*, *Willd.*) or chebulic myrobolan, half an ounce ; *keekur kee phullee* كِيْكُرْ كِي پَهْلِي (*acacia Arabica*, *Lin.*) pod of the Indian gum Arabic tree half an ounce ; lime juice, q. s. ; pound and sift the vitriol, mix it with the steel filings, add the lime juice to them, and put them in the sun to dry, *i. e.* until the mixture becomes black, which colour it will have acquired in about a couple of hours ; then pound this as well as the two other ingredients, sift, and preserve the powder for use.

Miswak مَسْوَاك - a twig of a tree, of which several kinds are in use, as that of the *neem* نِيْم (*melia azadirachta*,

Lin.) or the margosa tree; the *agara* آگارا (achyranthes aspera, *Lin.*) or the rough achyranthes; the *peeloo* پیلو (salvadora persica, *Vahl.* careya arborea, *Roxb.*) or the toothpick tree; the *kala mahmud* کالا محمد (phyllanthus multiflorus, *Klein.*) or the many-flowered phyllanthus; and the *khujoor* کھجور (phœnix dactylifera, *Lin.*) or the date tree; or the *mulsayree* alias *bokool*. It is used as a substitute for a toothbrush. It is about a span long, split at one end and chewed to render it softer. In using it it is held in a particular way; the end not to be used, is to be held between the ring and little finger, the three great fingers are to grasp the middle, and the nail of the thumb to press against the other extremity.

Moocheewalay موچی والی—*Moocheemen*, a class of people of a particular caste, whose profession on the peninsula of India (Deccan) is painting, bookbinding, making saddles, palankeen bedding, caps, &c. and not shoemakers, who have this appellation in Bengal.

Moosulla موصلہ—vide *Jae-numaz*.

Mudud مدد—betel leaf q. s. (previously toasted a little in a brass or iron cup) is chopped and mixed with forty-five grains of opium, made of a proper consistence to form pills of the size of a pepper-corn, and smoked, one at a time, in a broken *kulkee*: in a few minutes the pill bursts and evaporates.

Muhdee مہدی—or the director and leader, is the surname of the last or twelfth *Imam*, whom the Persians believe to be still alive; and that he will appear again with Elias the prophet on the second coming of Jesus Christ. (Vide p. 14 and 259.)

Munja منجا—same as *nayoota*, q. v. Also the rubbing the body over with turmeric, &c. on particular occasions; such as circumcision, *bismilla*, virginity, and marriage.

Munjun منجن—or dentrifice. Tooth-powder is frequently

made of burnt almond shells, or *gool*,* i.e. burnt *goodak*, (the residuum of a *chillum*, or the tobacco of a *hoogga* burnt to cinders) with black pepper and salt; but what is used by the generality of people is merely common charcoal, which in my opinion is the best dentrifice in existence. It is not unusually made by burning *hulla* لا (terminalia chebula, *Willd.* or chebulic myrobolan), or *soopearee* سوپياري (areca catechu, *Lin.* or betel nut) into cinders, and pounding it fine; which probably is the next best.

Murseea مرشہ—properly any funeral eulogium, but applied particularly to those sung during the *Mohurrum*, in commemoration of *Hussun* and *Hosein* (the sons of *Allee*).

Musjid مسجد—a mosque, or Mohummudan place of worship. All mosques are square, and generally built with good stones. Before the chief gate there is a square court paved with white marble, and low galleries round, the roof of which is supported by marble pillars. In these they wash themselves before they go into the mosques. The walls are all white, excepting some few places, on which the name of God is written in large Arabic characters. In each mosque there is a great number of

		Seers.	Chh.
• A recipe for making the best <i>gools</i> (or fireballs) for the <i>hoogga</i> : take of			
Charcoal of the Tamarind tree (<i>tamarindus indica</i> , <i>Lin.</i>)	.....6	6	12
Ditto <i>Peepul</i> پيپل (<i>ficus religiosa</i> , <i>Lin.</i>)	.....2	2	4
Ditto common Rice (<i>coryza sativa</i> , <i>Lin.</i>)	.....2	2	4
Gum of the <i>Bubool</i> or <i>Keeker</i> کيکريا ببول (<i>acacia arabica</i> , <i>Roxb.</i>)	1	1	2
<i>Goor</i> گور Molasses or raw Sugar	.....2	2	4
Rice gruel or <i>Conjee</i> کانسجي	.....2	2	0
		16	10

The charcoals should be thoroughly burned, reduced to a fine powder, and sifted. The gum and molasses to be dissolved in the *conjee*, mixed with the former, and well beat up in a large wooden mortar, then formed into balls and dried in the sun. The more they are beat up the better.

lamps, and between the lamps hang many crystal rings, ostrich's eggs, and other curiosities from foreign countries, which make a fine shew when the lamps are lighted. About each mosque there are six (generally two or four) high towers, each having three little open galleries, one above another. These towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments: they are called *minarets*, and from them, instead of a bell, the people are called to prayers by certain officers appointed for that purpose, whom they call *mowazins*. Most of the mosques have a kind of hospital belonging to them, in which travellers, of what religion soever, are entertained during three days. Each mosque has also a spot which is the burying-place of its founder; within it is a tomb of six or seven feet long, covered with velvet or green satin: at each end are two wax tapers, and round it several seats for those who read the *Qoran*, and pray for the souls of the deceased. It was not lawful to enter the mosques wearing shoes or stockings, for which reason the pavements are covered with pieces of stuff sewed together in broad stripes, each wide enough to hold a row of men kneeling, sitting, or prostrate. Women are forbidden in the *Qoran* to go into the public mosques; therefore the great and wealthy have frequently a mosque in their own compound (or area), where females perform their devotions. Some of the women are taught Arabic, and are able to read the *Qoran*. The different officers attached to mosques are the following: viz. 1st, a *qazee* (or ecclesiastical judge); 2d, a *khuteeb* (or priest); 3d, a *moolla* (or schoolmaster); 4th, two *naihs* (or his deputies); 5th, a *furash* (or sweeper, called also *moojawir*, i. e. devoutly employed); 6th, a *gussal* (or one whose business it is to wash the bodies of the dead); 7th, two *dowrahaburdar* (guides or messengers). In inferior

mosques we merely find a *moolld* and a *mowazin*; and the latter has no pay, but lives upon what he can earn by carrying messages of invitation, or acting as a servant at marriage ceremonies.

Mussala, *gurm*, and *thunda*, see note p. lxxv.

Mussuh مسح—drawing the hand over any part, or over the surface of any liquid.

Myda ميده—vide *Ata*.

N.

Nadulee نادلي—a stone having generally a verse or certain sentences of the *Qoran* exquisitely engraved on it, and worn, suspended to a string, round the necks of children.

Nayoota نيوتا—*lit.* presents which are sent along with invitations to the individual invited; also erroneously applied to the invitation itself. *Nayoota ka chittee*, a letter of invitation.

Nufl نفل—a voluntary act of devotion, which may be omitted innocently as not being prescribed, framed by the Prophet's companions, other theologians, and the four *Imams*.

Numaz نماز—prayers; i. e. those only offered to the Almighty; and especially those prescribed by law, said five times a day.

Nuzur-o-nyaz نذرو نياز—vide *Oors*.

O.

Ood (dukh.) عود—Styrax Benzoin, Benzoin, or Benjamin. This is the substance intended when the term *ood* is used, and not lignum aloe or wood aloes, which the Persians term *ood*; the latter being denominated *uggur*, q. v.

Ood-buttee عودبتي—more properly *uggur kay buttee*, q. v.

Oors عرس—oblations. Offerings to a saint.

Oors, *i. e.* oblations or *fateeha* offered, 1. in the name of the Prophet, as *bara wufat* (p. 233): 2. in the name of the *Peers*, or spiritual guides,* as *peeran-e-peer* (or saint of saints, *i. e.* *dustugeer*, called *gearween*), observed in all places (p. 237); *shah mudar ka oors*, observed in all places (p. 241); *qadir wullee sahib*, observed at Nagore (near Negapatam) (p. 243); *rujub salar*, observed in all places (p. 249); *khwaja bunday nuwaz*, observed at Bhuraich (p. 265); *mowla allee*, observed near Hyderabad (p. 268): 3. in the name of all *Wullees*, or saints,* as *bawa shurf ood deen*, observed at Shaban, four or five miles S. of Hyderabad; *syed shah jummal buhar*, observed at Bhowangeer, two marches from Hyderabad.

Nuzur-o-Nyaz, or vows and oblations, 1. in the name of God; 2. in the name of the Prophet; 3. in the name of his companions; 4. in the name of the saints. These are not observed on any fixed day, but each performs them according to the vow he has made. (Vide Chap. XXVII.) The offerings used on the above occasions consist of fruits, flowers, and boiled rice.

P.

Palkee پالکي — palankeen or palanquin, litters or sedans. These are of four kinds, viz. 1. *Palkee* پالکي or palankeen, is carried on the shoulders by four men, who support it by a pole at each end; double or treble sets of bearers generally attend it, to render the burden as light as possible, and they are relieved every five or ten minutes by fresh relays. 2. *Chowtha* چوتھ is a kind of palankeen of frame work covered with canvas, and is carried by four men, commonly used in the

* An ordinance (not enjoined either by God or the Prophet) but observed by almost all Moosulmans, and fixed on particular days. The observance is optional.

army. 3. *Meeana* میان used on marriage occasions, and solely by natives. 4. *Doolee* ڈوئی the most common kind, generally used by the lower classes of people in Bengal.

Pansoopeearee پان سوپیاری—abbr. *pansooparee* (from *pan* betel leaf, and *soopeearee* areca nut); the term, however, comprehends all the other ingredients, some or all of which are eaten in combination with them: it includes betel leaves, areca or betel nut, catechu, quicklime, aniseed, bishop's weed seed (*ajwaeen*), coriander seed, cardamoms, and cloves. These folded up in the leaf or leaves, and made up into a parcel, are termed *pan ka beera* (q. v.), and it is in this form that it is generally employed on occasions of ceremony, consequently it is in this sense that it is to be understood, when merely *pan sooparee* or betel is mentioned.

Phool-e-ka tail پھولیل کا تیل—or odoriferous oil, obtained from sweet-scented flowers, prepared thus: Take off the husks of *til* تل or gingilie oil seed, place alternate layers of any fragrant flowers with it in a covered vessel, let it stand for a week; throw away the flowers, and put fresh ones in their place, and repeat this operation from three to five times; then express the oil from the seeds, which will have acquired a delightful odour.

Pice or *Pysa* پیسا—a copper coin, value about two farthings.

Pool-surrat پل صراط—a bridge, finer than a hair and sharper than the edge of a sword, situated between heaven and hell, on which all mankind will have to go on the resurrection day. The righteous will pass over it with ease, and with the swiftness of a horse or of lightning; while the wicked will miss their footing, and fall headlong into hell, whose flaming jaws will be gaping wide beneath them.

Punjyree پنجیری—or a caudle, given to puerperal women, is prepared thus: Take of *ajwaeen* اجوائین sison ammi, *Lis.*

or bishop's-weed seed, eight *pice* weight (or four ounces); *saojee* (vide *Ata*), one *pukka seer* (or two pounds); country gum arabic, one-eighth of a *seer* (or four ounces); raisins, eight *pice* weight (or four ounces); poppy seed, sixteen *pice* weight (or eight ounces); coconut sliced, sixteen *pice* weight (or eight ounces); blanched almonds, eight *pice* weight (or four ounces); dates, eight *pice* weight (or four ounces); sugar (soft), one *pukka seer* (or two pounds). With the exception of the sugar, fry all the ingredients in *ghee* (or clarified butter), and lastly add the sugar.

Q.

Qaf قاف—mount, a fabulous mountain supposed to surround the world and bound the horizon. It rests on the stone *sakhrat*, an entire emerald, which imparts the azure hue to the sky.

Qeeam قيام—or the standing position in prayer, when the person stands with his feet parallel to each other, and either four or eight fingers apart. The *sheeahs* place them a foot and more distant from one another, the hands resting upon one another over the navel.

R.

Rooa روبا—a small copper coin, more of a globular form than flat, three of which are equal to a *pice*; current in the Mysore country.

Rookoo ركوع—in prayer, consists in bending the body forwards and resting the palms of the hands on the knees, with back and neck horizontal, and eyes fixed on the great toes.

Rookookee tusbeeh ركوع كي بسبح—viz. *Soobhāna, Rub'bee-ool Azeem, i.e.* Praised be the great God, our preserver. Vide *Tusbeeh*.

Rozu روزة—fasting, fast; Lent. *Rozu k'hō'na*, to break fast.

Rukat ركعت—reading a certain number of prayers and

chapters of the *Qoran* in conjunction with a certain number of inclinations of the head, or of bendings of the body, or of genuflexions (as prescribed in the *Qoran*), constitute a *rukāt*.

Rukat Soonnut رُكُوتٌ سُنَّةٌ—are prayers established by the Prophet, of which there are two varieties: 1. *Soonnut mowukkeeda*, or prayers which he offered himself, and has enjoined others positively to observe, consequently, the neglect of which is sin: 2. *Sonnut gyr-mowukkeeda*, or prayers which, though he performed himself, he has not insisted upon others performing; the observance of these, however, is a meritorious deed, though the omission of them is not regarded as sinful.

Rupee رُوبِيَّةٌ or رُوبِيَّةٌ—a silver coin, varying in value in different parts of Hindoostan, from one shilling and eightpence to two shillings and sixpence.

S.

Sheeah شِيْعَةٌ—a sect of Mohummudans who believe *Allee* to have been the successor of Mohummud. They reject *Aba Bukur*, *Oomr*, and *Oosman*; and hence the *Soonnees* call them *rafzee* رَافِضِيَّةٌ or heretics.

Shola شَوْلَةٌ or *Bhend* بَهِنْدٌ—*æschynomene aspera*, *Lin.*, *æschynomene paludosa*, *Roxb.*, commonly called *pith* in India by Europeans. The root of this plant is white coloured, and very light and spongy, with which a variety of toys, artificial flowers, birds, &c. are made, and garlands, which latter are used in marriage ceremonies. Fishermen use it to float their nets and lines with. A bundle of it held under each arm is used to learn to swim with, and to cross rivers. The turbans of the servants of Europeans are made of it. When charred it answers the purpose of tinder. I have no doubt but what is called rice-paper is nothing more than this pithy substance, cut in circular folds with a very sharp instrument.

Shurbut شربت—in the Deccan, is merely a solution of sugar in water (or sugar-candy in rose-water, substituted by the great), without the addition of lime-juice; the latter (or lemonade) being termed *abshola*; *Gilchrist*, *ubshoru*; probably both a corruption of *abshorah* آبشوره water cooled with saltpetre: but in Bengal, as well as Persia, they give to lemonade the term of *shurbut*, where the celebrated Eastern mode of preparing this beverage is by dissolving perfumed cakes, made of the best Damascus fruit, in water, lemon or orange juice, and sugar; adding also a few drops of rose-water. A different variety is made of violets, honey, juice of raisins, &c. It is well calculated for assuaging thirst, as the acidity is agreeably blended with sweetness: it resembles, indeed, those fruits which we find so grateful when thirsty.

Shurra شرح—law. The precepts of Mohummud.

Sijdah سجده—or prostration. A position in prayer, consisting in stooping forwards while in the sitting (the Mohummudan kneeling) posture, and touching the ground with the forehead; the eyes at the same time directed to the tip of the nose.

Sijdah tyhet سجده تحیت—nearly similar to the preceding; the only difference is, that instead of touching the ground with the forehead, he is to kiss his own thumbs, the two fists being in contact, with the thumbs directed upwards, and placed on the ground.

Sohagin سهاگن—women whose husbands are living; so called from their wearing their *sohag* سهاگ, (ornaments which are dispensed with when they become widows), viz. the *nuth*, *boolaq*, *baysur*, *pote*, *gulsayree*, and *bung-grec*. Widows, moreover, never wear red clothes.

Sohagpoora سهاگ پورا—some nutmeg, mace, cloves, catechu, poppy seed, and one or a half rupee piece, enclosed in

a piece of red paper folded up, with a bit of mica tied on the outside of the parcel with red thread.

Sontana سونٹانا—is composed of pounded *sokaleean* سہالیان or thin wheaten cakes fried in *ghee*, *tillea gond* تلیاگوند a species of gum, sugar, *khopra* کھوپڑا (or the dried kernel of the cocoa-nut), and *ghee* گھی or clarified butter.

Sook'hmook'h سُوکھموکھ—Vide Index.

Soonnee سونی—orthodox Mohummudans, so called because they believe in the *Soonnut*, q. v. They revere equally the four successors of Mohummud, viz. *Abū Bukur*, *Oamr*, *Oosman*, and *Allee*. These are nicknamed by the *Sheeahs* (whose mortal enemies they are) *Kharjee* خارجی or outcasts, because they say the latter do not allow *Allee* to have been the legal successor of the Prophet; which is however erroneous, for they really do consider all four as legal successors, in the order in which they stand.

Soonnut سُنُّت—the traditions of Mohummud, which by the orthodox Moosulmans (thence called *Soonnees*) are considered as a supplement to the *Qoran*, and of nearly equal authority. These are however rejected as an apocryphal book by the *Sheeahs* (or sect of *Allee*).

Soonnut rukat, vide *Rukat*.

Soorma سُورْمہ—lit. antimony. It is applied in a very subtle powder to the eye, or on the inside of the eyelids, which answers the same purpose, to improve the brilliancy of that organ, and not to the eyelashes and eyelids as some state it to be, which latter application is *kajul* or lamp-black. That usually sold in the bazars in Hindoostan is not the real grey ore of antimony, but a galena or sulphuret of lead. The origin of the use of antimony to the eye is thus stated: when God commanded Moses to as-

cend *Koh-e-toor* (Mount Sinai) to shew him his countenance, he exhibited it through an opening of the size of a needle's eye, at the sight of which Moses fell into a trance. After a couple of hours, on coming to himself, he discovered the mountain in a blaze, when he, and the people who accompanied him descended immediately. The mountain then addressed the Almighty thus: "What! hast thou set me, who am the least among all mountains, on fire!" Then the Lord commanded Moses, saying, "Henceforth shalt thou and thy posterity grind the earth of this mountain, and apply it to your eyes." Since then this custom has prevailed; and some of the earth or rock (or rather mineral) brought from Mount Sinai, (which at least it should be, and is intended to represent, though frequently an ore of antimony or lead is substituted) is to be had in most bazars under the name of *soorma*, which is brought from Arabia to this country (Hindoostan) by the Arab merchants.

Subzee سبزی vulga *Subja* سبجا—an intoxicating liquor, prepared from *ganja* or hemp leaves, and chiefly used in the higher provinces. The following is a recipe for making it: Take of dried *siddhee* leaves (*ganja* or hemp) two *tolas*; black pepper, ten or twelve corns; cardamoms, two or three; *post ke dana* پوست کی دانہ *i. e. khushkkhush* خشکخش or poppy-seed one tea-spoonful; *kukree* ککری cucumis utissimus, *Roxb.* cucumis sativus, *Lin.* or a kind of cucumber-seed, one tea-spoonful. All the ingredients are to be well rubbed down in a mortar with a wooden pestle, and then gradually pour a quart of milk or water, as you like best, upon it; you may also put an ice-cream into it if you please, and having stirred the whole well together, serve it up in tumblers. This makes a fine beverage, and exhilarates whilst it has not the bad effects of liquor and wines.

You may sweeten it to your palate, but then it is intoxicating in the extreme.

Sudqa صدقة—or propitiary offerings; had recourse to in order to get rid of any distemper, &c. There are several ways of doing it: 1. They take four or five kinds of grain, peas, or seeds, such as *kooltee* كلتی glycine tomentosa, *Lin.* or Madras horse gram; *moong* مونگ phaseolus radiatus, *Lin.* phaseolus aureus, *Roxb.* green gram, or rayed kidney bean; *oorood* اورد phaseolus mungo, *Lin.* or black gram; *til* تل sesamum orientale, *Lin.* or gingilie oil seed, &c. put into separate baskets, and place on the contents of one of them a cup filled with oil, into which having looked (as into a mirror) they drop into it a *fanam* or two, or more, according to their means, and distribute them to the poor. 2. or they pour two or three bags of *chawul* (unboiled rice) over the head of the patient, and distribute it to the poor, having used the oil also as in the preceding case. 3. or they give away some cloths of the length of the body (*i. e.* four cubits long) in charity to the poor, not omitting to use the cup of oil, as above: to constitute this a complete *sudqa* forty pieces of cloth should be distributed, but in this particular they are generally guided by their means. 4. or they also give animals, such as cows, elephants, &c. Among the great they have artificial ones of these, made of gold or silver; for instance, Hyder Alles (Tippoo's father) presented to the Brahmuns a calf made of silver, weighing about two or two and a half *maunds* (one hundred and sixty or two hundred pounds).

Suhnuk and *suhnuk*, vulgo *Sanuk fateeha*—vide *fateeha*.

Sulam سلام—or salutation; *sulam kurna*; to salute. These are of different kinds, viz. 1. *sulam* سلام consists in merely touching the forehead with the *right* hand. It is considered highly disrespectful to use the left hand on

this occasion, (or in fact on any other) that hand being employed for a particular ablution. 2. *Bundugee* بندگی as above, but meeting the motion of the hand with a gentle inclination of the head forwards. 3. *Koornish* کورنش as the preceding, but bending the body also. 4. *Tusleem* or *tusleemat* تسلیمات consists in touching the ground with the fingers and then making *sulam*; sometimes repeated thrice.* *Kunch-nees* (or dancing girls) invariably use the two latter modes when they enter into the presence of those who hire them to dance, at the same time saying “*bandee koornish buja latee,*” or “*bandee tusleem kurtee;*” i. e. your slave makes her obeisance. 5. *Qudum-bosee* قدسبوسی or *Zumeen-bosee* زمین بوسی which consists in kissing the foot, or touching it with the hand, or touching the edge of the carpet on which the person sits, and either kissing the latter or making a *sulam*. Done only to parents and great people. 6. *Ushtang* اشتانگ (vulgo *sashtung* ساشٹنگ) consists in prostrating themselves on the ground, with the arms stretched out, and the palms of the hands joined together. Only done by Hindoos, never by Moosulmans. 7. *Gullay-milna* گلی ملنا or *manuqa* مانقہ—a mode of salutation performed by embracing each other, throwing the arms across each other’s necks, and in that position inclining the head three times, first on one shoulder and then on the other, alternately.

Suna ثنا—praise.

سبحانکَ اللَّهُمَّ بحمدکَ و تبارکَ اسمکَ و تعالیٰ جدکَ و
لااله غیرکَ

* In the *Qanoon-e-Adab* it is somewhat differently stated, viz. that which is here described as *bundugee* is called *tusleem*, and what here stands for *tusleem* is *koornish*.

i. e. *Soob-ha'nayka, Al'lahoom'ma, bay-hum'-day-ka, o tuba'rukis moka, o ta'alla jud'doka, o la-illa'ha, gyr'oka* : or, "I thank and praise thee, O God, and bless thy name, and extol thy glory; for there is no other God but thee!"

Sundul **سندل**—*lit.* sandal wood. Whenever this word occurs throughout the work, it does not allude to sandal wood itself (which it literally means) but to a perfumed embrocation obtained by rubbing a piece of sundul wood with water on a stone called a *sundlasa* **سندلاسه** (p. 119). Again, in using it, a particular mode is observed; it is applied with the right hand, and invariably to the right side of the neck first, drawing the fingers (which are apart) from behind forwards, so as to leave four distinct streaks; then the same to the left: afterwards the abdomen is merely touched with it with the forefinger (meaning to signify, may your offspring enjoy good health!): lastly, the back in like manner is touched with it (as much as to say, may all your relations continue well!).

Sutwara, vulgo *Suthoora* **ستوارا - ستهورا**—is a preparation made of *gayhoon ka ata* **گاہون کا آٹا** or wheat flour, *sonth* **سونتھ** or dried ginger, *shukur* **شکر** or soft sugar, and *ghee* **گھی** or clarified butter, mixed together over a fire: particularly given to puerperal women.

T.

Tukbeer **تکبیر**—repeating the Mohummudan creed (or only saying *Allaho akbur*, "God is great," on particular occasions), viz. repeating four times, *Allah-ho akbur* **لا اکبر**, "God is great;" twice, *Ush'-huddo-un', lah'-illah-hah i'l'aylah'* **لا الہ الا اللہ** "I bear witness" (addressing himself to the recording angels) "that there is no other God but Him, the (one) God:" twice, *Wo ush'-hud-do-un'na Mo-hum'-mudoor Russool ool'lah* **واشهدان محمد رسول اللہ**

الرَّسُولَ اللَّهِ “and I further bear witness that verily Mohum-
 mud is the messenger of God:” then turning to the right
 side (as if addressing the people), twice, *Hy'-ah' lus*
sulwat “حي علي ال صلواة” “come, enliven your prayers;”
 to the left, twice, *Hy'-a-lulful'lah* “حي علي الفلاح” “come
 for refuge to the asylum;” twice, *Qud-gamut-sulwat*
 “قد قامت الصوات” “stand up to prayers;” twice, *Allāh-*
ho ak'bur “الله أكبر” “God is great;” lastly, once, *Lah'-*
illah'-hah, *il'laylah'*, *Mohum'mudoor*, *Russool oollah*
 “لا اله الا الله محمد الرسول الله” “there is no God but the
 (one) God, and Mohummud is HIS messenger.”

Tu-ooz —تعوز بالله—having recourse to God against evil.
 أعوز بالله من الشيطان الرجيم *A-oo-zo billahay minnush-shytan nir-*
rujèem, i. e. I solicit the protection of God against Sa-
 tan the accursed.

Tusbeeh —تسبيح—the Moosulman *tusbeeh* (i. e. rosary or chap-
 let) contains one hundred beads, and are made of the
 following different materials, viz. 1. *K'hujoor ke beej*
 كمجور كي بيچ or date stones; 2. *Mahee dundan* ماهي
 دندان or fish-bones; 3. *Uqeeq* عقيق or cornelians; 4.
Uqeeq-ool-buhur عقيق البحر or Mocha stones; 5. *Motee*
 موتي or pearls; 6. *Goollee* گولي or corals; 7. *Uqqul-bar*
 اقل بار (vulgo *Uqqul buhur*) canna indica, *Lin.* or the
 seeds of the shot plant; 8. *Zytoon* زيتون or olive stones;
 9. *Sudduf* صدف or mother-of-pearl; 10. *Solaymanee*
 سليماني or onyx; 11. *Peer puttaree* پير پتاري or agate;
 12. *Abnoos* آبنوس or ebony; 13. *Ryhan* ریحان beads
 made of the wood of the *ocimuta pilosum*; *Lin.*, or the
 basilic basil; 14. *Bujjur buttoo* بجزر بٹو or seeds of the
 corypha umbraculifera, *Lin.*, or umbrella bearing palm;
 15. *Khak-e-shuffa* خاک شفا *lit.* the curative dust

repeating the words *bismillah Alla ho akbur*, "in the name of the great God," while drawing the knife and cutting across three particular parts, which are essential to the operation, viz. the windpipe, the carotid arteries, and the gullet (or the *rug* called *mirree*), on which such slaughtered animal becomes lawful food to Mohummudans. If only two of these be divided, it is unlawful.

Zukat زكات —or alms; the Mohummudan law recommending it to every person to give to the poor, or for other religious uses, a certain portion of their possessions, by way of purifying or giving a blessing to the rest. This is called by some writers a tenth, but erroneously, as it varies according to the description of a man's estate, to its value, and to the piety of the donor; some giving one-fifth, one-fourth, one-third, and even a half of all they have to the poor. *Hussun* (the son of *Allce*, and grandson to the Prophet) gave away his whole property twice during his life, for the relief of the indigent.

I N D E X,

CONTAINING

A List of the Subjects treated of, and general Definitions of numerous Oriental Terms occurring, and some of them more particularly explained, in the foregoing Work.

- ABA. Append. p. xi.
Abbas Allee Ullum-burdar (Hosein's step-brother), 276.
Abdar-khana, the place where water is kept for drinking, 187, 223.
Abd-ool-qadir, a saint venerated, 433.
Abeer, a perfume. Gloss.
Abee Soofeean, a proper name, 169.
Abil Hoonnooq, the name of an author, 166, 169.
Abjud ka hissab. Gloss. 308.
Abkhora, a water or drinking cup, 424.
Abnoos, ebony. Vide Tusbeeh, Gloss.
Abroo, char; eyebrows, moustaches, beard, and hair of the armpits, 284, 289.
Adalut Shah, a Mohurrun fuqeer, 191.
Adam (Adam), his origin, &c., 132, 325.
Aecam e nuhur, the season of sacrifice. Vide Ayyam, 69.
— e qur, the day of rest. Vide Ayyam, 69.
Aet e Footooth, a verse of the Quran used in exorcism, 323.
— ool Koorsee, ditto, 334, 383.
Afgan, or Putthan, one of the four Mohummudan tribes, 8.
Afshan, or Zur-afshan, paper sprinkled over with gold-leaf-powder, 125.
Afsoon, incantation, 329.
Aftageeree, a kind of parasol or umbrella used over the ullums at the Mohurrun. Vide pl. ii. fig. 8, 181.
Agara kee jur, root of the achyranthes aspera, Lin. 377.
Ahmud Khan, vows made to him, 276.
Ahud, or Ohud, q. v. where a noted battle was fought, 234.
Ajwaeen Sison Ammi, Lin. bishop's-weed seed, 3.
Ajwaeenee, vulgo Uchwane. Gloss. 3.
Akhara, the fairy assembly, 384, 387.
Akhir muheena, the sixth month, 243.
Akbree char shoomba, a feast, 49, 96, 229, 230, 268, 425.
Alfa, or Kufnee, a fuqeer's dress. Gloss. 190, 285, 298, 412.
Algunnee, a line or rope for hanging clothes on, 305.
Al-bookm e Lillab, a Mohurrun fuqeer, 191.
Allawa, a pit dug in front of the Ashoor-khanas, 173, 186, 222. A hole dug within doors or out, over which they wash their hands and throw refuse in, 249.
Allee, son-in-law of Mohummud, 10, 257.
Alms, on whom to be bestowed, 59.
Al-oomr-e-Lillab, a Mohurrun fuqeer, 191.
Alope Unjun. Vide Unjun, 377, 378.
Alweeda, or Ulweeda, q. v., a discourse on the Ruzman separation, 225, 257.
Amal-nama. Gloss.
Ambaree, a howda with a canopy or umbrella cover, 125, 219.
Ameen, amen, 80, 263.
Ammama. Append. p. ix. 299.
Amows, the day on which the conjunction of the sun and moon takes place, 357.
Ang-gaythee, a chafing dish, 196.
— Shah, a Mohurrun fuqeer, 196.
Anjun. Vide Unjun, 376.
Anna, an Indian silver coin equal to two pence, 37, 94, 116.
Ansurs, the four elements, 308.
Antee, or Sylee, q. v., a necklace made of coloured threads worn by fuqeers, 96, 189.
Anwut, a toe ornament. Append. p. xxvii, 118.
Aoorad, repetitions (plur. of Wird), 294, 302.
Araish, artificial flowers, 44, 126.
Arbanee, a kind of musicians, 99.
Arfa, a feast, accompanied with oblations offered to saints, 251, 252, 266.

- Arfat, or Jubbool Arfat. Vide Gloss. 70.
- Ass, or Sonta, a club carried by devotees. 295.
- Asan (lit. easy), a fateeha, so called, 270.
- Asar-e-moobarik, or the blessed token, alias Asar-e-shurreef, or the sacred emblem, viz. a hair of the Prophet's beard or moustaches, 236.
- Asayb-walee, a demoniac, 384.
- As'hab e-kubuf, i. e. the companions of the cave, or the seven sleepers, 276, 340.
- Ashoora, the ten first days of the month Mohurruum, 148, 172, 269.
- Ashoor-khana, or Astana, the ten-day house, 172, 186.
- Asman, the seven firmaments, 149.
- Asmangeeree, a cloth fastened to the ceiling of a room, 119.
- Asop ood Dowlah, oblations offered at his shrine, 280.
- Astana, the same as Ashoor-khana, 172, 268, 279.
- Mudar ka, 243.
- Astrological Tables, 19, 85.
- Ata, pounded wheat. Gloss.
- Attaran, perfumers, 189.
- Attributes of the Deity, 358.
- Attu-hyat, 79.
- Atush-bazee, fireworks. Append. IX. p. lvii, 44, 254.
- Aysha, night. Vide Numaz, 55, 78.
- Aytaykaf bythna, the being engaged in constant prayers at the mosque, 255, 257, 262.
- Ayyam-e-nuhur, season of sacrifice, 69.
- e-qr, day of rest, 69.
- Ayzeed, he who caused Hussun to be poisoned, 150.
- Azad (solitary, or free), a class of devotees, 297.
- Azan, the summons to prayer, 75, 239, 257, 258.
- Baba-Boodun, alias Hyat Qulundur, or Hyat-ool-Bubur, 246, 261.
- Lal, oblations offered at his shrine, 280.
- Badees, bowls, generally made of brass or bell metal, 130.
- Badkush, or Mirwaha, a fuqeer's fan, 295.
- Badla, brocade, or variegated silken stuff, 40, 176.
- Bagh, or Tiger, a Mohurruum fuqeer, 201.
- nuk, or Tiger's nails, used as charms, 356. Append. xxiv.
- Baja-bujuntur. Mus. Instr. Append. p. xvi.
- Bajra, holcus spicatus, Lin. panicum spicatum Roxb., 277.
- Bandee, a female slave, 120.
- Banuwa, or Banwa, prop. Bay-nuwa, q. v., 190, 288.
- Baoolee, ear ornament. Append. p. xxi, 220, 275.
- Bara-mass, real fuqeers so called. Vide Fuqeers, 192.
- Bara-wufat, a feast so called, 189, 233, 425.
- Ba-shurra (lit. with law), a class of fuqeers, 296.
- Bawa, a mode of address among fuqeers, 193.
- Boodun, alias Hyat Qulundur, 246, 281.
- fuqur ood Deen, a venerated saint, 246, 281.
- peearay kay fuqeeran, a class of devotees, 294.
- Bay-aj khora, an usurer, a Mohurruum fuqeer, 205.
- Baygur, tinsel or tinfoil, 194.
- Baylun, a rolling-pin, 119.
- Bay-nuwa, a class of fuqeers, 190, 288, 289.
- Bayra, a raft or float, a feast so called. Vide Julaz, 273, 430.
- Bayree (lit. fetters), a ring worn round the ankle, 237, 239, 275.
- Bayr ka pat, leaves of the Indian plum-tree, amyphus jujuba, Lin., 410.
- Bay-shurra (lit. without the law), a class of fuqeers, 296.
- Baysun, powdered chunna, q. v., 112.
- Baz, the falcon, 406.
- Bazoobund, a kind of armlet. Vide Append. p. xxiv.
- Beeboe Fateema, the daughter of Mo-humud married to Allee, 2, 108, 253.
- ka basun, a ceremony, 108, 277.
- ka Sanuk, ditto, 108, 277.
- kee kundoree, ditto, 277.
- Beebeean, a ceremony so called, 147.
- Been, or Vina. Mus. Instr. Append. p. li, 293.
- Beera, or Beeres. Gloss. 278.
- Beer-e-zumzum. Vide Zumzum, 64.
- Beg, an honorary title signifying brave or valiant, 9.
- Begum, the wife of a Syed, 16.
- Bhajeer, greens. Append. p. xxvii, 27, 374.
- Bhand, a mimic, an actor, 43.
- Bhanda, or Ch'buthee ka, a dish of food so called, 6, 26.
- Bhend, or Shola, q. v. in Gloss., a kind of pith, 125.
- Bhoobund, an armlet. Append. p. xxiv.

- Bhojputur, Epidermis of the *Betula*
Bhojpatra, Wall., 356.
- Bhoora, a ceremony on the third day after
Shubgusht. Vide Chowthee, 139.
- Bhoot-unjun. Vide Unjun, 377, 378.
- Bhowra, a species of large black bee,
said to be enamoured of the lotus, 302.
- Rhubhoot, cow-dung ashes, 196, 329.
- Bhugna, corr. Baghnuk, q. v.
- Bhugteea, a dancing boy dressed up as a
dancing girl, 43.
- Bhugwee, cloth dyed with red ochre,
used by fuqeers, 294.
- Bhundara, or Mudar ka ch/handa, q. v.,
101.
- Bhundaree Shah, a Mohurrun fuqeer,
190.
- Bhung, an intoxicating drink. Gloss. 45.
- Bhungee, or Bangy, a stick with ropes
hanging from each end for slinging
baggage to, which is carried on the
shoulder, 217.
- Bhuranch, name of a town or village
about thirty miles north-east of Luck-
now, 249.
- Bhurla, or Bulla, terminalia bilirica,
Roxb., or belleric myrobolan, 52.
- Bhurung, a Mohurrun fuqeer, 195.
- Bhyree, a hawk, 406.
- Shah, a Mohurrun fuqeer, 198.
- Bich'hway, a toe ornament. Append.
p. xxvii.
- Bichnâg, poison root. Vide Bosa, Gloss.
- Bidaut-e-hoosna, 254.
- Bihisht, or Heaven, the seven heavens,
149.
- Birreanee. Vide Cookery, Append.
p. xxix, 96.
- Bisk'hopray kee jur, trianthema decan-
dra, Willd., or trianthema pantandra,
377.
- Bismilla. Gloss. 111, 326, 425. —
— or Bismilla-khwanee, the ce-
remony of teaching children to repeat
the name of God, 39, 40.
- Boolâq, a nose ornament. Append. p.
xxi, 118, 220, 275.
- Boodha, Booddhee, Mohurrun fuqeers,
201.
- Boojputhur. Vide B'hoojputur.
- Bookhoor, perfumes burnt in exorcising,
308.
- Booraq, the animal on which Mohum-
mud is said to have passed from Jeru-
salem to heaven. Vide Pl. I, fig. 4,
172, 186, 235, 251.
- Boorboorook (prop. Boarboorqa), a small
double hand-drum, 215.
- Shah, a Mohurrun fuqeer,
215.
- Booroogan, the signs of the zodiac, 307.
- Bootee, a mixture of duhee (tyar) and
rice, 224.
- Boqcha, a cloth for wrapping up clothes
in, 119.
- Bosu-gah, lit. the place for kissing on;
viz. the neck, 168.
- Bosa, or Boja, a kind of beer. Gloss.
296, 407.
- Buddhee, or Heemael, q. v. See Flow-
ers, Gloss.; made also of gold, silver,
leather, &c., 237, 239, 242, 275.
- Budhna, or Budhnee, a kind of pot
with a spout to it, 46, 411, 416.
- Bugla, or Bugola, paddy birds; also, a
Mohurrun fuqeer, 186, 198, 406.
- Buglee-qubur, a particular kind of grave,
416.
- Bujjurbuttoo, corypha umbraculifera,
Lin., or umbrellia bearing palm. Vide
Tusbeeb, Gloss.
- Bukht-kholaa, or changing one's bad
luck, 363.
- Bullaecaa layna, taking another's evils
on one's-self, 92.
- Bullayr kay dana, dolichos lablab, Var.
378.
- Bundaree Shah. Vide Bhundaree Shah,
190.
- Bunda Nuwaz kay churagan, a feast,
265, 426.
- kee muheena, the eleventh
month so called, 265.
- Bundugee. Vide Sulam, Gloss.
- Bungree, glass bracelets. Vide Ap-
pend. p. xxv, 11d.
- Bungurbaron, manufacturers of bung-
grees, 293.
- Buqal, a shopkeeper, 207.
- Buqr-eed, the twelfth month, 49, 252,
264, 266.
- qoorbanee, the sacrifice, a
feast, 266, 425.
- Burat, the night of record, 251, 252.
- , assignment, 128.
- Burchee, a spear or lance with a wooden
stock carried by fuqeers, 295.
- Burra, a kind of cakes made of ground
pulse. Append. p. xxxvii, 107.
- Burree, wedding gifts, 106, 109.
- Burus gash, birthday anniversary, 38.
- Bussunt, lit. spring, a festival, 429.
- Butasha. Vide Sweetmeats, Append.
p. xlii, 50, 167, 333.
- Butun-e-Muhasurah, a valley so called,
66.
- Buzul, a gift or present to avert cala-
mity, 310, 312.
- Byât, the becoming a mooreed or dis-
ciple, 281, 299.
- Byraga, or Zufur-tukeea, a small crooked
stick or piece of iron which the by-

- ragee or devotee places under his arm-pit to lean upon as he sits. Vide pl. IV, fig. 3.
- Bythuk, a particular nocturnal assembly of women, 278.
- Byt-oollah, the house of God, the temple of Mecca, 63.
- Chadur P'hoal kay, a flower-sheet spread on graves, 235, 413, 420.
- Chah-e-Zumzum. Vide Zumzum, 64.
- Chandnee, a canopy, 115, 119.
- Char-paee, four legs, an Indian or country cot, 10.
- Char. Peer-chowda khwanwaday, four spiritual guides and fourteen households, 287.
- Char-yar, the four friends, 191.
- Char-yaree, the soonnees, so called, 9.
- abroo, the beard, moustaches, eyebrows, and hair on other parts of the body, 284, 289.
- Char-zanoo, lit. on four knees, i. e. sitting cross-legged, 385.
- Chawal. Vide Rice.
- Cheerownjee, or Chironjee, nut of the chironjia sapida, Roxb., 264, 270.
- Cheroot, or Chootta, a segar, 114.
- Ch'hach'h, butter-milk, 418.
- Ch'hay-paee, six-legged, a country cot made with as many legs, 10.
- Ch'heenka, a network made of strings or cords, to place any thing on the cords of a bhungee. q. v. Pl. IV, fig. 7.
- Ch'heet, chintz, 119.
- Ch'hulla (vulg. Chulla), a thin wiry metallic ring, 46, 275, 412.
- Ch'hurree, or Ch'huttee, q. v., 141, 285, 295.
- Ch'hurree-romal, a twig of a tree with a handkerchief wound round the upper end of it, 285, 295.
- Ch'huttee, alias Churree, q. v., a switch or wand, 141, 285, 295.
- Ch'huthee, a ceremony, 4, 23, 24, 425.
- Ch'huthee ka Bhandā, a kind of dish, 6.
- Ch'huthee-mah, a particular dish of food so called, 6.
- Chiksa. Vide Glossary, 97, 104.
- Children's Plays. Append. VIII, p. liv.
- Chilla, or Astana, a fuqeer's residence, 268.
- the shrines of reputed saints, the period of forty days after childbirth, 4, 27.
- a forty-day abstinence, 306, 318, 425.
- Chillubdars, a class of devotees, 292.
- Chillumchee, or Sylabchee, a washhand-basin, 120.
- Chindur-Shah, a Mohurram fuqeer, 214.
- Chippa; Tambeel ka, a calipani carried by devotees, 195.
- Chironjee. Vide Cheerownjee, 270.
- Chistee, a subjunction to names of fuqeers, 301.
- Chishteena, a class of fuqeers or devotees, 288, 289.
- Choba, a dish of polao mixed with slices of cocoa-nuts, dates, and almonds, 103, 134.
- Chogod, a large species of owl, 378.
- Cholee. Dress, Append. p. xv.
- Cholera (*Wuba*, lit. plague), 238.
- Choins, alias Kach'ha, q. v., 202, 214.
- Chonda, hair braided on the top of the head, 109.
- Choona, vulg. Choonam, quicklime, 306.
- Choonggay, fried cakes, made of wheat flour, sugar, and ghee, 224.
- Chootee, or Chootee, the plait or tie of hair behind, cue, 91, 109.
- Choorael, the ghost of a woman who died while pregnant. Vide Puleeta lamp charm, No. 10, 338.
- Choorcean, a female ornament (Append. p. xxv.) worn by fuqeers, 91, 293.
- Choorway, a dish prepared from parched rice. Gloss, 253.
- Chootee, or Chootee, q. v., tufts of hair left on children's heads unshaved, dedicated to saints, 32, 272.
- Pooreean kee, pincers for ornamenting poorean, q. v., 120.
- Chor-huldee, a ceremony so called, 97.
- Chow-ghurray, a small box with four partitions for holding spices, &c., 118.
- Chowk-bhurna, a ceremony, 97, 124.
- bythna, to sit in a circle, a technical phrase among fuqeers, 245.
- Chowkee, a stool, 119.
- Chown-ur, or Chown-ree, an instrument for driving away flies. Vide Pl. III, fig. 4, 213.
- Chowtha. Vide Palkee, Glossary.
- Chowthee, the ceremony of untying the kunggun on the fourth day after the Shubgusht, so called. Vide Bhoora, 139.
- Chubootra, an elevated seat or platform. Vide Mayzunna, 77, 186.
- Chuddur, corrupt of Chadur, q. v.
- P'hoal kay. Vide Flowers, Gloss., 235, 413, 420.
- Chukkee, a hand mill, 108, 186.
- nama, a song sung while grinding at the mill, at weddings, 108.
- nowree, a ceremony so called, 109.

- Chukkur, a weapon. Gloss., 195.
- Chukolean, or Sootrean. Gloss., 254.
- Chulla, prop. Ch'hulla, q. v.
- Chumbaylee, *jasminum grandiflora*, Lin. jessamine, 362.
- kay mundway, 184.
- Chundoo, a kind of hanging lamp made of bamboo frame-work covered with mica, 175.
- Chundun Suffeid, sandal-wood, 308.
- har, a necklace, neck ornament. Append. p. xxii, 101.
- lal, logwood, 308.
- Chundur Buddun and Mohy Yeeer, oblations offered at their shrines, 281.
- Chunna, Bengal horsegram, *cicer arietinum*, Lin., 112, 202.
- Chupafecan, very thin wheaten cakes. Append. p. xxxiii.
- Churagan, lit. lamps, oors or illumination, 238, 241, 268.
- Churagdan, niches for lamps on tombs, 419.
- Churagee, a present made to the Moolla for offering up oblations at the tomb of a saint, &c., 190, 218, 236.
- Churawa, presents of jewels and dresses to the bride, 90, 93.
- Churkhee Fanoos, revolving shades; or Fanoos-e-kheepal, q. v., Pl. I, fig. 3, 185.
- Churru, or Churs, an inebriating electuary, Gloss. 296, 407.
- Chuttana, (lit. causing to lick) a ceremony, 33.
- Chutnee, a condiment. Append. p. xliii.
- Shah, a mohurrum fuqeer, 202.
- Circumcision. Vide Glossary, 43, 425.
- Compound, an area or enclosure round a house, 5.
- Cookery, Moosulman. Append. V, p. xxvii.
- Congratulations, 264.
- Cot, country or Indian. Vide Char. pae, 10.
- Cowries. Vide Kowra, 206, 222.
- Curries. Vide Cookery, Salun, Append. p. xxxv, 3, 134.
- Curry Powder. Append. p. xxxix.
- Dad-mihal (lit. palsee of justice). Vide Pl. I, fig. 2, 185.
- Dae junnae. Vide Gloss. 2.
- doodh pillae. Gloss.
- k'hillaee. Gloss.
- asseel. Gloss.
- Daera kee Fateeha. Vide Fateeha, 417, 422.
- Daeraywalay, or Muhdee-walay, a subset of Moosulmans, 13, 260.
- Damnee, or Daonee, dress. Append. p. xvi, 412.
- Dal, a pulse, *phaseolus radiatus*, Lin. *phaseolus aureus*, Roxb. green gram, or rayed kidney bean.
- Dal, an ornament worn by fuqeers. Gloss. 196, 285.
- Dant neekulna, teething, 33, 34; or Dant ghoongnee, ditto, 34.
- Daroo, ardent spirits of any kind.
- Data, a mode of address among fuqeers, 193.
- Dawut, invitation, 35.
- Dawut Elm-e, the science of exorcism, 294, 303, 309, 316.
- Dayg', a large, or Dayg'cha, a small copper caldron, 120, 376.
- Death, when created, 149.
- Deed, viewings or beboldings of the deity, or of some part or other of the body, pointed out by the Moorshud, 302.
- Deen, religion, 45, 263.
- Deenar, a Persian coin. In Hindoostan, equivalent in value to two and a half rupees, 59.
- Deewargeeree, tapestry or cloth for adorning a wall, 119.
- Demons, 312.
- Dewankhana, a hall, a parlour, 110, 112.
- D'hal sahib, a Mohurrum ullum (lit. Mr. Shield), 177.
- D'han kay K'heeleean, or K'hoee, swollen parched rice, 282, 333, 383.
- D'hayleez K'hoondlana (lit. treading the threshold), a ceremony, 89, 95.
- Dhingana, vulgo Dbeegana (lit. a forfeit), a demand of it at a ceremony, 126.
- Budhnee, the earthen pot used at this occasion, 127.
- Dhol, the common drum. Vide Mus. Instr. Append. p. xlix.
- D'holkee, or D'holuk, a small drum. ditto, p. l., 278.
- D'honee, a fire lighted by fuqeers, over which they sit, imbibing its smoke, 290.
- D'hotee, a cloth worn round the waist, passing between the legs and tucked in behind, 190.
- D'hummul koodana, a ceremony, 241, 242.
- Dhunna, or Dhun Unjun. Vide Unjun, 377, 378.
- Dhunneea, coriander seed (*coriandrum sativum*, Lin.) 330.
- Dhuitee, the cloths or dresses, with which ullums are bedecked. Vide Pl. II. fig. 7, 177, 224, 227, 289.
- Dinner, a moosulman, 110.

- Dirrum. Vide weights, Append., 59, 406.
 Divorce, 144.
 Doa-e-Masoor, supplication for the remission of sins, 49.
 ——— Qoonoot, prayer of praise, 81, 130.
 Do-gana Rukat. Vide Rukat, 63, 259.
 Dola, bier, 413.
 ——— Run ka, the war-bier, 226.
 Domneean, a class of musicians. Gloss. 33, 43, 384.
 Dona, a leaf folded up so as to hold any thing, 272.
 Doodh payra, sweetmeats. Append. p. xii., 270.
 ——— ka Muheena, the tenth month, so termed, 261.
 Doolee. Vide Palkee. Gloss. 27.
 Dooneedar, a mode of address among fuqeers, 193.
 Door, or Hulqa, female ornaments. Append. p. xxi., 220, 275.
 Do-paee, a variety of magic squares, 347.
 Do-putta, dress. Append. p. xii., 117.
 Do-shala, a pair of shawls. Vide Dress, Append. p. xii., 299.
 Dost, a Mohurram fuqeer, 191.
 Downa, artemesia austriaca, Lin. lad's love, old man or southernwood, 382.
 Dowr, circle; implying repetition, 310, 312.
 Dowry, 130, 135.
 Do-zanoo bythna. Gloss. 385.
 Dozakh, hell (the seven hells), 149.
 Dresses. Append. III. p. ix.
 Duff, a kind of tambourin. Mus. Instr. Append. p. xlix., 194.
 Duff and Surode players, 99.
 Duffalees, a class of wandering devotees, 239.
 Duhee, or Tyar, curdled milk, 107, 121, 276, 401.
 Dulleea, rice and milk made of a very thin consistence. Vide Kheer, 100, 273.
 Dum Mudar, lit. the breath of Mudar. Vide Zinda Shah Mudar, 242.
 Dumree, a copper coin. Gloss., 3.
 Dungul kurnaywala, (lit. assembler of a crowd), the master of ceremonies, 228.
 Durgah, the sacred shrines of saints. Gloss., 32, 44, 178.
 Durood, blessing or benediction, 172, 316.
 Durwaysh or Fuqeer, a religious mendicant or devotee, 296.
 Dusmasa. Vide Fuqeers, 192.
 Dusaayra (prop. Dush'hra), the chief Hindoo festival in the Deccan, answering to the *Doorga pooja* in Bengal, 187.
 Dustar or Fuggee. Vide Dress. Append. p. ix. 300.
 Dust-bosee, shake (lit. kiss) hands, 264.
 Dusth-bulla or Kurb-bulla, q.v., 163.
 Dust-punna, a pair of tonga carried by fuqeers, 196.
 Dustugeer. Vide Peer e Dustugeer, 237, 425.
 Dustugeer-walay, an appellation given by the Gyr-muhdees to all other sects, 260.
 Dustur-khwan, a table-cloth; or rather a floor-cloth, one spread on the ground, 111, 119.
 ——— lord of the, 326.
 Eartha (the seven), 149.
 Eeboodee, the ashes of the Ood-dan, q.v.; 180.
 Eed, feast, 49, 268, 427.
 ——— ka Muheena, 261.
 Eed ool-Fittur (or Fitr), the feast of alms, 261, 268.
 ———e-Rumzan, the Rumzan feast, 261, 266.
 ———, Zoha or Qoorbanee, the feast of sacrifice, 96, 266, 268.
 Eedee, a verse, or something relating to the eed (or feast), written by school-masters on coloured or illuminated paper, given to their pupils to exact presents from their parents, 47, 49, 96, 232, 254, 264, 268.
 Eedeena, holiday presents, 268.
 Eed-gah, or Numaz-gah, (Gloss.) 57, 261, 266, 268. Vide Pl. III, fig. 2.
 Eelachee, cardamoms; a ceremony, 35.
 Eematein, or ullums, (lit. standards,) 176, 289.
 Eemameins, the Sheeahs, so called, 269.
 Eemam, a priest, 132, 175, 414.
 ——— azum, (lit. the great priest) i. e. Huneefa, q. v.
 ——— Jaffur Sadiq, 238, 277.
 ——— Muhdee. Vide Muhdee, 260, 431.
 ——— Shahee, a class of fuqeers (or devotees), 298.
 ——— Zamin, a saint, in whose name vows are made, 275.
 ——— Zaday, or ullums, q. v., 176.
 Eenam (lit. a gift), land given by government as a reward for services, or as a fee, a pension in land, 300.
 Eeranee, Persians who are all Sheeas, the Sheeas so called, 9.
 Ees, or Esan, 9.
 Eezar. Vide Dress, Append. p. xiii, 117, 404, 411.

- Ehram, the pilgrim's or the sacred habit. Gloss. 61.
- Enchanters, 336.
- Ehsan, thanks, 326.
- Elements (the four), 84, 86, 308, 349, 351.
- Emambara, a sacred building for the celebration of the Moburrum, 174.
- Executor, 407.
- Fairies, specimens of their names, 387.
- Fanam, a silver coin. Gloss. 5.
- Fanoos-e-kheal, or Churkhee Fanoos, q. v. Vide Pl. I, fig. 3, 185.
- Farayqa, the night of discernment, 252.
- Fateha, prayers offered up over oblations, &c. made to saints, &c. Gloss. 172, 253, 270, 422, 425.
- Dacera kee, the cemetery oblation, 417, 422.
- Huzrut Shah kay, or Mowla Allee, 275.
- Asan, 278.
- Neeut khyr kee, prayers offered for the welfare of any one. Gloss. 91, 94, 417.
- Kundoree kee, 249.
- Sanuk. Gloss. 2.
- Gearween, 240.
- Feerne. Vide* Cookery, 3, Append. p. xi.
- Fireworks, 254. Append. IX, p. lvii.
- Firmaments (the seven), 149.
- Fitnee, rice and milk made of a thicker consistence than k'heer, q. v., 100.
- Fitr, or Ifiar. Gloss.
- Fitra, fast offerings. Gloss. 57, 261, 262.
- Flowers of various kinds—for these, vide the word in the Gloss.
- Food, lawful and unlawful, 405.
- Foorat, the river Euphrates, 162.
- Fujur kee Numaz, 55, 78.
- Fuqeer, alias Durwaysh, a devotee, 264, 281, 284, 296, 301.
- Bara-masee, real fuqeers, 192.
- Dus-masee, the Mohurrum fuqeers so called, 192
- s, Mohurrum, 189.
- e-Rufae, or Goorz-mar, 241.
- Furash, a sweeper and spreader of carpets, 378.
- Furreed ood Deen, Shukur. Gunj, a saint, 280.
- Fursh, carpeting, mat, any thing spread, 97.
- Furz, God's commands. Gloss. 49, 189.
- Wajib. Gloss.
- Kufasee, 258, 420.
- Futthan (a victor), corrupted into Puthan, 12.
- Fyz-e-Billah, i. e. God's grace or bounty ships, 61.
- Gadee, bedding, any thing stuffed, spread on the galeechu to sit or lie on, 119.
- Gae-lootana, a ceremony so called, 241, 242.
- Gaeen-en, singers, girls brought up by the nobility and taught dancing and singing, 17.
- Galeecha, a small carpet, 119.
- Games. Append. VII, p. lii.
- Ganja. Vide Glossary.
- Ga-rra-rrae Shah, a Mohurrum fuqeer, 214.
- Gaynd, tagetes erecta, Lin. Indian or African marigold, 382.
- Gayroo-Lal, red ochre, 195.
- Gearween (lit. the eleventh) Dustu-geer's, a feast so called, 237.
- Gend, or Gaynd, tagetes erecta, Lin. Indian or African marigold, 382.
- Gend-guhwara. Vide Flowers, Gloss. 220, 275.
- Genii, their origin, nature, food, names, king, &c., 324, 328.
- G'hantee, strips of different coloured cloths tied round the ankles by Mohurrum fuqeers, 195.
- G'hee, stale butter clarified by boiling and straining.
- G'hooghoo, the owl, 378.
- G'hoomna, a dance of the Mohurrum fuqeers, 194.
- G'hoongchee, a small red seed with a black spot, or entirely white, forming two varieties, called red and white goomchee, q. v.
- G'hoonghroo. Append. ankle ornaments, p. xxvii, and Mus. Instr. p. xlvi.
- G'hoongnee, wheat or Bengal horsegram boiled whole in water with sugar, 34.
- G'horay (lit. horses), or K'boolay G'horay (lit. loose horses), a ceremony, 250, 275, 279.
- G'huggree. Mus. Instr. Append. p. xlvi. Vide Pl. IV, fig. 2, 213.
- G'huggree-walay, a Mohurrum fuqeer, 213.
- G'hurra, a large earthen pot. Gloss.
- G'hurree, twenty-four minutes, two and a half making one hour, 37, 378, 395.
- Gilla, or Gulla, q. v. money, 240.
- Gingilie oil, ol. sesam. orient., Lin., country (Indian) sweet oil, 25.
- Girday, or Gul-tukee, a small round pillow placed under the cheek in bed, 119.
- Goga, or Zahir peer, a saint, 432.
- Gol, society; whence Mogol (Mogul), 9.

- Golam, a male slave, 56, 120.
 Gold mohur, or Asbrufee, a gold coin.
 Gloss.
 Gom, a flag, a ceremony, 246.
 Goochee, a bundle of one hundred betel leaves, 274.
 Gool, fire-balls for the hooqqa. Gloss. p. lxxxvi.
 Gool-ab, rose-water. Gloss 412.
 Gool-ab-pash, a bottle from which rose-water is sprinkled, 118.
 Gool-cheenee, *chrysanthemum Indicum*, Lin. Indian *chrysanthemum*, *vulgo* Christmas-flower, 382.
 Goolgean, Goolgooleean, or Goolgoolay, swollen rice mixed with molasses formed into balls. Append. Cook. p. xxxiv, 96, 210, 270, 278.
 Goollee, coral. Vide Tusbeeh, Gloss.
 Gooloobund, any thing worn in any way about the neck. Dress, Append. p. x, 196, 215, 293.
 Goomchee, or Ghoongchee kee jur, abrus precatorius, Lin. or wild Jamaica liquorice, 377.
 Goor, jaggree, raw sugar, treacle, or molasses, 401.
 Goor-akoo, or Goodakoo, the tobacco for the hooqqa. Gloss. 284.
 Georgee. Dress, Append. p. xiii, 194, 195.
 Goorz, a sort of iron club, pointed at one end, and having a knob at the other covered with spikes. Vide Pl. IV, fig. 5, 291, 417.
 — mar, a class of fugeers, 241, 291.
 Goruk-dhunda, an iron instrument resembling a Chinese puzzle carried by fugeers. Vide Pl. IV, fig. 6, 295.
 Gosacee, or Suneeseee, a class of Hindu devotees, who go about almost naked, 290.
 Gosha-nusheen, in retirement, contemplating the Deity, 258.
 Gosool, baths, or purifications of divine command, 53, 72, 75, 258.
 — bathing or washing, 405, 411.
 Gote, presents given at the birth of a child, 6.
 Gotha, narrow gold or silver lace. Vide Kinnaree, 195.
 Gows-ool-Azum, (the great contemplative) or *Dustugeer*, q. v., 237, 432.
 — oos Sundanee, or *Dustugeer*, 237.
 Guava, or Jam, Umrood, or Sufree-am, psidium pyriferum, Lin., 141, 382.
 Gudeer, a feast celebrated by Sheeahs, 10, 269.
 Guhwara, a (swinging) cradle, 27, 32.
 Gujra, or Soomurruu, bracelets made of coloured thread, worn at the Mohurruum, 184, 188.
 Gujra, formed of flowers. Vide Flowers, Gloss. 41.
 Guleez-Shah, a Mohurruum fugeer, 214.
 Gulla, lit. grain or corn, but here money, 240.
 Gullay-milna. Vide Sulam, Gloss.
 Gultukeea, or Girday, a pillow for the cheek, 119.
 Gunda, a knotted string tied round the neck of a child, &c. as a charm, 374, 389.
 — four of any thing, 274.
 Gurdonee, a silver neck ring, 39.
 Gurm-mussala. Vide Mussala.
 Guroh, a band or troop (of fugeers), 190.
 — sur, leader of ditto, 190, 214, 245.
 Gussala, or Moorda-aho, persons whose office it is to wash the bodies of the dead, 409, 419.
 Gyr-muhdee. Vide Muhdee, Gloss. 1, 13, 14, 259, 260.
 Hafiz, a celebrated poet, at whose shrine oblations are offered, 281.
 — one who knows the whole Quran by heart, 21, 69, 256.
 Hajee, a pilgrim.
 — Ruhmut collah, oblations offered at his shrine, 281.
 Hajee Ahmuq, and Hajee Day-wuqoof, Mohurruum fugeers, 200.
 Hajrah (Hagar,) 64.
 Halalkhor, the lowest caste of people in India. Vide Hulalkhor, 230.
 Hanee, a proper name, 158.
 Har. Vide Flowers, Gloss.
 Haria, a proper name, 161.
 Hat'h-burtana, a matrimonial ceremony, 142, 147.
 Hat'h-kutoray-wala, a Mohurruum fugeer, 198.
 Hazaree, a ceremony, 251.
 Hazirat, the flame of a charm-wick, 376, 379, 382.
 Hazree, (lit. breakfast) a ceremony, 276.
 Heavens, the seven, 149.
 Heemacha, a bag made of the skin of a lamb, used by fugeers, 295.
 Heemael, or Buddhee, q. v., 194.
 Hells, the seven, 149.
 Hijray, eunuchs, 28.
 Hijron ka Taefa, 29. Append. xlviii.
 Hijree, or Hijrah, the flight of Mohumud; hence his era (16 July, A. D. 622), 12, 171.
 Hindoos turned Mohurruum fugeers, 187, 218, 239.
 Hooma, a fabulous bird. Gloss.
 Hoonnoor-hosein kay Fugeeran, Mohurruum fugeers, 212.

- Hooqqa, the pipe and apparatus in which tobacco is smoked in the East, 114, 211.
- Hoor (e-shudeed, the martyr), 163.
- Hooroo-f.-Tuhjee, the Arabic alphabet, 307.
- Horoscope, 19, 371.
- Hosein, a son of Allee, 8, 148.
- Hosein's martyrdom, 150.
- Hosein Abdool, or Baba Wullee, a saint, 280.
- Hoosnein, meaning Hussun and Hosein, 156, 221.
- Howda, an open litter fixed on the back of an elephant, in which people ride, 218, 219.
- Howa-e-Kowsur, a fountain in Paradise, 404.
- Huddeea, a ceremony, 47, 49.
 ———— Qoran kee, ditto, 48, 284.
- Huddeearoo, a kind of ring used at marriages. Append. p. xxvi, 91.
- Huddees, the traditions of Mohummud. Gloss. 329.
 ————e-Nubuwee, the traditions of the prophet. Gloss. 135.
 ————e-Qoodsee. Gloss.
- Huj, a pilgrimage. Gloss. 60.
 ———— Mukkay ka. Vide Mukkay (Mecca), 60.
- Hujooloha, an epithalamium, 136.
- Hujr-ool-uswud, the black stone at Mecca, 63.
- Hukeem, a physician, a Mohurruum fuqeer, 203.
- Hulal-khor, outcasts, to whom all sorts of food are considered lawful, 230.
- Huldee, turmeric; a ceremony, 97, 124.
 ———— Maynhdee, a ceremony, 102.
 ———— bythna, sitting in state, alias Munja bythna, q. v.
 ———— chor, a ceremony, 97.
 ———— saoo, ditto, 97.
- Hullah, or Neembolee, neck ornament. Append. p. xxii, 118.
- Hullah, Hurla, Huldhah, or Zungeehur terminalia chebula, Willd. chebulic myrobolan, 52.
- Hulqa, or door, ear ornament. Append. p. xxi, 239.
- Hulwa. Append. Cook. V, p. xl, 6, 276.
- Humbulee, one of the four principal Mohummudan sects, 244.
- Hundee, a small earthen pot. Gloss.
- Hunnoman, the Hindoo monkey-god, 373, 383.
- Hunslee, or Towq. Append. Orn. IV, neck 15, 275.
- Hunufee, one of the four principal Mohummudan sects, 244, 406.
- Hurla. Vide Hullah.
- Hurreebayl (lit. a green crocper), or Shookrana, a ceremony, 93.
- Hurreera. Cookery, Append. p. xli, 3, 46.
- Hussun, a son of Allee, 148.
- Hussun's martyrdom, 150.
- Huwa, Eve, 132, 326, 349.
- Huarut-shah, a name of Mowla Allee, 275.
 ———— Baba Fuqr-ood-Deen Gunj ool Israr, a saint, 281.
- Hyât, life, said to be created on the tenth day of Mohurruum, 149.
 ———— Qulundur, or Baba, or Bawa-Boodun, a saint. Vide Oors, 246.
- Hydur Wullee, a saint, 281.
- Iblees (Satan), one who despairs of God's mercy, 325.
- Ibraheem (Abraham), 67, 132, 267.
- Iftar, the evening meal during Lent, so called, 255.
- Ink (Indian), receipts for making it, 231.
- Is-haq (Isaac), 9, 266.
- Islam, the proper name of the Mohummudan religion, 162.
- Ism, a name, or attribute, 303, 304, 310.
 ————e Azum, the great attribute of the Deity, 259.
 ———— Jullalee, the terrible attributes, 304.
 ———— Jumalee, the amiable attributes, 304.
- Ismaeel (Ishmael), 67, 266, 267.
- Ispund, the seed of the Maynhdee, q. v. and Gloss. 4, 7, 46.
- Israfeel, the name of an archangel. Vide Jibbreel. Gloss.
- Istugfar, deprecation. Vide Ustugfar, 78.
- Iznee, a fuqeer who acts as a messenger, 284.
- Iznee Shah, a Mohurruum fuqeer, 191.
- Izraeel, the name of an archangel. Vide Jibbreel. Gloss.
- Jae-numaz, a place of prayer; vulgo Janeemaz, or Moosulla. Gloss. 78, 119, 263.
- Jaffur-bin-Tyar, a proper name, 166, 380.
- Jageer, land given by government as a reward for services, or as a fee, a pension in land, 131, 300.
- Jatee-moeebund. Vide Flowers, Gloss.
- Jam, any vessel for drinking out of, 394.
 ———— Vide Guava, 117.
- Jama. Append. Dress III, p. xi, 11, 117, 189, 404.